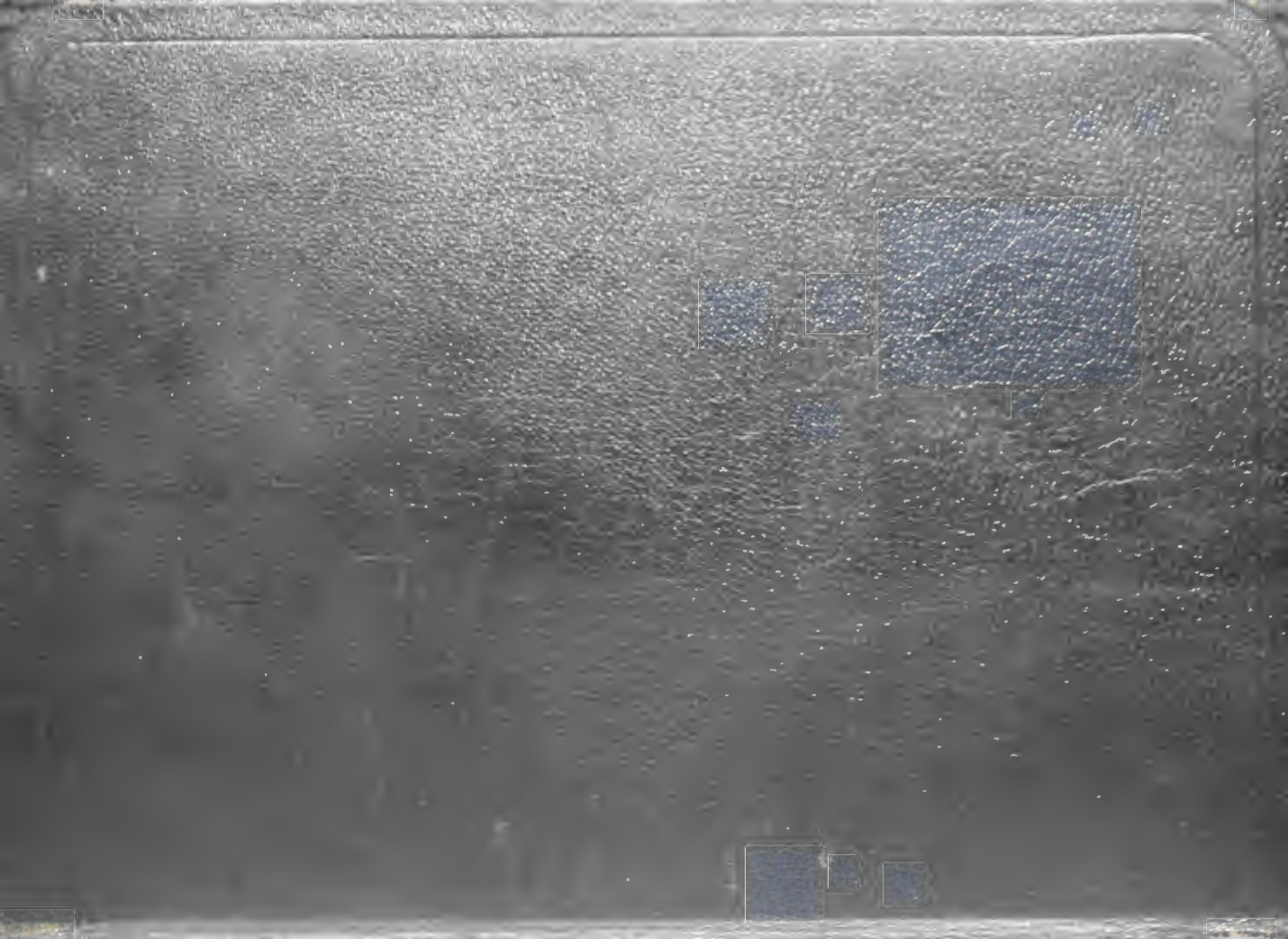


THE CONCORDANT VERSION

Concordant Version

PART II. ACTS TO THE UNVEILING

The Sacred Scriptures

Designed to put the English reader in possession of all the vital facts of Divine revelation without a former knowledge of Greek by means of

A RESTORED GREEK TEXT

WITH VARIOUS READINGS

conforming, as far as possible, to the inspired autographs

A CONSISTENT SUBLINEAR

based upon a Standard English equivalent for each Greek Element, and

AN IDIOMATIC, EMPHASIZED ENGLISH VERSION

WITH NOTES

which are linked together and correlated for the English reader by means of

AN ENGLISH CONCORDANCE AND LEXICON

and a complementary list of

THE GREEK ELEMENTS



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THE PURPOSE AND PLAN

The CONCORDANT VERSION proposes to make it possible for any person of ordinary intelligence to discover for himself just what God has spoken, and to furnish him with facts sufficient to test any interpretation. *It aims to be simple enough for the uneducated, sufficient for the needs of the student, and so accurate and comprehensive that the scholar will be satisfied.* It is limited to the so-called "New Testament", at present.

The Concordant method places the work of translation on a permanent systematic and scientific basis. The probability of error is reduced a hundred fold. The facilities for further revision and correction are correspondingly increased.

The work is being issued in twelve instalments, as fast as the support it receives will warrant.

Each succeeding part will add to the usefulness of this plan which proposes to give the Scriptures to the people, and to remove the necessity of relying on human learning or authority in matters of the gravest moment, where it is of supremest importance that they procure the counsel of God, unclouded by the creeds and traditions which corrupt the current texts. The Version is intended to be *read*, the Sublinear and Concordance are for *reference*. When certainty becomes vital and imperative, the evidence is at hand.

We invite all lovers of God's Word to subscribe for this work and to interest as many of their friends as possible. In this way you, too, may have a share in the most important, most profitable, and most blessed task which can be entrusted to mortal man.

THE MOTIVE AND METHOD OF THE CONCORDANT SCRIPTURES

GOD HAS SPOKEN. His Word is the only source of divine light, and life, and love. Nothing can compare with a close acquaintance with His will and a clear apprehension of His grace. That the English reader may rest assured and the student be satified that he is enjoying the pure word of God, precisely as He has been pleased to reveal it, the CONCORDANT VERSION proposes to provide him with all the necessary facts so that every point can easily be tested and verified. Thus the editors of the proposed VERSION are relieved of much responsibility and are allowed to step aside and let the reader judge of the propriety of every part. Hence the veil of human tradition vanishes and we are brought face to face with divine verities.

It is the object of this work to go to the very limits of fidelity in translating the Word of God into English and to guarantee its truth by putting the reader in possession of the facts which underlie it, so that he may completely check every step of the work. This is accomplished by the STANDARD to which everything is referred and which is followed with exactitude in the ELEMENTS and CONCORDANCE, as closely as is consistent with intelligibility in the SUBLINEAR, and as faithfully as English idiom and elegance allow in the VERSION.

The work divides itself into two parts, the Original Text and the English Version. These are linked together by an SUBLINEAR and an analysis of the Original Text into its ELEMENTS, complemented by an English LEXICAL CONCORDANCE.

The English reader, who knows nothing of the Original, can readily refer to the CONCORDANCE and find the meaning and occurrences of any word, and of the entire family of which it is a member. A very slight knowledge of the alphabet of the Original will enable him to include every occurrence of each element of which a word is composed.

The keynote of the entire plan is *consistency*. This is attained by the use of a STANDARD English expression for every ELEMENT of the Original. These are printed in CAPITAL letters. When the regular STANDARD is not intelligible a secondary standard is used, printed in ordinary letters. The use of this constant, unvarying standard gives this version its name and imparts the invaluable virtues of reliability and *consistency*.

THE GRAMMATICAL STANDARDS

No one unacquainted with the Original can have any idea of the lack of grammatical consistency in current and accepted translations. The same form is rendered past, present and future, when it should be translated uniformly

Each grammatical form is given a corresponding English STANDARD. This model simplifies matters much for those who do not take kindly to abstruse grammatical terms.

Number—When the plural is not fixed by the form of the English the italic letter *p* is added to it.

Person—First person, I and WE; second, YOU and YE; third person singular is usually apparent from the form of the English verb, plural THEY. The third person singular is *it*, *he*, or *she*, according to the context.

Case—The nominative and the objective cases take the place of the nominative and the accusative in Greek. The genitive case, which denotes *source* or *character*, answering the question *whence?* is noted by prefixing OF-. The dative case, which denotes *rest in*, or *location*, answering the question *where?* is indicated by to-.

The OF- is *understood* after the connectives which denote origin, as THRU, FROM, etc.

The to- is also omitted after characteristic connectives, as, IN (to-) SWIFTness.

Gender — As this is usually of no import to the English reader, it will not always be found in the SUBLINEAR unless it has an English equivalent. When indicated, *m* is masculine, *f* is feminine, and *c* is common. The so-called *neuter* or indefinite forms really have no gender and are not marked.

Mood—The infinitive is rendered TO- as, TO-WRITE. The indicative is as in English, I-WRITE. The subjunctive uses I-MAY-WRITE in the present, I-MIGHT-WRITE in the past and I-SHOULD-WRITE in the future. The optative form is MAY-I-WRITE. The imperative is WRITE and LET-him-WRITE. The participle ends in -ING, WRITING, indefinite, *-ing*.

Tense—The so-called *aorist* or indefinite form is really not a tense at all, combining the marks of both past and future in its composition, unless it may be called a *past-future*. It corresponds with the indefinite present, I-WRITE.

It is used of all three tenses in Ro8[30]: He designates beforehand (*past*), He calls and justifies (*present*), He glorifies (*future*).

The past is as ours, I-WROTE.

The present in Greek presents an action as actually under way, and is best rendered by the English present participle, I-AM-WRITING.

The future is marked by -SHALL- in the first person and -WILL- in the second and third. As it is a modification of the present it becomes I-SHALL-BE-WRITING, YOU- or he-WILL-BE-WRITING.

The complete or "perfect" tense denotes the state resulting from an action. The standard is I-HAVE-WRITTEN.

English idiom often uses special forms, as, "What you bind on earth shall be *binding* (have been bound) in heaven." (Mt16[19])

The past-complete, or "pluperfect" is I-HAD-WRITTEN.

Voice—The Active and Passive are I-WRITE, it-IS-WRITTEN. The Middle is indicated by the passive *in italics*, the word *themselves*, or it is involved in the meaning of the English word.

Actions which affect the actor, as *coming* and *going*, have a special form in Greek. The LEXICON deals with each word separately.

THE GREEK ELEMENTS

THE LETTERS

Their Forms, Names, Numeric Value, and Pronunciation with their Hebrew Equivalents

Nearest Hebrew Equivalent	Numerical Value	Names of the Letters	Place Numbers	First Century Greek	Erasmian Pronunciation	English Pronunciation where it differs	Modern Capitals	Modern Small Letters
א	1	Alpha	1	Α	*ah*	*a*	A	α
ב	2	Bayta	2	Β	*b*		B	β
ג	3	Gamma	3	Γ	*g*		Γ	γ
ד	4	Delta	4	Δ	*d*		Δ	δ
ה	5	E pseelon	5	Ε	*e*		E	ε
ז	7	Zayta	6	Ζ	*dz*	*z*	Z	ζ
ח	8	Eyta	7	Η	*ey*	*ee*	H	η
ט	9	Thayta	8	Θ	*th*		Θ	θ
י	10	Ioota	9	Ι	*ee*	*i*	I	ι
כ ך	20	Kappa	10	Κ	*k*		K	κ
ל	30	Lambda	11	Λ	*l*		Λ	λ
מ ם	40	Mu	12	Μ	*m*		M	μ
נ ן	50	Nu	13	Ν	*n*		N	ν
ס	60	Xee	14	Ξ	*x*		Ξ	ξ
	70	O micron	15	Ο	*o*		O	ο
פ ף	80	Pee	16	Π	*p*		Π	π
ר	100	Rho	17	Ρ	*r*		P	ρ
ש	200	Sigma	18	Σ	*s*		Σ	σ, ς
ת	300	Tau	19	Τ	*t*		T	τ
	400	U pseelon	20	Υ	*u*		Υ	υ
	500	Phee	21	Φ	*f*		Φ	φ
	600	Chee	22	Χ	*ch*		X	χ
	700	Psee	23	Ψ	*ps*		Ψ	ψ
	800	O mega	24	Ω	*oo*		Ω	ω

Γ before Γ Κ Ξ and Χ is sounded like *n*

THE PRONUNCIATION OF THE DIPHTHONGS

Combinations	Erasmian Method	English where it differs
ΑΙ	*ah-ee* (anciently sounded like: Ε ε)	
ΕΙ	*ei* in height	
ΟΙ	*oi* in boil	
ΥΙ	*we*	*ui* in quiet
ΑΥ	*ou* in *our*	*au* in *aught*
ΕΥ	*eu* in neuter	
ΗΥ	" " "	
ΟΥ	*ou* in ragout	*ou* in thou
ΩΥ	" " "	" " "

Υ before Η is pronounced like *wh*

THE THREE GREAT WITNESSES TO THE CONCORDANT GREEK TEXT

Our Lord laid down the law that the words of two or three witnesses are sufficient evidence to decide any matter. It surely is not a mere chance that, in the providence of God, there are two great witnesses to the text of Holy Writ and a third to call upon when these do not agree. Editors have examined thousands of later manuscripts, but the resultant text is practically the same as one derived from the three most ancient manuscripts alone. As we desire to avoid human opinions and found all on facts we are compelled to draw our text directly from the most ancient sources possible. We must exhibit the evidence as well as the result, so we are forced to confine ourselves to the chief witnesses. The effect of this course is a text which is in essential accord with that on which the concensus of critical opinion has placed its approval.

To insure accuracy the printed text has been carefully compared with photographic reproductions of the ancient manuscripts themselves, when possible.

The three most ancient and valuable manuscripts of the Greek Scriptures are the Codex Sinaiticus in Petrograd, the Codex Vaticanus in Rome, and the Codex Alexandrinus in the British Museum. It is a remarkable fact that, after centuries of study and comparison, the first two are almost universally acknowledged to be the best texts of the scriptures which have come down to us. The influence of all the other manuscripts of later date is very slight compared with these two texts. No scholar dares to differ from them to any considerable degree except where they themselves are not in perfect agreement.

Codex Vaticanus (ϖ δ1) is generally held to be the oldest as well as the most valuable of all the manuscripts. Since 1481 it has been in the Vatican Library at Rome, except for a short period when Napoleon carried it to Paris. It was almost inaccessible to scholars until 1868. In 1889–90 a photographic fac-simile was published which makes it available to all. It contains all the Greek scriptures except the end of Hebrews, Paul's personal epistles and the Apocalypse.

In assigning this text a very high place as a witness to the truth we are supported by many eminent critics and students of diverse theories and methods. It impresses one as the result of a conscientious endeavor to protect the sacred text in contrast to other and later manuscripts which suffer from injudicious and deliberate changes. The corrector of Sinaiticus, who undoubtedly had much better evidence than is now available, unconsciously put his seal upon Vaticanus by correcting again and again to agree with this great witness. In this text Paul's epistles are placed after Jude, and Hebrews is inserted in them between second Thessalonians and first Timothy.

Codex Sinaiticus (ℵ δ2, herein denoted by a small italic *s*) is the most complete and perfect manuscript we have. It is the latest great codex to be discovered. In 1844, Constantin Tischendorf, in search of ancient manuscripts, visited the monastery of St. Catherin on Mt. Sinai, in the desert of Arabia. While there he noticed several leaves of vellum in a waste paper basket. They proved to be part of a copy of the Septuagint, the Greek translation of the Hebrew scriptures. The monks were using these valuable books as fuel. He got possession of forty-three leaves, which he took to Europe and published. In 1853 he went back to recover the rest of the manuscript, but failed to find any trace of it. In 1859, under the patronage of Tsar Alexander II of Russia, he was once more at Mt. Sinai for a few days. As he was about to leave he had a conversation with the steward of the monastery regarding his edition of the Septuagint, copies of which he had brought with him to present them to the monastery. The steward said that he too, had a copy of the Septuagint, and brought it out, wrapped up in a napkin Here was the prize Tischendorf had been after for fifteen years! He persuaded the monks to let him take the manuscript to Cairo and have a transcript made, but was unable to get them to part with it except as a present to the Tsar, the protector of the Greek Church to which they belonged. It was taken to the Russian Imperial Library, where it remained.

It contains all of the Greek Scriptures. It was corrected soon after it was written, in much the same way as our modern proof reader corrects the printer's errors. The printer, however, can correct his errors before printing. The ancient copyist's errors remain in the text. The correct reading is above the line. It does not seem right or sensible to follow the original text and ignore the corrector's notations. In many cases he rights what are evidently plain blunders. The contemporary corrections are denoted by s^*.

An investigation of the motive actuating one of the later revisers of s shows that he was not prompted by any theological bias, for he seldom alters the sense so as to affect any doctrine. He is often supported by one of the other manuscripts. Even when he stands alone his additions are such palpable improvements, and so easily omitted, that their deliberate and unhesitating addition carries great weight. He has changed Sinaiticus from a defective witness to one of the highest value. We have been led, therefore, to give all of the correctors' readings as well as the original text, for *Sinaiticus corrected gives evidence of being the most precious document extant.* The use of superior figures (s^2 s^3) indicates the presence of the *corrector's* readings. These readings so often agree with Codex Vaticanus that Tischendorf propounded the theory that one corrector was the scribe of that manuscript. But later investigations seem to disprove this theory. This greatly strengthens the claims of these two great manuscripts to our confidence. The corrector would assuredly check the work by the best evidence at his command. This evidence could not be the same, yet was very similar to the copy on which Vaticanus was based. It is evident from these facts that the *corrected* Sinaiticus and the Codex Vaticanus are the two great witnesses whose consent establishes most of the text of the Greek Scriptures beyond reasonable doubt.

In Sinaiticus Paul's epistles are found between John and Acts, with Hebrews inserted in them after the second epistle to the Thessalonians.

Codex Vaticanus and Codex Sinaiticus are both supposed to have been written about the fourth century.

Codex Alexandrinus (A 84) has been long known to English scholars and was once the only early manuscript accessible to them. It came to England as a gift to James I from the Patriarch of Alexandria through the Turkish ambassador. It is now the chief treasure of the British Museum. It has been repeatedly published and is now issued in photographic facsimile. In it Paul's epistles are placed after Jude with Hebrews inserted after the second epistle to the Thessalonians.

The Codex Alexandrinus was probably written in the fifth century.

The recently discovered fragments of Papyri have been added to our witnesses. Some of them may be the most ancient of all the testimony we have. Those of the fourth or fifth centuries are in closest agreement with B and s.

Their commencement and close, as well as their disagreements, are noted.

The parts of the various manuscripts vary much in value. As the Scriptures originally circulated as separate pamphlets and these differed from each other in their dependability, it is quite possible, in some book, for a text like A, though usually regarded as inferior, to take first place. *It is unwise to insist that any manuscript is always to be preferred.*

The collations here given (except *b*, on which we lay no stress) *do not conform to printed editions, in which the editor uses his own judgment in selecting readings and adds headings and other matter from other sources. They are an exact report on the facts as they exist in the ancient manuscripts themselves.*

THE PRINCIPLES ON WHICH THE CONCORDANT GREEK TEXT IS BASED

The principles on which the Concordant text is based are drawn from the practical experience of printers, who are the copyists of today. When we know the nature of the errors most readily made by a modern compositor, we are ready to understand the mistakes of the ancient scribes and can correct them.

In applying these principles due regard must be given to the weight of each witness and the special facts in each case. These may modify the conclusions and even reverse the result.

The ancient corrector corresponds to the proof reader of the present day. No one thinks of issuing a work today before it has been read for errors, which are corrected before printing. An ancient manuscript, however, had to be used as it was written. Hence the corrector's marks should supersede the text.

It is found that present day printers, in "following copy" *leave out* a word or a phrase or a sentence much more frequently than they put anything in. In fact an insertion is a rare thing. It is more than likely that the ancient copyists did the same thing. In fact anyone who will take the trouble to look over the Sinaitic text of the last book of Scripture will come to the conclusion that it was written by one who made a habit of omission. Many a sentence has been supplied by the ancient corrector and even he failed to catch a few palpable omissions, which may have been lacking in the copy itself. Hence we may safely deduce this rule:

Omissions are easily made: restore them. Additions are rare: weigh them.

Hence the proper course to pursue today is to incorporate every attested reading in the text, noting the fact of its omission in other manuscripts.

The work of copying was done by professionals who followed their copy mechanically. A repetition would be readily detected; an omission might pass unnoticed. The omission of a word or phrase would be mere carelessness. Omissions are especially apt to occur when a word is repeated. The scribe of *s*, one of the best mss. of the Apocalypse, left the tribes of Gad and Simeon out of his list of the one hundred and forty-four thousand. The same scribe skipped from the words "thousand years" to the same words a line or two later, and left out the words in between. The modern proof reader finds the same tendency. It is our duty to restore these missing words from other sources.

The Concordant is what may be termed a "full" text. It seeks to restore all readings which have any good claim to a place in it on the assumption that their deliberate insertion is much more improbable and venial than an unintentional omission. Later texts, of course, were corrupted in the interests of error, but we have reason to believe that very little of this was done in early days. A few of the ancient corruptions we are able to expunge by means of the evidence supplied by the writings of the early Fathers. *Unusual forms* (not actual blunders) *are to be preferred to common modes of expression.* The compositor and scribe naturally fall into a rut, but seldom inject an unexpected feature into their work.

All of the Concordant Text which has no notation in the line immediately above is in perfect agreement with all three of the ancient manuscripts on which it is based. If any of these differs, its reading is noted just above the text used. Thus the possessor of the Concordant Text can tell at a glance how any one of the three best manuscripts reads.

It will be noticed that very few of these divergent readings vitally affect the sense. Differences in spelling, the cases of nouns, the use of the article, the order of words and blunders (apart from which there are few variants) cannot even be transferred into English at all times. For all practical purposes the text is very pure—perhaps one in a thousand letters is open to serious question—which cannot be said with equal truth of any other ancient writing which has come down to us. On all the great truths of Holy Writ there is ample evidence to assure certainty and confidence. The loss in translation has been a hundred fold more than in the transmission of the text.

THE NOTATION OF THE SUPERLINEAR

The notations in the superlinear are self explanatory, but a few hints may help to understand them.

A or A^1 = Codex Alexandrinus
B or B^1 = Codex Vaticanus
b = substitute for B, Codex Basilianus
s or s^1 = Codex Sinaiticus
P^1, P^{19}. etc. = Papyri

A, B, *b*, and *s*, stand for that part of the manuscripts which is free from correction. A^1, B^1, s^1 indicate that portion which has been corrected.

s^* = contemporary corrector of *s*.

A^2, B^2, s^2, s^3, s^4, etc. = correctors.

The catalogue number of the Papyri is given at the point of commencement, but the usual reference number is used with its variants. See Un. 1^3.

No note is made of the abbreviations commonly used by the scribes in making their copies. They used the first and last letters *only* for the names of God and Christ, Jesus, Master, spirit, Israel, while longer words, as heaven, humanity, father, Jerusalem are contracted to three, four or five letters, They drew a line above words which are abbreviated.

Alterations are indicated by printing the Greek word to be substituted beginning at the same point as the one which it displaces. Thus, in Un. 1^1, s^{1*} reads: to-THE HOLY-*ones* OF-Him.

Hyphens are used, when necessary, to indicate the position of parts of words, i. e., a prefix is followed by a hyphen, an ending follows a hyphen, a link letter is between two hyphens, thus: A- is a prefix, *before* a word, and -A- is *in* a word. -A is the *end* of a word, and replaces all the letters from the point where it stands to the next word.

Additions are indicated by +, *inserts* or *adds*. The Greek words commence, when possible, at the point of insertion. Thus, in Un. 1^4, *b* read: FROM God THE BEING. A single letter is centered above the two letters between which it is to be inserted.

All additions not appearing in the text are given in *Greek* at the point of insertion.

Omissions are indicated by *omits*, *o.*, —, or the term *dots*. An *o.* just above a letter denotes that the letter is omitted in the manuscript noted. Words to be omitted are repeated in English above their sublinear. It is understood that the corresponding Greek words are omitted in the text noted.

After A^1, B^1, s^1, or s^{1*} *omits*, it is to be inferred that the next corrector supplied the omission. n^2 supplies what n^1 omits. s^* supplies what s^1 omits.

When a reading is omitted by both s^1, the original scribe, and s^*, the contemporary corrector, but supplied by s^2, this is indicated by s^{1*} *omits*.

When a reading interferes with another the shorter one is enclosed in parenthesis and put in its proper position within the longer reading.

THE TYPES OF THE SUBLINEAR

The Sublinear aims to be as nearly Greek as can be understood by the English reader: the version is as good English as the limitations will allow.

SMALL CAPITALS carry the reader as close to the elements which compose the Greek language as possible.

Common letters are used for words or parts of words when the standard is not intelligible. Their standards may be found by referring to the Lexicon.

The middle voice of verbs usually has the passive auxiliary *be* in *italic letters*. The number of the participle is indicated by *one* or *ones* in italics. The indefinite future participle is indicated by putting *-ing* in italics.

Occasionally *italics* are used for words not in the Greek or in special irregular grammatical forms.

The Greek text for the Apocalypse is less carefully preserved than any other of the sacred records. The scroll was little esteemed in the early centuries, probably because of the fanciful interpretations which obscured it. The Syriac church refused to include it in the canon. It was added to their Bible several centuries after the rest of the Scriptures. As an example of the carelessness of its scribes we may note that the very passage which warns against any addition or subtraction from its contents has suffered seven mutilations.

THE ACTS OF THE APOSTLES

THE ACTS OF THE APOSTLES

THE ACTS is a continuation of the proclamation of the kingdom of God, no longer by the King Himself, but by the spirit of God through His apostles. He prayed, "Father forgive them, they know not what they do!" In answer to this petition the unbelieving nation once more hears the evangel of the kingdom, enforced by His resurrection from the dead. Israel had rejected Jehovah under the law. They rejected their Messiah when He came in mercy. Acts is a record of their rejection of the spirit of grace which lingers over them until blindness overtakes them for the eon. It begins with the descent of the spirit. It traces the rejection of the spirit. It ends with the spirit's repudiation of Israel. In the beginning, Peter unlocks the door of the kingdom for the Jews; at the close, Paul, in Rome, shuts the door of the kingdom and locks up Israel in obstinacy.

This treatise is transitional. From the first extreme where the nations seem to have no place at all, it leads us on until we arrive at the opposite, where the Jew loses his priority.

It is a record of Israel's response to the renewed proclamation of pardon, and chronicles their apostasy and their gradual rejection. But it also records God's answer to their defection, so that He, instead of being balked in His purpose to bless the other nations, makes their apostasy the basis of a much greater and grander grace than the nations could have experienced if Israel had not apostatized. There is no definite statement of this, for the subject of the book forbids it, yet all the symptoms of the present grace will be found, and each symptom follows a crisis in the apostasy of the chosen nation. In reading Acts let us remember that God is concerned with the kingdom to Israel, yet all the while He is making room for that distinct display of grace which we enjoy and which is fully expounded in Paul's epistles, most of which were written during this interregnum.

This account is a series of acts and counter acts. Jerusalem's stoning of Stephen is followed by the introduction of Saul of Tarsus. The persecution in Judea and Samaria is followed by his call on the Damascus road. The murder of James is succeeded by the severance of Saul. When the Jerusalem believers try to kill Paul, he is sent to Rome, where the nation of Israel is set aside and the salvation of God is sent to the other nations.

Peter appears prominently in the first part of Acts, but Paul replaces him in the latter portion. All that Peter did was more than matched by Paul. Every miracle the chief of the Circumcision apostles wrought was eclipsed by a similar sign, greater in glory and grace.

No truth characteristic of the present actually appears on the pages of Acts. Yet the distinctive doctrines we enjoy did not fall from heaven like a meteor; they gradually rose to view like the sun. In Acts we see their early refracted light before they appear above the horizon. Justification of a kind is preached at Pisidian Antioch, conciliation becomes clear as

	MINISTRIES OF THE TWELVE Ac.1[8]			MINISTRIES OF PAUL 2 Cor.3[18]		
The Rejection of Israel	Testimony in Jerusalem 2-7[60]	Judea and Samaria 8[4-40]	The Limits of the Land 9[31]-11[31]	Decrees Issued for the Nations 15[1-29]	Persecution of Paul 21[20]-25[11]	Israel is Thrust Aside 28[28-28]
The Reception of the Nations	Saul Introduced 8[1-3]	Saul Called 9[1-31]	Saul Separated by the Spirit 13[2]	Paul Repudiates the Physical 19[21] 2 Cor.5[16]		Reveals the Secret Eph.3[9]
Dispensation	Pardon for Repentance and Baptism		Justification	Conciliation		Celestial Glory

OUTBREAKS OF ISRAEL'S APOSTASY

Christ Crucified	Stephen Stoned	Disciples Scattered	James Killed	Paul Stoned at Lystra	Paul about to be Killed	Paul Imprisoned in Rome
1[3]	7[38]	8[1]	12[2]	14[20]	21[31]	28[16-31]

the evangel reaches the nations through Jewish opposition, and the way is opened for the celestial secret of Paul's prison epistles by the public repudiation of Israel in Rome. The ministries of Paul, as recorded in Acts, bring us up to, but never into, present truth. That is found alone in his epistles.

This transitional era, from our Lord's crucifixion to the full establishment of the present secret economy, was marked by a series of changes in dispensation and administration. It is of prime importance that we understand the trend and character of these dispensational divisions, so that we may intelligently follow the inauguration of the economy or administration which is in force today.

These changes may be viewed from two entirely different standpoints. In the book of Acts they mark the steps which led to the rejection of the kingdom by Israel and of Israel by God. In Paul's epistles the same crises are seen as they prepare for the introduction of the present administration. The trend of truth is continually away from the earthly and physical to the celestial and spiritual.

The accompanying outline suggests the steps in Israel's defection and the gradual reception of the nations into blessing. One line is associated with the ministries of the twelve, the other with the apostle Paul. The two lines overlap. Paul is introduced immediately after the murder of Stephen by Jerusalem and each successive lapse of Israel is followed by adding another step in the course which culminated in the revelation of the present secret economy when he became a prisoner in Rome.

Paul's ministries keep pace with each phase of Israel's apostasy. Their unrighteousness is offset by faith righteousness as proclaimed at Pisidian Antioch. When their folly and poverty are manifest, he proclaims God's wisdom and wealth in Corinth, the commercial capital of the day. When their priestly functions fail, he goes to Ephesus, the religious center of the gentile world, and reveals the conciliation. Finally, when the promise of political supremacy is taken from them, Paul is in Rome, the world's political capital, and there he proclaims a new economy based on their religious and political apostasy.

According to the prophets of old, all blessing for the nations is through and with the nation of Israel. So it will be in the kingdom. The distinctive truths of the present secret economy are based on the opposite of this. They follow Israel's failure and apostasy. So far as revealed in the Hebrew scriptures, in the accounts of our Lord, and in the Circumcision epistles, there is no basis for blessing at all now, for Israel is the only channel that they know. The book of Acts fills the chasm between the kingdom economy and the present and traces the many steps which lead up to the blessing of the nations during this period, while Israel is thrust aside. It prepares the devout student of previous revelation for the astounding declaration with which it closes, that the salvation of God is to be sent directly to the nations, apart from Israel's mediacy, and that the nations will hear it.

Throughout the Acts the nations are treated as subjects of the kingdom and subordinate to the Jewish nation. This is the case even in Paul's early epistles. The nations were debtors to Israel (Ro.15^{27}). But Israel's blessing waits until the fulness of the nations has come in (Ro. 11), and when the apostle reveals the great secret that those under Paul's ministry are to be joint enjoyers of a heavenly allotment, and a joint body and joint partakers of the promise in Christ Jesus (Eph.3^{6}), the entire kingdom economy vanishes and a new, secret economy takes its place. The great confusion among the saints today will vanish to a large extent if they will recognize the transitional, kingdom character of Acts, and draw their doctrine from Paul's epistles, especially those written at its close, before which the present secret administration was not revealed, and its doctrines were undeveloped, while God lingered over His ancient and beloved people Israel.

ΤΟΝΜΕΝΠΡΩΤΟΝΛΟΓΟΝΕΠΟ 20
THE INDEED BEFORE saying I-make

ΙΗCΑΜΗΝΠΕΡΙΠΑΝΤΩΝΩΘΕ 40
ABOUT ALL of God-

B omits THE

ΟΦΙΛΕΩΝΗΡΞΑΤΟΟΙΗCΟΥC 60
FOND! OF-WHICH begins THE JESUS

ΠΟΙΕΙΝΤΕΚΑΙΔΙΔΑCΚΕΙΝ 80
TO-BE-DOING BESIDES AND TO-BE-TEACHING

A so.

ΑΧΡΙΗCΗΜΕΡΑCΕΝΤΕΙΛΑΜ 100
2 UNTIL WHICH DAY directing

ΕΝΟCΤΟΙCΑΠΟCΤΟΛΟΙCΔΙ 20
to-THE commissioners THRU

ΑΠΝΕΥΜΑΤΟCΑΓΙΟΥΟΥCΕΞ 40
spirit HOLY WHOM HE-

ΕΛΕΞΑΤΟΑΝΕΛΗΜΦΘΗΟΙCΚ 60
3 chooses He-WAS-UP-GOTTEN to-WHOM AND 8

ΑΙΠΑΡΕCΤΗCΕΝΕΑΥΤΟΝΖΩ 80
He-BESIDE-STANDS Self LIVING

ΝΤΑΜΕΤΑΤΟΠΑΘΕΙΝΑΥΤΟΝ 200
after THE TO-BE-EMOTIONING Him

ΕΝΠΟΛΛΟΙCΤΕΚΜΗΡΙΟΙCΑ 20
IN MANY TOKENS THRU

B2 Δ

ΙΗΜΕΡΩΝΤΕCCΕΡΑΚΟΝΤΑΟ 40
DAYS FOUR-TY being-

ΠΤΑΝΟΜΕΝΟCΑΥΤΟΙCΚΑΙΑ 60
VIEWED-UP to-them AND say-

ΕΓΩΝΤΑΠΕΡΙΤΗCΒΑCΙΛΕΙ 80
. ING THE ABOUT THE KINGdom

ΑCΤΟΥΘΕΟΥΚΑΙCΥΝΑΛΙΖΟ 300
4 OF-THE God AND being-TOGETHER-SALTED

A to-them He-charges

ΜΕΝΟCΠΑΡΗΓΓΕΙΛΕΝΑΥΤΟ 20
He-charges to-them

ΙCΑΠΟΙΕΡΟCΟΛΥΜΩΝΜΗΧΩ 40
FROM JERUSALEM NO TO-BE-

so.

ΡΙΖΕCΘΑΙΑΛΛΑΠΕΡΙΜΕΝΕ 60
SPACIZING but TO-BE-ABOUT-REMAINING

ΑΠ+Ε

ΙΝΤΗΝΕΠΑΓΓΕΛΙΑΝΤΟΥΠΑ 80
THE promise OF-THE FATHER

ΤΡΟCΗΝΗΚΟΥCΑΤΕΜΟΥΟΤΙ 400
5 WHICH YE-HEAR OF-ME that

B o.

ΙΩΑΝΝΗCΜΕΝΕΒΑΠΤΙCΕΝΥ 20
JOHN INDEED DIPIZES to-

ΔΑΤΙΥΜΕΙCΔΕΒΑΠΤΙCΘΗC 40
WATER YE YET WILL-BE-BEING-DIPIZED

As -Αι Bs1* IN spirit WILL-BE-BEING DIPIZED

ΕΓΩΘΕΕΝΠΝΕΥΜΑΤΙΑΓΙΩΟΥ 60
IN spirit HOLY NOT

ΜΕΤΑΠΟΛΛΑCΤΑΥΤΑCΗΜΕΡ 80
after MANY these DAYS .

B1* omit TOGETHER-

ΑCΟΙΜΕΝΟΥΜCΥΝΕΛΘΟΝΤΕ 500
6 THE INDEED THEN ones-TOGETHER-COMING

ΟΗΡΩΤΩΝΑΥΤΟΝΛΕΓΟΝΤΕC 20
asked Him saying

ΚΥΡΙΕΕΙΕΝΤΩΧΡΟΝΩΤΟΥΤ 40
Master! IF IN THE TIME this

ΩΑΠΟΚΑΘΙCΤΑΝΕΙCΤΗΝΒΑ 60
YOU-ARE-restoring THE KING-

ΟΙΑΕΙΑΝΤΩΙCΡΑΗΛΕΙΠΕΝ 50
7 dom to-THE ISRAEL . He-said

B2 ΟΥΝ B1 omits YET

ΔΕΠΡΟCΑΥΤΟΥCΟΥΧΥΜΩΝΕ 600
YET TOWARD them NOT OF-YOUp it-

ΟΤΙΝΓΝΩΝΑΙΧΡΟΝΟΥCΗΚΑ 20
IS TO-KNOW TIMES OR SEA-

ΙΡΟΥCΟΥCΟΠΑΤΗΡΕΘΕΤΟΕ 40
SONS WHICH THE FATHER PLACED IN

ΝΤΗΙΔΙΑΕΞΟΥCΙΑΑΑΑΑΗ 60
8 THE OWN authority but YE-

s -Αι

ΜΥΕCΘΕΔΥΝΑΜΙΝΕΠΕΛΘΟΝ 90
WILL-BE-GETTING ABILITY OF-ON-COMING

ΤΟCΤΟΥΑΓΙΟΥΠΝΕΥΜΑΤΟC 500
OF-THE HOLY spirit

ΕΦΥΜΑCΚΑΙΕCΕCΘΕΜΟΥΜΑ 20
ON YOUp AND YE-WILL-BE OF-ME wit-

PTYPECENTEIEPOYCAAHM 40
nesses IN BESIDES JERUSALEM

A omits IN

ΚΑΙΕΝΠΑCΗΤΗΙΟΥΔΑΙΑΚΑ 60
AND IN EVERY THE JUDEA AND

s Αι for Ε

As o.

ΙCΑΜΑΡΕΙΑΚΑΙΕΩCΕCΧΑΤ 80
SAMARIA AND TILL OF-LAST

s1*+ONT

ΟΥΤΗCΓΗCΚΑΙΤΑΥΤΑΕΙΠΩ 900
9 OF-THE LAND . AND these saying

B OF-them OF-looking

ΝΒΛΕΠΟΝΤΩΝΑΥΤΩΝΕΠΗΡΘ 20
OF-looking OF-them He-WAS-ON-LIFT-

ΗΚΑΙΝΕΦΕΛΗΥΠΕΛΑΒΕΝΑΥ 40
ED AND CLOUD UNDER-GOT Him

so.

ΤΟΝΑΠΟΤΩΝΟΦΘΑΛΜΩΝΑΥΤ 60
FROM THE VIEWers OF-them .

ΩΝΚΑΙΩCΑΤΕΝΙΖΟΝΤΕCΗC 80
10 AND AS STRETCHING THEY-

ΑΝΕΙCΤΟΝΟΥΡΑΝΟΝΠΟΡΕΥ 900
WERE INTO THE heaven OF-GOING

ΟΜΕΝΟΥΑΥΤΟΥΚΑΙΙΔΟΥΑΝ 20
OF-Him AND BE-PERCEIVING

so.

ΔΡΕCΔΥΟΠΑΡΕΙCΤΗΚΕΙCΑ 40
MEN TWO HAD-BESIDE-STOOD

A Αι for Ε B+Ε

ΝΑΥΤΟΙCΕΝΕCΘΗCΕCΙΑΕΥ 60
to-them IN GARMENTS WHITE

ΚΑΙCΟΙΚΑΙΕΙΠΑΝΑΝΔΡΕC 11
11 WHO AND said MEN

B+Ε

Bs1* omit IN-

ΓΑΛΙΛΑΙΟΙΤΙΕCΤΗΚΑΤΕΕ 880
GALILEANS ANY YE-HAVE-STOOD IN-

THE former account, indeed, I make, O Theophilus, concerning all which Jesus begins to do as well as
2 to teach, until the day on which He was taken up; directing the apostles whom He chooses, through
3 the holy spirit; to whom, also, He presents Himself alive, after His suffering, with many tokens, during forty days, being visualized to them and telling them that which
4 concerns the kingdom of God. And, being foregathered, He charges them not to be departing from Jerusalem, but to be remaining about for the promise of the Father,
5 "which you hear of Me, seeing that John, indeed, baptizes in water, yet *you* shall be baptized in holy spirit not many days hence."

6 Those, indeed, then, who are coming together, asked Him, saying, "Lord, art Thou at this time restoring the kingdom to Israel?"
7 Yet He said to them, "It is not for you to know the times or the eras which the Father placed in His
8 own jurisdiction. But you shall be obtaining power at the coming of the holy spirit on you, and you shall be My witnesses in Jerusalem, as well as in entire Judea and Samaria, and to the limits of the land."

9 And, saying these things, while they are looking, He was lifted up, and a cloud takes Him up from
10 their eyes. And, as they were looking intently into heaven at His going, *lo!* two men stand beside them
11 in white attire, who also said, "Men! Galileans! Why do you stand looking into heaven? This

1 Acts is a continuation of the accounts of our Lord's ministries as recorded by Matthew, Mark, Luke and John. As Theophilus is mentioned only in Luke's account, it seems that the beloved physician is the writer of Acts (Lu.1[3]). Though carried on through His apostles, it is the same ministry which the Lord began. It is not confined to the one aspect treated in Luke's narrative—Christ as Man—but covers all the characters in which He is presented. He is the King of Israel, as in Matthew, the Servant as in Mark, and the Son of God as in John. The distinct commissions in each previous account are often combined in this continuation of the history of the kingdom proclamation.

3 The interval between His resurrection and ascension was used by our Lord to present indisputable proofs of His resurrection and to instruct His disciples concerning the kingdom of God. This was the preparation He deemed necessary for the ministry recorded in this book. These two subjects dominate it to the very end.

6 He had been telling them about the Kingdom of Israel, but did not tell them *when* it would be restored to them. He does not correct their ideas as to the *character* of the kingdom, but keeps them in suspense as to the *time*. That would depend on the reception accorded their testimony, hence could not be foretold without unfavorably affecting its proclamation. Indeed, we are kept in suspense throughout the book, till the very close, when the kingdom is rejected by the Jews in Rome, and even then we are referred to Isaiah's question, "How long!" God alone knows when, though in these days there are many signs that the longed-for time is near.

8 The ministry of the twelve apostles was confined to three spheres—Jerusalem, Samaria, and the rest of the land. Beyond this they had no commission. Paul was called outside the land and commissioned for the regions beyond. The first seven chapters deal with their ministry in Jerusalem, the eighth and ninth with Samaria, and the tenth, eleventh and twelfth with the proselytes and Jews in the land. The balance of the book leads us outside the sphere of the ministry of the Twelve.

9 Jesus Who is being taken up from you into heaven shall come in the same manner as you gaze upon Him going into heaven."

12 Then they return into Jerusalem from the mount called Olivet, which is near Jerusalem a sabbath
13 day's journey. And when they entered it, they ascended into the upper chamber where they were residing—Peter as well as John, and James, and Andrew, Philip and Thomas, Bartholomew and Matthew, James Alpheus and Simon
14 the Zealot, and Judas James. These all were persevering with one accord in prayer, together with the women and Miriam, the mother of Jesus, and his brothers.

15 And in these days Peter, standing up in the midst of the brethren, said (there was besides a throng in the same place of about a hundred
16 and twenty names) "Men! Brethren! The scripture must be fulfilled in which the holy spirit predicted through the mouth of David, concerning Judas, who became the guide of those apprehending Jesus,
17 seeing that he was numbered among us, and chanced upon an
18 allotment of this dispensation." [This man, indeed, then, acquires a freehold with the wages of injustice, falling prone, ruptures in the middle, and all his intestines were
19 poured out. And it became known to all who are dwelling in Jerusalem, so that that freehold is called, in their own vernacular, "Acheldamach," that is, "Freehold of
20 blood."] "For it is written in the scroll of the Psalms,

9 The resurrection and ascension of Christ are the two dominating factors in the kingdom testimony in this book. The kingdom had been proclaimed by the King in meekness and humiliation. Now it was about to be proclaimed in power by His apostles while He is glorified in heaven. They rejected Him when He spoke on earth. Will they refuse when He speaks from heaven? They scorned Him before His death. Will they hear One Who had risen from the dead?

11 The manner of His descent upon Olivet is to be precisely that which Zechariah had foretold (Zech.14[4]):

> "Then shall Jehovah go forth, and fight
> against those nations,
> As when He fought in the day of
> battle.
> And His feet shall stand in that day
> upon the mount of Olives
> Which is before Jerusalem on the east."

He will come with the clouds of heaven (Dan.7[13],Un.1[7]) with power and great glory (Mt.24[30]) as the Son of Mankind to a handful of faithful Israelites, just as He left. But for the church, the body of Christ, He comes, not to Olivet, but to the air, not to judge and make war, but to save us and take to Himself in glory all the members of His body, long before He returns to the mount of Olives.

12 The apostles seem to have had permanent quarters in Jerusalem. The list is probably arranged according to rank, for Peter and John, the "pillars", come first, followed by James. Simon the Zealot, so named from a class in the nation which arose at the time of the Maccabees, who were excessively zealous for the Mosaic law, is called a Canaanite, the Hebrew equivalent of zealot, in Matthew (10[4]) and Mark (3 [18]). Judas James was surnamed Thaddeus (Mt.10[3]) and Lebbeus.

16 The buying of a freehold was typical of Judas' loss of his allotment and going to his "own" place. Almost all land in Israel was held in common and allotted each year. But there were a few parcels of ground, such as the garden of Gethsemane, the titles of which were held by individuals. Judas bought one of these. This shows that he had no faith in the coming kingdom, when lands would be re-distributed. Contrast the course of the believing disciples (4[34]).

ΜΒΛΕΠΟΝΤΕCΕΙCΤΟΝΟΥΡΑ 20
looking INTO THE heaven .

ΝΟΝΟΥΤΟCΟΙΗCΟΥCΟΑΝΑΛ 40
this THE JESUS THE *One*-BEING-

B[1] *o. o.*
ΗΜΦΘΕΙCΑΦΥΜΩΝΕΙCΤΟΝΟ 60
UP-GOTTEN FROM YOUp INTO THE hea-

ΥΡΑΝΟΝΟΥΤΩCΕΛΕΥCΕΤΑΙ 80
ven thus WILL-BE-COMING

As -ΑΙ
ΟΝΤΡΟΠΟΝΕΘΕΑCΑCΘΕΑΥΤ 100
WHICH manner YE-gaze Him

ΟΝΠΟΡΕΥΟΜΕΝΟΝΕΙCΤΟΝΟ 20
GOING INTO THE hea-

ΥΡΑΝΟΝΤΟΤΕΥΠΕCΤΡΕΨΑΝ 40
12 ven . then THEY-return

ΕΙCΙΕΡΟΥCΑΛΗΜΑΠΟΟΡΟΥ 60
INTO JERUSALEM FROM mountain

s Ε *for* ΑΙ
CΤΟΥΚΑΛΟΥΜΕΝΟΥΕΛΑΙΩΝ 80
THE *being*-CALLED OLIVE

ΟCΟΕCΤΙΝΕΓΓΥCΙΕΡΟΥCΑ 200
WHICH IS NEAR JERUSALEM

D Ω
ΑΗΜCΑΒΒΑΤΟΥΕΧΟΝΟΔΟΝΚ 20
13 OF-SABBATH HAVING WAY . AND

s THEY-UP-STEPped INTO THE OVER-apartment
ΑΙΟΤΕΕΙCΗΛΘΟΝΕΙCΤΟΥΠ 40
when THEY-INTO-CAME INTO THE OVER-

s[1]* *omits* THEY-UP-STEPped
ΕΡΦΟΝΑΝΕΒΗCΑΝΟΥΗCΑΝΚ 60
apartment THEY-UP-STEPped where THEY-WERE

ΑΤΑΜΕΝΟΝΤΕCΟΤΕΠΕΤΡΟC 80
DOWN-REMAINING WHICH BESIDES Peter

B *o.*
ΚΑΙΙΦΑΝΝΗCΚΑΙΙΑΚΩΒΟC 300
AND JOHN AND JACOBUS

ΚΑΙΑΝΔΡΕΑCΦΙΛΙΠΠΟCΚΑ 20
AND ANDREW Philip AND

s Ε *for* ΑΙ
ΙΘΩΜΑCΒΑΡΘΟΛΟΜΑΙΟCΚΑ 40
THOMAS Bartholomew AND

A T
ΙΜΑΘΘΑΙΟCΙΑΚΩΒΟCΑΛΦΑ 60
MATTHEW JACOBUS OF-ALPHEUS

s[1]* *omits* THE
ΙΟΥΚΑΙCΙΜΩΝΟΖΗΛΩΤΗCΚ 80
AND SIMON THE DOILer AND

ΙΙΟΥΔΑCΙΑΚΩΒΟΥΟΥΤΟΙ 400
14 JUDAS OF-JACOBUS . these

s LIKE-FEEL persevering
ΠΑΝΤΕCΗCΑΝΠΡΟCΚΑΡΤΕΡ 20
ALL WERE persevering

s[2] *cancels* LIKE-FEEL *here repeated*
ΟΥΝΤΕCΟΜΟΘΥΜΑΔΟΝΤΗΠΡ 40
LIKE-FEEL to-THE pray-

A *o.*
ΟCΕΥΧΗCΥΝΓΥΝΑΙΣΙΝΚΑΙ 60
er TOGETHER to-WOMEN AND

As o. B *omits* OF-THE
ΜΑΡΙΑΜΤΗΜΗΤΡΙΤΟΥΙΗCΟ 80
MARIAM THE MOTHER OF-THE JESUS

B+CΥΝ TOGETHER
ΥΚΑΙΤΟΙCΑΔΕΛΦΟΙCΑΥΤΟ 500
AND to-THE brothers OF-Him .

ΥΚΑΙΕΝΤΑΙCΗΜΕΡΑΙCΤΑΥ 20
15 AND IN THE DAYS these

A M
ΤΑΙCΑΝΑCΤΑCΠΕΤΡΟCΕΝΜ 40
UP-STANDing Peter IN MIDST

ΕCΩΤΩΝΑΔΕΛΦΩΝΕΙΠΕΝΗΝ 60
OF-THE brothers said WAS

ΤΕΘΧΛΟCΟΝΟΜΑΤΩΝΕΠΙΤΟ 50
BESIDES THRONG OF-NAMES ON THE

B *omits* IF
ΑΥΤΟΩCΕΙΕΚΑΤΟΝΕΙΚΟCΙ 600
SAME AS IF HUNDRED TWENTY

ΑΝΔΡΕCΑΔΕΛΦΟΙΕΔΕΙΠΑΗ 20
16 MEN brothers it-WAS-BINDING TO-BE-

ΡΩΘΗΝΑΙΤΗΝΓΡΑΦΗΝΗΝΠΡ 40
FILLED THE WRITing WHICH BE-

AB *o.*
ΟΕΙΠΕΝΤΟΠΝΕΥΜΑΤΟΑΓΙΟ 60
FORE-said THE spirit THE HOLY

ΝΔΙΑCΤΟΜΑΤΟCΔΑΥΕΙΔΠΕ 80
THRU MOUTH OF-DAVID ABOUT

ΡΙΙΟΥΔΑΤΟΥΓΕΝΟΜΕΝΟΥΟ 700
JUDAS THE *one*-BECOMING WAY-

ΔΗΓΟΥΤΟΙCCΥΛΛΑΒΟΥCΙΝ 20
LEADer to-THE *ones*-TOGETHER-GETTING

ΙΗCΟΥΝΟΤΙΚΑΤΗΡΙΘΜΗΜΕ 40
17 JESUS that *being*-DOWN-NUMBERED

s[1]* *omits* he-WAS B+Ε
ΝΟCΗΝΕΗΜΙΝΚΑΙΕΛΑΧΕΝ 60
he-WAS IN US AND CHANCED

ΤΟΝΚΛΗΡΟΝΤΗCΔΙΑΚΟΝΙΑ 80
THE LOT OF-THE THRU-SERVice

s adds ΥΠΕΡ *in margin, 8th or 9th century*
CΤΑΥΤΗCΟΥΤΟCΜΕΝΟΥΝΕΚ 800
18 this . this-*one* INDEED THEN AC-

ΤΗCΑΤΟΧΩΡΙΟΝΕΚΜΙCΘΟΥ 20
QUIRES freehold OUT OF-HIRE

As[1]* I
ΤΗCΑΔΙΚΙΑCΚΑΙΠΡΗΝΗCΓ 40
OF-THE UNJUSTness AND PRONE DE-

ΕΝΟΜΕΝΟCΕΛΑΚΗCΕΝΜΕCΟ 60
COMING he-RUPTURES MIDST

A *omits* ALL
CΚΑΙΕΞΕΧΥΘΗΠΑΝΤΑΤΑCΠ 80
AND WAS-POURED-OUT ALL THE INTES-

s had O
ΛΑΓΧΝΑΑΥΤΟΥΚΑΙΓΝΩCΤΟ 900
19 TINES OF-him AND KNOWN

B *o.*
ΝΕΓΕΝΕΤΟΠΑCΙΝΤΟΙCΚΑΤ 20
it-BECAME to-ALL THE *ones*-DOWN-

B[1] *o.*
ΟΙΚΟΥCΙΝΙΕΡΟΥCΑΛΗΜΩC 40
HOMING JERUSALEM AS-BE-

ΤΕΚΑΗΘΗΝΑΙΤΟΧΩΡΙΟΝΕΚ 60
SIDES TO-BE-CALLED THE freehold that

sin[1] *omit* OWN
ΕΙΝΟΤΗΙΔΙΑΔΙΑΛΕΚΤΩΑΥ 80
to-THE OWN dialect OF-

B K
ΤΩΝΑΧΕΛΔΑΜΑΧΤΟΥΤΕCΤΙ 2000
them ACHELDAMACH this IS

ΝΧΩΡΙΟΝΑΙΜΑΤΟCΓΕΓΡΑΠ 20
20 freehold OF-BLOOD . it-HAS-*been*-WRIT-

ΤΑΙΓΑΡΕΝΒΙΒΛΩΨΑΛΜΩΝΓ 40
TEN for IN SCROLL OF-psalms LET-

ΕΝΗΘΗΤΩΗΕΠΑΥΛΙCΑΥΤΟΥ 60
BE-BECOMING THE ON-COURT OF-him

ΕΡΗΜΟCΚΑΙΜΗΕCΤΩΟΚΑΤΟ 80
DESOLATE AND NO LET-BE THE *one*-DOWN-

ΙΚΩΝΕΝΑΥΤΗΚΑΙΤΗΝΕΠΙC 100
HOMING IN her AND THE ON-NOTing

ΚΟΠΗΝΑΥΤΟΥΛΑΒΕΤΩΕΤΕΡ 20
OF-him LET-BE-GETTING DIFFERENT-*one*

s o.
ΟCΔΕΙΟΥΝΤΩΝCΥΝΕΛΘΟΝΤ 40
21 it-IS-BINDING THEN OF-THE *ones*-TOGETHER-COMING

ΩΝΗΜΙΝΑΝΔΡΩΝΕΝΠΑΝΤΙΧ 60
to-US MEN IN EVERY TIME

As1* *omit* IN
ΡΟΝΩΕΝΩΕΙCΗΛΘΕΝΚΑΙΕΞ 80
IN WHICH INTO-CAME AND OUT-

ΗΛΘΕΝΕΦΗΜΑCΟΚΥΡΙΟCΙΗ 200
CAME ON US THE Master JESUS

ΟΥCΑΡΞΑΜΕΝΟCΑΠΟΤΟΥΒ 20
22 beginning FROM THE DIP-

η1 ο. η ΕΩC
ΑΠΤΙCΜΑΤΟCΙΩΑΝΝΟΥΑΧΡ 40
ism OF-JOHN UNTIL

ΙΤΗCΗΜΕΡΑCΗCΑΝΕΛΗΜΦΘ 60
THE DAY WHICH He-WAS-UP-GOTTEN

ΗΑΦΗΜΩΝΜΑΡΤΥΡΑΤΗCΑΝΑ 80
FROM US witness OF-THE UP-STAND-

CΤΑCΕΩCΑΥΤΟΥCΥΝΗΜΙΝΓ 300
ing OF-Him TOGETHER to-US TO-

ΕΝΕCΘΑΙΕΝΑΤΟΥΤΩΝΚΑΙΕ 20
23 BE-BECOMING ONE OF-these . AND THEY-

CΤΗCΑΝΔΥΟΙΩCΗΦΤΟΝΚΑΛ 40
STAND TWO JOSEPH THE *one*-BEING-

ΟΥΜΕΝΟΝΒΑΡCΑΒΒΑΝΟCΕΠ 60
CALLED Barsabbas WHO WAS-ON-

η1 Θ
ΕΚΛΗΘΗΙΟΥCΤΟCΚΑΙΜΑΤΘ 80
CALLED JUSTUS AND MATTHIAS

ΙΑΝΚΑΙΠΡΟCΕΥΞΑΜΕΝΟΙΕ 100
24 AND *praying* THEY-

ΙΠΑΝCΥΚΥΡΙΕΚΑΡΔΙΟΓΝΩ 20
said YOU Master! HEART-KNOWER

CΤΑΠΑΝΤΩΝΑΝΑΔΕΙΞΟΝΟΝ 40
OF-ALL UP-SHOW WHOM

ΕΞΕΛΕΞΩΕΚΤΟΥΤΩΝΤΩΝΔΥ 60
YOU-choose OUT OF-these THE TWO

s ΚΛΗΡΟΝ LOT
ΟΕΝΑΛΑΒΕΙΝΤΟΝΤΟΠΟΝΤΗ 80
25 ONE TO-BE-GETTING THE PLACE OF-THE

CΔΙΑΚΟΝΙΑCΤΑΥΤΗCΚΑΙΑ 500
THRU-SERVice this AND com-

ΠΟCΤΟΛΗCΑΦΗCΠΑΡΕΒΗΙΟ 20
mission FROM WHICH BESIDE-STEPPed JU-

ΥΔΑCΠΟΡΕΥΘΗΝΑΙΕΙCΤΟΝ 50
DAS TO-BE-GONE INTO THE

Α ΔΙΚΑΙΟΝ JUST
ΤΟΠΟΝΤΟΝΙΔΙΟΝΚΑΙΕΔΩΚ 60
26 PLACE THE OWN AND THEY-GIVE

ΑΝΚΛΗΡΟΥCΑΥΤΟΙCΚΑΙΕΠ 80
LOTs to-them AND FALLS

η1 Θ
ΕCΕΝΟΚΛΗΡΟCΕΠΙΜΑΤΘΙΑ 600
THE LOT ON MATTHIAS

η2 Γ -TOGETHER- *omitted by* s1*
ΝΚΑΙCΥΝΚΑΤΕΨΗΦΙCΘΗΜΕ 20
AND he-IS-TOGETHER-DOWN-PEBBLED WITH

ΤΑΤΩΝΕΝΔΕΚΑΑΠΟCΤΟΛΩΝ 40
THE ONE-TEN commissioners .

Α1 Ν
ΚΑΙΕΝΤΩCΥΜΠΛΗΡΟΥCΘΑΙ 60
2 AND IN THE TO-BE-*being*-TOGETHER-FILLED

ΤΗΝΗΜΕΡΑΝΤΗCΠΕΝΤΗΚΟC 50
THE DAY OF-THE FIVEtieth

s1* *omits* ALL
ΤΗCΗCΑΝΠΑΝΤΕCΟΜΟΥΕΠΙ 700
THEY-WERE ALL LIKEwise ON

ΤΟΑΥΤΟΚΑΙΕΓΕΝΕΤΟΑΦΝΩ 20
2 THE SAME . AND BECAME suddenly

ΕΚΤΟΥΟΥΡΑΝΟΥΗΧΟCΩCΠΕ 40
OUT OF-THE heaven RESOUND AS-EVEN

ΡΩΕΡΟΜΕΝΗCΠΝΟΗCΒΙΑΙΑ 60
OF-*being*-CARRIED blast OF-FORCE

CΚΑΙΕΠΛΗΡΩCΕΝΟΛΟΝΤΟΝ 80
AND it-FILLS WHOLE THE

ΟΙΚΟΝΟΥΗCΑΝΚΑΘΗΜΕΝΟΙ 800
HOME where THEY-WERE SITTING

ΚΑΙΩΦΘΗCΑΝΑΥΤΟΙCΔΙΑΜ 20
3 AND WERE-VIEWED to-them *being*-THRU-

s1* Ε *omits* AS-IF
ΕΡΙΖΟΜΕΝΑΙΓΑΩCCΑΙΩCΕ 40
PARTED TONGUES AS-IF

Α *omits* AND Α+Ε s1* ΑΔ+ΤΕ BESIDES
ΠΥΡΟCΚΑΙΕΚΑΘΙCΕΝΕΦΕ 500
OF-FIRE AND IS-seated ON ONE

ΝΑΕΚΑCΤΟΝΑΥΤΩΝΚΑΙΕΠΛ 80
4 EACH OF-them AND THEY-ARE-

ΗCΘΗCΑΝΠΑΝΤΕCΠΝΕΥΜΑΤ 900
FILLED ALL OF-spirit

ΟCΑΓΙΟΥΚΑΙΗΡΞΑΝΤΟΛΑΛ 20
HOLY AND THEY-begin TO-BE-

s o.
ΕΙΝΕΤΕΡΑΙCΓΛΩCCΑΙCΚΑ 10
TALKING to-DIFFERENT TONGUES accord-

ΘΩCΤΟΠΝΕΥΜΑΕΔΙΔΟΥΑΠΟ 60
ing-AS THE spirit GAVE TO-DE-

ΦΘΕΓΓΕCΘΑΙΑΥΤΟΙCΗCΑΝ 80
5 FROM-UTTERING to-them . WERE

As1* ΕΙC INTO
ΔΕΕΝΙΕΡΟΥCΑΛΗΜΚΑΤΟΙΚ 3000
YET IN JERUSALEM DOWN-HOMING

'Let his domicile become desolate,
And let no one be dwelling in it'

and

'His supervision let another take.'

21 Then of the men coming together
with us in all the time in which the
Lord Jesus came in and out among
22 us, beginning from the baptism of
John till the day on which He was
taken up from us, of these one
must become a witness of His res-
urrection together with us."

23 And they nominate two, Joseph,
called Barsabbas, who was surnamed
24 Justus, and Matthias. And pray-
ing, they said, "*Thou,* Lord,
Knower of all hearts, indicate one
whom Thou choosest, of these two,
25 to take the place of this dispensation
and apostleship, from which Judas
transgressed, to be gone into his
26 own place." And they give their
lots, and the lot falls on Matthias,
and he is enumerated with the
eleven apostles.

2 And in the fulfillment of the day
of Pentecost they were all alike in
2 the same place. And suddenly
there came out of heaven a blare as
though brought by a violent blast,
and it fills the whole house where
3 they were sitting. And dividing
tongues were seen by them as if of
fire, and one is seated on each of
4 them. And they are all filled with
holy spirit, and they begin to speak
different languages, according as
the spirit gave them to declaim.

5 Now there were dwelling in Je-
rusalem Jews, pious men from every

20 It seems that Judas did not pay for the freehold, but returned the thirty pieces of silver to the chief priests. They had a consultation, and used the money to complete the purchase. The freehold was called the Field of the Potter and was used for the burial of strangers (Mt.27^{7}). But Judas not only lost his land and his life but also his place among the apostles.

21 These qualifications shut out the apostle Paul. He could never be one of the twelve, for he had not known the Lord at all during His earthly ministry. That the kingdom to Israel is in view is apparent from the very necessity of *twelve* apostles. Why would not the eleven be enough? Paul was associated with an indefinite number of apostles, but there must always be exactly twelve kingdom apostles, one for each of the tribes of Israel (Mt. 19^{28}).

26 The casting of lots was quite the opposite of a "lottery" in Israel. It was a constant recourse in order to discover the mind of the Lord (Prov.16 ^{33}).

"The lot is cast into the lap;
But the whole disposing thereof is of
Jehovah."

Matthias was duly and lawfully chosen and will have his place in the kingdom ruling over the tribes of Israel. That his name is not again mentioned does not deny this, for several of the lesser apostles are never heard of afterward.

1 Pentecost is simply the Greek word "Fiftieth", because it was fifty days after the Passover. There were three feasts in Israel each year (Ex.23^{14}). The first was the feast of unleavened bread, after the Passover; the second, the feast of harvest, or firstfruits (which is here called Pentecost because it was held seven weeks after the Passover), and the feast of ingathering. As the latter is a type of the time when all Israel shall be saved, so Pentecost is a picture of the salvation of a firstfruit of the nation. This is what occurred, both on the day of Pentecost and during the entire period covered by this book (Jas.1^{18}).

2 This is not the reception of the spirit by the apostles, for they had already received it (Jn.20^{22}). This is the baptism of *power* which the Lord had promised a few days before (1^{8}).

5 To this day it has been the hope of the pious among the dispersion to return to Jerusalem. Many aged Jews have spent their last days there. So, on the day of Pentecost, there were many in the city who had been born abroad, but who had returned to dwell near the temple. They were typical of that return to the land of their fathers which will precede the setting up of the kingdom. Then salvation and deliverance will be in mount Zion and in Jerusalem (Joel 2[32]). To be in that remnant is the highest privilege open to the pious repatriate of the dispersion.

5 These men came literally from every nation under heaven. Then, as now, the Jew had penetrated to every part of the known world. The list of countries mentioned includes practically every language or dialect spoken at the time. They are grouped accordingly into Eastern Aramaic, Central Grecian, Western Roman and Southern Egyptian dialects.

12 The object of this manifestation, as found in Joel, was to make them know that God was in the midst of Israel. (Joel 2[27]). *Afterward* the signs which usher in the day of the Lord were due. In other words, Pentecost was the prelude to the era of *judgment* which precedes the setting up of the kingdom. This shows that it was not intended to be the commencement of the present economy of *grace* which was later introduced through Paul's ministries. In that future judgment period the signs foretold by Peter will take place. The salvation offered at Pentecost was principally concerned with these judgment scenes through which they hoped to be saved for a place in the kingdom when Christ would return to the Mount of Olives.

14 Peter *declaims*. He does not address them in common words, but uses choice and rare expressions in making this oration. Perhaps this was done partly to meet and refute the charge of drunkenness. His immediate appeal is to their own scriptures, which he brought home to them with power.

16 *This* is *what*. Such is Peter's interpretation of Pentecost. It was a

6 nation under heaven. Now when
this sound occurs, the multitude
came together, and was confused,
seeing that each one of them hears
them speaking in his own vernacu-
7 lar. Now they are all amazed,
and marveled, saying, "*Lo!* are not
all these who are speaking, Gali-
8 leans? And how are *we* hearing,
each of us in his own vernacular in
9 which he was born? Parthians
and Medes and Elamites and those
dwelling in Mesopotamia, Judea as
well as Cappadocia, Pontus and the
10 province of Asia, Phrygia as well as
Pamphylia, Egypt and the parts
of Libya about Cyrene, and Roman
11 repatriates, Jews as well as prose-
lytes, Cretans and Arabs—we are
hearing them speaking in these lan-
guages of ours of the great things
of God!"

12 Now they are all amazed and
bewildered, saying to one another,
"What does this want to be?"
13 Yet others, taunting, said that
"They are bloated with sweet
14 wine!" Now Peter, stationed with
the eleven, lifts up his voice and de-
claims to them: "Men! Judeans!
and all who are dwelling at Jerusa-
lem! Be this known to you, and
15 give ear to my declarations, for
these are not drunk, as *you* take it,
for it is the third hour of the day.
16 But this is what has been declared
through the prophet Joel:

17 'And it shall be'

(in the last days, God is saying)

s omits JUDA-ans
ΟΥΝΤΕCΙΟΥΔΑΙΟΙΑΝΔΡΕC 20
JUDA-ans MEN

ΕΥΛΑΒΕΙCΑΠΟΠΑΝΤΟCΕΘΝ 40
pious FROM EVERY NATION

ΟΥCΤΩΝΥΠΟΤΟΝΟΥΡΑΝΟΝΤ 60
6 OF-THE UNDER THE heaven . OF-

ΕΝΟΜΕΝΗCΔΕΤΗCΦΩΝΗCΤΑ 80
BECOMING YET THE SOUND this

ΥΤΗCCΥΝΗΛΘΕΤΟΠΛΗΘΟCΚ 100
TOGETHER-CAME THE multitude AND

A O for CE
ΑΙCΥΝΕΧΥΘΗΟΤΙΗΚΟΥCΕΝ 20
WAS-confused that HEARS

ONE omitted by s
ΕΙCΕΚΑCΤΟCΤΗΙΔΙΑΔΙΑΛ 40
ONE EACH to-THE OWN dialect

B had ΑΥΤΩΝΤΩΝ OF-them THE for OF-TALKING
ΕΚΤΩΛΑΛΟΥΝΤΩΝΑΥΤΩΝΕΞ 60
7 OF-TALKING them . THEY-

s1* + A B omits ALL
ΙCΤΑΝΤΟΔΕΠΑΝΤΕCΚΑΙΕΘ 80
are-OUT-STOOD YET ALL AND THEY-

A K O. AS
ΑΥΜΑΖΟΝΑΕΓΟΝΤΕCΟΥΧΙΙ 200
MARVELED SAYING NOT emph. BE-

B1 O.
ΔΟΥΑΠΑΝΤΕCΟΥΤΟΙΕΙCΙΝ 20
PERCEIVING ALL emph. these ARE

B + E
ΟΙΑΛΛΟΥΝΤΕCΓΑΛΙΛΑΙΟΙ 40
THE ones-TALKING GALILEANS

s O.
ΚΑΙΠΩCΗΜΕΙCΑΚΟΥΟΜΕΝΕ 60
8 AND how WE ARE-HEARING EACH

ΚΑCΤΟCΤΗΙΔΙΑΔΙΑΛΕΚΤΩ 80
to-THE OWN dialect

A O.
ΗΜΩΝΕΝΗΓΕΝΝΗΘΗΜΕΝΠΑ 300
9 OF-US IN WHICH WE-WERE-generated PAR-

s1* omits AND ELAMites B, for E, AI AB + E
ΡΘΟΙΚΑΙΜΗΔΟΙΚΑΙΕΛΑΜΙ 20
THIANS AND MEDES AND ELAMites

ΤΑΙΚΑΙΟΙΚΑΤΟΙΚΟΥΝΤΕC 40
AND THE ones-DOWN-HOMING

ΤΗΝΜΕCΟΠΟΤΑΜΙΑΝΙΟΥΔΑ 60
THE MID-RIVER (Mesopotamia) JUDEA

A M
ΙΑΝΤΕΚΑΙΚΑΠΠΑΔΟΚΙΑΝΠ 80
BESIDES AND CAPPADOCIA MA-

ΟΝΤΟΝΚΑΙΤΗΝΑCΙΑΝΦΡΥΓ 400
10 RINE (Pontus) AND THE ASIA PHRYGIA

ΙΑΝΤΕΚΑΙΠΑΜΦΥΛΙΑΝΑΙΓ 20
BESIDES AND Pamphylia EGYPT

ΥΠΤΟΝΚΑΙΤΑΜΕΡΗΤΗCΛΙΒ 40
AND THE PARTS OF-THE LIBYA

ΥΝCΤΗCΚΑΤΑΚΥΡΗΝΗΝΚΑΙ 60
THE according-to CYRENE AND

ΟΙΕΠΙΔΗΜΟΥΝΤΕCΡΩΜΑΙΟ 80
THE ON-PUBLIC-ING ROMANS

ΙΙΟΥΔΑΙΟΙΤΕΚΑΙΠΡΟCΗΛ 500
11 JUDA-ans BESIDES AND TOWARD-COMERS

ΥΤΟΙΚΡΗΤΕCΚΑΙΑΡΑΒΕCΑ 20
CRETANS AND ARABS WE-

ΚΟΥΟΜΕΝΑΛΛΟΥΝΤΩΝΑΥΤΩ 40
ARE-HEARING OF-TALKING them

ΝΤΑΙCΗΜΕΤΕΡΑΙCΓΛΩCCΑ 20
THE OUR-more TONGUES

ΙCΤΑΜΕΝΑΛΕΙΑΤΟΥΘΕΟΥΕ 80
12 THE GREATnesses OF-THE God . are-

ΣΙCΤΑΝΤΟΔΕΠΑΝΤΕCΚΑΙΔ 600
OUT-STOOD YET ALL AND were-

ΙΗΠΟΡΟΥΝΤΟΑΛΛΟCΠΡΟCΑ 20
bewildered other TOWARD O-

A this IS-WILLING s O
ΛΛΟΝΑΕΓΟΝΤΕCΤΙΘΕΛΕΙΤ 40
ther SAYING ANY IS-WILLING this

ΟΥΤΟΕΙΝΑΙΕΤΕΡΟΙΔΕΔΙΑ 60
13 TO-BE . DIFFERENT-ones YET THRU-

ΧΛΕΥΑΖΟΝΤΕCΕΛΕΓΟΝΟΤΙ 80
JEERING said that

ΓΛΕΥΚΟΥCΜΕΜΕCΤΩΜΕΝΟΙ 700
OF-SWEET HAVING-been-DISTENDED

ΕΙCΙΝCΤΑΘΕΙCΔΕΟΠΕΤΡΟ 20
14 THEY-ARE . BEING-STOOD YET THE Peter

CCΥΝΤΟΙCΕΝΔΕΚΑΕΠΗΡΕΝ 10
TOGETHER to-THE ONE-TEN LIFTS

ΤΗΝΦΩΝΗΝΑΥΤΟΥΚΑΙΑΠΕΦ 60
THE SOUND OF-him AND FROM-UTTERS

ΘΕΓΣΑΤΟΑΥΤΟΙCΑΝΔΡΕCΙ 80
to-them MEN JU-

ΟΥΔΑΙΟΙΚΑΙΟΙΚΑΤΟΙΚΟΥ 800
DA-ans AND THE ones-DOWN-HOMING

ΝΤΕCΙΕΡΟΥCΑΛΗΜΠΑΝΤΕC 20
JERUSALEM ALL

ΤΟΥΤΟΥΜΙΝΓΝΩCΤΟΝΕCΤΩ 40
this to-YOUp KNOWN LET-BE

AS - AI
ΚΑΙΕΝΩΤΙCΑCΘΕΤΑΡΗΜΑΤ 60
AND IN-EARize-YE THE declarations

ΑΜΟΥΟΥΓΑΡΩCΥΜΕΙCΥΠΟΛ 80
15 OF-ME NOT for AS YE ARE-UNDER-

s - AI
ΑΜΒΑΝΕΤΕΟΥΤΟΙΜΕΘΥΟΥC 900
GETTING-UP these ARE-being-DRUNK

ΙΝΕCΤΙΝΓΑΡΩΡΑΤΡΙΤΗΤΗ 20
it-IS for HOUR third OF-THE

ΗΜΕΡΑCΛΛΑΤΟΥΤΟΕCΤΙ 40
16 DAY . but this IS

ΝΤΟΕΙΡΗΜΕΝΟΝΔΙΑΤΟΥΠΡ 60
THE HAVING-been-declared THRU THE BEFORE-

s - E B ME
ΟΦΗΤΟΥΙΩΗΛΚΑΙΕCΤΑΙΕΝ 80
17 AVERter JOEL AND it-WILL-BE IN

ΤΑΤΑΥΤΑ after these for IN THE LAST DAYS
ΤΑΙCΕCΧΑΤΑΙCΗΜΕΡΑΙCΑ 1000
THE LAST DAYS IS-

ΕΓΕΙΟΘΕΟCΕΚΧΕΩΑΠΟΤΟΥ 20
saying THE God I'LL-BE-OUT-POURING FROM THE

ΠΝΕΥΜΑΤΟCΜΟΥΕΠΙΠΑCΑΝ 40
spirit OF-ME ON EVERY

CΑΡΚΑΚΑΙΠΡΟΦΗΤΕΥCΟΥC 60
FLESH AND WILL-BE-BEFORE-AVERRING

ΝΟΙΥΙΟΙΥΜΩΝΚΑΙΑΙΘΥΓ 80
THE SONS OF-YOUp AND THE DAUGHTERS

ΑΤΕΡΕCΥΜΩΝΚΑΙΟΙΝΕΑΝΙ 100
OF-YOUp AND THE YOUTHS

A 0.
CΚΟΙΥΜΩΝΟΡΑCΕΙCΟΨΟΝΤ 20
OF-YOUp SEEings WILL-BE-VIEWING

ΑΙΚΑΙΟΙΠΡΕCΒΥΤΕΡΟΙΥΜ 40
AND THE SENIORS OF-YOUp

ΩΝΕΝΥΠΝΙΟΙCΕΝΥΠΝΙΑCΘ 60
to-IN-SLEEPS WILL-BE-IN-SLEEPIZING

ΗCΟΝΤΑΙΚΑΙΓΕΕΠΙΤΟΥCΔ 60
18 AND SURELY ON THE SLAVES

s transposes the masculine and feminine of THE SLAVES

ΟΥΛΟΥCΜΟΥΚΑΙΕΠΙΤΑCΔΟ 200
OF-ME AND ON THE SLAVES

ΥΑΑCΜΟΥΕΝΤΑΙCΗΜΕΡΑΙC 20
(*feminine*) OF-ME IN THE DAYS

s 0. A+C
ΕΚΕΙΝΑΙCΕΚΧΕΩΑΠΟΤΟΥΠ 40
those I'LL-BE-OUT-POURING FROM THE spirit

ΝΕΥΜΑΤΟCΜΟΥΚΑΙΠΡΟΦΗΤ 60
OF-ME AND THEY-WILL-BE-BE-

ΕΥCΟΥCΙΝΚΑΙΔΩCΩΤΕΡΑΤ 80
19 FORE-AVERRING AND I'LL-BE-GIVING MIRACLES

A *omits* UP
ΑΕΝΤΩΟΥΡΑΝΩΑΝΩΚΑΙCΗΜ 300
IN THE heaven UP AND SIGNS

s 0.
ΕΙΑΕΠΙΤΗCΓΗCΚΑΤΩΑΙΜΑ 20
ON THE LAND DOWN BLOOD

B+E
ΚΑΙΠΥΡΚΑΙΑΤΜΙΔΑΚΑΠΝΟ 40
AND FIRE AND EXHALATION OF-smoke .

ΥΟΗΛΙΟCΜΕΤΑCΤΡΑΦΗCΕΤ 60
20 THE SUN WILL-BE-after-TURNED

ΑΙΕΙCCΚΟΤΟCΚΑΙΗCΕΛΗΝ 80
INTO DARK AND THE MOON

B+H *s* 0. *n*1* *omit* THE
ΗΕΙCΑΙΜΑΠΡΙΝΕΛΘΕΙΝΤΗ 400
INTO BLOOD ERE TO-BE-COMING THE

ΝΗΜΕΡΑΝΚΥΡΙΟΥΤΗΝΜΕΓΑ 20
DAY OF-Master THE GREAT

s omits AND ON-AP. *s*1 *omits* AND *to* W.-BE-SAVED *s* -Є
ΑΗΝΚΑΙΕΠΙΦΑΝΗΚΑΙΕCΤΑ 40
21 AND ON-APPEARing . AND it-WILL-BE

As *omit* IF- As -Є
ΙΠΑCΟCΕΑΝΕΠΙΚΑΛΕCΗΤΑ 60
EVERY-*one* WHO IF-EVER SHOULD-BE-ON-CALLING

ΙΤΟΟΝΟΜΑΚΥΡΙΟΥCΩΘΗCΕ 80
THE NAME OF-Master WILL-BE-SAVED .

s+Δ *and u a faint* T *s* -Є
ΤΑΙΑΝΔΡΕCΙCΡΑΗΛΕΙΤΑΙ 500
22 MEN ISRAELITES

ΑΚΟΥCΑΤΕΤΟΥCΛΟΓΟΥCΤΟ 20
HEAR-YE THE sayings these

*s*1* O
ΥΤΟΥCΙΗCΟΥΝΤΟΝΝΑΖΩΡΑ 40
JESUS THE NAZARENE

A F. T. G. H.-*b*.-F.-S. As 0.
ΙΟΝΑΝΔΡΑΑΠΟΔΕΔΕΙΓΜΕΝ 60
MAN HAVING-*been*-FROM-SHOWN

ΟΝΑΠΟΤΟΥΘΕΟΥΕΙCΥΜΑCΔ 80
FROM THE God INTO YOUp to-

ΥΝΑΜΕCΙΚΑΙΤΕΡΑCΙΚΑΙC 600
ABILITIES AND to-MIRACLES AND to-

As 0.
ΗΜΕΙΟΙCΟΙCΕΠΟΙΗCΕΝΔΙ 20
SIGNS WHICH DOES THRU

A M
ΑΥΤΟΥΘΕΟCΕΝΜΕCΩΥΜΩΝ 40
Him THE God IN MIDST OF-YOUp

s -Α!
ΚΑΘΩCΑΥΤΟΙΟΙΔΑΤΕΤΟΥΤ 60
23 according-AS SAME YE-HAVE-PERCEIVED . this-*One*

ΟΝΤΗΩΡΙCΜΕΝΗΒΟΥΛΗΚΑΙ 800
to-THE HAVING-*been*-defined COUNSEL AND

ΠΡΟΓΝΩCΕΙΤΟΥΘΕΟΥΕΚΔΟ 700
BEFORE-KNOWledge OF-THE God OUT-GIVEN

s+ΛΑΒΟΝΤΕC GETTING
ΤΟΝΔΙΑΧΕΙΡΟCΑΝΟΜΩΝΠΡ 20
THRU HAND OF-UN-LAWED-*ones* TOWARD-

ΟCΠΗΣΑΝΤΕCΑΝΕΙΛΑΤΕΟΝ 10
24 FASTENing YE-UPLIFT WHOM

B 0.
ΟΘΕΟCΑΝΕCΤΗCΕΝΑΥCΑCΤ 60
THE God UP-STANDS LOOSing THE

B8+E
ΑCΩΔΙΝΑCΤΟΥΘΑΝΑΤΟΥΚΑ 800
travails OF-THE DEATH DOWN-

ΘΟΤΙΟΥΚΗΝΔΥΝΑΤΟΝΚΡΑΤ 800
that NOT WAS ABLE TO-BE-*be*ING-

As 0.
ΕΙCΘΑΙΑΥΤΟΝΥΠΑΥΤΟΥΔΑ 20
25 HELD Him UNDER it . DAVID

A H
ΥΕΙΔΓΑΡΛΕΓΕΙΕΙCΑΥΤΟΝ 10
for IS-saying INTO Him

B2 Ω *s adds* OF-ME ΜΟΥ
ΠΡΟΟΡΩΜΗΝΤΟΝΚΥΡΙΟΝΕΝ 600
I-BEFORE-SAW THE Master IN-

ΩΠΙΟΝΜΟΥΔΙΑΠΑΝΤΟCΟΤΙ 80
VIEW OF-ME THRU EVERY that

ΕΚΔΕΞΙΩΝΜΟΥΕCΤΙΝΙΝΑΜ 900
OUT OF-RIGHTS OF-ME He-IS THAT NO

ΗCΑΛΕΥΘΩΔΙΑΤΟΥΤΟΗΥΦΡ 20
26 I-MAY-BE-BEING-SHAKEN . THRU this WAS-gladdened

As2 THE HEART OF-ME *but s*2 *reverts to original order*
ΑΝΘΗΜΟΥΗΚΑΡΔΙΑΚΑΙΗΓΑ 40
OF-ME THE HEART AND exults

ΛΑΙΑCΑΤΟΗΓΑΩCCΑΜΟΥΕΤ 60
THE TONGUE OF-ME STILL

ΙΔΕΚΑΙΗCΑΡΞΜΟΥΚΑΤΑCΚ 80
YET AND THE FLESH OF-ME WILL-BE-DOWN-

s Φ
ΗΝΩCΕΙΕΠΕΛΠΙΔΙΟΤΙΟΥΚ 3000
27 BOOTHING ON EXPECTATION that NOT

'That I shall be pouring out from
My spirit on all flesh,
And your sons and your daughters
shall be prophesying,
And your youths shall be seeing
visions,
And your elders shall be dreaming
dreams,
18 And surely on My men slaves and
on My women slaves in those
days
Shall I be pouring out from My
spirit,'

And they will be prophesying.

19 'And I shall be giving miracles in
heaven above,
And signs on earth beneath,
Blood and fire and exhalation of
smoke,
20 The sun shall be converted into
darkness,
And the moon into blood
Ere the coming of the great ad-
vent day of the Lord.
21 And it shall be that everyone who
should be invoking the name of
the Lord shall be saved.'

22 Men! Israelites! Hear these words: Jesus, the Nazarene, a Man demonstrated to be from God for you by powers and miracles and signs, which God does through Him in the midst of you, according as 23 *you* are aware, *This* One, given up by the specific counsel and foreknowledge of God, you, gibbeting with lawless hands, assassinate, 24 Whom God raises, loosing the pangs of death, forasmuch as He could not be held by it.

25 For David is saying to Him,

'I saw the Lord before me continually,
Seeing that He is at my right hand, that I may not be shaken.
26 Therefore my heart was gladdened and my tongue exults.
Now, further, my flesh, also, will be tenting in expectation,

fulfillment of ancient prophecy. God was in their midst as foretold in Joel (2^{27}). This, however, was introductory to the terrible celestial convulsions and earthly upheavals which prepare for the dreadful day of the Lord. It promised a time of trial and affliction unparalleled by any that earth has suffered hitherto. It introduced God in the character of an Avenger of His people, Who is about to gather the nations to battle and Who will destroy them in His fury. Had the nation of Israel repented, and the Pentecostal economy continued without interruption, there would never have been a parenthetic period like the present of which none of the prophets ever spoke, which was a secret hid in God (Eph. 3^{9}) and which presents God as a Supplicant, petitioning for conciliation, and preserving peace at all costs (2Co. 5^{20}), Who showers His richest blessings on the nations and gives them a celestial allotment immeasurably beyond the highest thought of Pentecost.

18 Peter, not Joel, speaks of prophesying. It is an inspired break between that part of Joel's prophecy which was fulfilled at Pentecost and that which is yet future.

22 In the evangel of the kingdom the appeal is to the life of our Lord during His earthly ministry. Paul never knew Him in this character. He did not meet Him until after His ascension, and the present economy, based on Paul's experience and revelations, does not recognize Christ after the flesh. Peter's appeal, in proclaiming the kingdom, is no model for us now. Our relationship to Christ begins with His death, burial, resurrection and ascension.

23 The Jews knew that Christ should suffer. Their sacred scrolls were explicit. This was the counsel which determined His death beforehand.

24 The resurrection is the central and essential theme of every evangel. As Peter is proclaiming the kingdom, he proves His resurrection by referring his hearers to king David and his throne. David is the one with whom the throne covenant had been made (2Sam.23^{5}). It is as David's Heir that Christ will sit on the throne, ruling the nation of Israel, during the thousand years.

27 Seeing that thou wilt not be abandoning my soul in the unseen,
Neither wilt Thou be giving Thy Benign One to be acquainted with decay.
28 Thou makest known to me the paths of life
Thou wilt be filling me with gladness with Thy countenance.'

29 Men! Brethren! Allow me to say to you with boldness concerning the patriarch David, that he is deceased, also, and was entombed, and his tomb is among us until this day.
30 Belonging, then, to the prophets, and having perceived that God swears to him with an oath, out of the fruit of his loin to seat One on
31 his throne, foreseeing this, he speaks concerning the resurrection of Christ, that He was neither abandoned in the unseen, nor was His flesh acquainted with decay.
32 This Jesus God raises, Whose wit-
33 nesses *we* all are. Being, then, exalted at God's right hand, besides obtaining the promise of the holy spirit from the Father, He pours out this which *you* are observing and hearing.
34 For David did not ascend into the heavens, yet *he* is saying,

'The Lord said to my Lord,
"Be sitting at My right hand
35 Till I should be placing your enemies
As a footstool for your feet."'

36 Let the entire house of Israel know certainly, then, that God makes Him both Lord and Christ—this Jesus Whom *you* crucify!"
37 Now as they hear, their heart is pricked with compunction. Besides, they said to Peter and the rest of the apostles, "Men, brethren, what
38 should we be doing?" Now Peter is averring to them, "Repent and be baptized each of you in the name

27 Death is a return. The spirit returns to God Who gave it (Ecc.12^{7}). The soul returns to the unseen. The body returns to the soil (Ecc.12^{7}, *cf* Gen.3^{19}). In the case of our Lord, He commended His spirit to the Father (Lu.23^{46}). Here he speaks of His soul in the unseen. But His body did not return to the soil. In this His death differs from others. There was no dissolution or decomposition which accompanies the death of other men. His resurrection was unique also. Others who are vivified, will not rise with the same body which was put into the tomb, but God will give each one a body according to His pleasure (1Co.15^{38}). But He arose with the identical frame which bore our sins, pure, spotless and unsullied even by the hand of death.

30 God's covenants are of two kinds, conditional and unconditional. All those conditioned on human effort, such as the covenant at Sinai, end in failure. All dependent entirely on God, as the covenant with Abraham concerning the land, and with David, concerning the throne, are sure of fulfillment. Moreover, God interposes with an oath, so that there is nothing more sure than that One shall sit on David's throne ruling the sons of Israel.

34 The whole passage shows that Peter is proclaiming a literal king and a literal kingdom for Israel. The descent of the spirit had nothing to do with the formation of the body of Christ, but was a well known sign which indicated the approach of the judgment era which precedes Messiah's advent. In accordance with the burden of his message Peter chooses to bring before them king David and the covenant God made with him, because, if they accept his words, it is this covenant which would be fulfilled. They had crucified Him as the King of Israel. His resurrection proves Him to be the One Whom David foretold. All that remains to be done, should Israel, as a nation, repent, would be the judging of His enemies. This will occur in the judgment era. Here is no hint of, or preparation for, the present interval of undiluted grace, in which God is raising up His enemies, like Saul of Tarsus, to sit with Christ on His celestial throne.

αυ1 N A† o.
ΕΓΚΑΤΑΛΕΙΨΕΙCΤΗΝΨΥΧΗ 20
YOU-WILL-BE-abandoning THE soul

ΜΑΡΤΥΡΕCΤΗΔΕ ΣΙΑΟΥΜΤΟ 20
33 witnesses . to-THE RIGHT THEN OF-THE

ΝΜΟΥΕΙCΑΔΗΝΟΥΔΕΔΩCΕΙ 40
OF-ME INTO UN-PERCEIVED NOT-YET YOU'LL-BE-GIV-

ΥΘΕΟΥΥΨΩΘΕΙCΤΗΝΤΕΕΠΑ 40
God BEING-HEIGHTENED THE BESIDES promise

CΤΟΝΟCΙΟΝCΟΥΙΔΕΙΝΔΙΑ 60
ING THE BENIGN-*One* OF-YOU TO-BE-PERCEIVING

A+Ε
ΓΓΕΛΙΑΝΤΟΥΠΝΕΥΜΑΤΟCΤ 60
OF-THE spirit THE

ΦΘΟΡΑΝΕΓΝΩΡΙCΑCΜΟΙΟΔ 80
28 THRU-CORRUPTION . YOU-KNOWize to-ME WAYS

ΟΥΑΓΙΟΥΛΑΒΩΝΠΑΡΑΤΟΥΠ 80
HOLY GETTIN I BESIDE THE FA-

ΟΥCΖΩΗCΠΑΝΡΦCΕΙCΜΕΕΥ 100
OF-LIFE . YOU-WILL-BE-FILLING ME OF-

ΑΤΡΟCΕΣΕΧΕΕΝΤΟΥΤΟΟΥΜ 600
THER He-OUT-POURS this WHICH YE

n *ad/s* ΚΑΙ AND
ΦΡΟCΥΝΗCΜΕΤΑΤΟΥΠΡΟCΩ 20
gladness WITH THE face

ΕΙCΒΛΕΠΕΤΕΚΑΙΑΚΟΥΕΤΕ 20
ARE-looking AND ARE-HEARING

ΠΟΥCΟΥΑΝΔΡΕCΑΔΕΛΦΟΙΕ 40
20 OF-YOU . MEN brothers al-

ΟΥΓΑΡΔΑΥΕΙΔΑΝΕΒΗΕΙCΤ 40
34 NOT for DAVID UP-STEPPED INTO THE

ΣΟΝΕΙΠΕΙΝΜΕΤΑΠΑΡΡΗCΙ 60
lowING TO-BE-saying WITH boldness

ΟΥCΟΥΡΑΝΟΥCΑΕΓΕΙΔΕΑΥ 60
heavens IS-sayING YET he

n|s|* *omit* THE
ΑCΠΡΟCΥΜΑCΠΕΡΙΤΟΥΠΑΤ 80
TOWARD YOUp ABOUT THE patriarch

ΤΟCΕΙΠΕΝΟΚΥΡΙΟCΤΩΚΥΡ 80
said THE Master to-THE Master

ΡΙΑΡΧΟΥΔΑΥΕΙΔΟΤΙΚΑΙΕ 200
DAVID that AND he-

ΙΩΜΟΥΚΑΘΟΥΕΚΔΕΣΙΩΝΜΟ 700
OF-ME YOU-BE-sitting OUT OF-RIGHTS OF-ME

ΤΕΛΕΥΤΗCΕΝΚΑΙΕΤΑΦΗΚΑ 20
deceases AND WAS-entombed AND

ΥΕΩCΑΝΘΩΤΟΥCΕΧΘΡΟΥCC 20
35 TILL EVER I-MAY-BE-PLACING THE enemies OF-

ΙΤΟΜΝΗΜΑΑΥΤΟΥΕCΤΙΝΕΝ 40
THE memorial-tomb OF-him IS IN

ΟΥΥΠΟΠΟΔΙΟΝΤΩΝΠΟΔΩΝ 40
YOU UNDER-FOOT OF-THE FEET OF-

ΗΜΙΝΑΧΡΙΤΗCΗΜΕΡΑCΤΑΥ 60
US UNTIL THE DAY this .

n|o. n Ε *inserts*
ΟΥΑCΦΑΛΩCΟΥΝΓΙΝΩCΚΕΤ 60
36 YOU . UN-TOTTERly THEN LET-BE-KNOWING

ΤΗCΠΡΟΦΗΤΗCΟΥΝΥΠΑΡΧΩ 80
30 BEFORE-AVERrer THEN belonging

ΩΠΑCΟΙΚΟCΙCΡΑΗΛΟΤΙΚΑ 80
EVERY HOME *of*-ISRAEL THAT AND

ΝΚΑΙΕΙΔΩCΟΤΙΟΡΚΩΜΟC 300
AND HAVING-PERCEIVED that to-OATH SWEARS

ΙΚΥΡΙΟΝΑΥΤΟΝΚΑΙΧΡΙCΤ 800
Master Him AND ANOINTED

A THE God makes
ΕΝΑΥΤΩΘΕΟCΕΚΚΑΡΠΟΥΤ 20
to-him THE God OUT OF-FRUIT OF-

ΟΝΕΠΟΙΗCΕΜΘΕΟCΤΟΥΤΟ 20
makes THE God this

A+Ε s -Ε
ΗCΟCΦΥΟCΑΥΤΟΥΚΑΘΙCΑΙ 40
THE LOIN OF-him TO-BE-seated

ΝΤΟΝΙΗCΟΥΝΟΝΥΜΕΙCΕCΤ 40
THE JESUS WHOM YE impale .

A+Ε
ΕΠΙΤΟΝΘΡΟΝΟΝΑΥΤΟΥΠΡΟ 60
31 ON THE THRONES OF-him BEFORE-

ΑΥΡΩCΑΤΕΑΚΟΥCΑΝΤΕCΑΣ 60
37 HEAR*ing* YET

ΙΔΩΝΕΛΑΛΗCΕΝΠΕΡΙΤΗCΑ 80
PERCEIVING he-TALKS ABOUT THE UP-

ΚΑΤΕΝΥΓΗCΑΝΤΗΝΚΑΡΔΙΑ 80
THEY-WERE-DOWN-PUNCTURED THE HEART

s+C
ΝΕΙΠΟΝΤΕΠΡΟCΤΟΝΠΕΤΡΟ 200
THEY-said BESIDES TOWARD THE Peter

ΝΤΙΟΥΤΕΕΓΚΑΤΕΛΕΙΦΘΗΕΙ 20
sn| N s o.
NOT-BESIDES He-WAS-abandoned INTO

ΝΚΑΙΤΟΥCΛΟΙΠΟΥCΑΠΟCΤ 20
AND THE rest commissioners

A -ΟΥ n Δ
CΑΔΗΝΟΥΤΕΗCΑΡΣΑΥΤΟΥΕ 40
UN-PERCEIVED NOT-BESIDES THE FLESH OF-Him PER-

ΟΛΟΥCΤΙΠΟΙΗCΩΜΕΝΑΝΔΡ 40
ANY WE-SHOULD-BE-DOING MEN

ΙΔΕΝΔΙΑΦΘΟΡΑΝΤΟΥΤΟΝΤ 60
32 CEIVED THRU-CORRUPTION . this THE

ΕCΑΔΕΛΦΟΙΠΕΤΡΟCΔΕΠΡΟ 60
38 brothers . Peter YET TOWARD

n *omits* he-IS-AVERRING
ΟΝΙΗCΟΥΝΑΝΕCΤΗCΕΝΟΘΕ 80
JESUS UP-STANDS THE God

ΓΕΤΑΝΟΗCΑΤΕΦΗ 80
them after-MIND-YE he-IS-

δ -ARE WE
ΟCΟΥΠΑΝΤΕCΗΜΕΙCΕCΜΕΝ 600
OF-WHOM ALL WE ARE

ΕΙΝΚΑΙΒΑΠΤΙCΘΗΤΩΕΚΑC 6000
AVERRING AND LET-BE-DIPIZED EACH

B ЄN IN
ΤΟCΥΜΩΝЄΠΙΤΩΟΝΟΜΑΤΙΙ 20
OF-YOUp ON THE NAME OF-

ΗCΟΥΧΡΙCΤΟΥЄΙCΑΦЄCΙΝ 40
JESUS ANOINTED INTO FROM-LETTING

ΤΩΝΑΜΑΡΤΙΩΝΥΜΩΝΚΑΙΑΗ 60
OF-THE misses OF-YOUp AND YE-WILL-

s -ΑΙ
ΜΥЄCΘЄΤΗΝΔΩΡЄΑΝΤΟΥΑΓ 80
BE-GETTING THE gratuity OF-THE HOLY

ΙΟΥΠΝЄΥΜΑΤΟCΥΜΙΝΓΑΡЄ100
39 spirit to-YOUp for IS

A+Є
CΤΙΝΗЄΠΑΓΓЄΛΙΑΚΑΙΤΟΙ 20
THE promise AND to-THE

CΤЄΚΝΟΙCΥΜΩΝΚΑΙΠΑCΙΤ 40
offsprings OF-YOUp AND to-ALL THE-

A o. o.
ΟΙCЄΙCΜΑΚΡΑΝΟCΟΥCΑΝΠ 60
ones INTO FAR as-many-as EVER SHOULD-

AS -Є
ΡΟCΚΑΛЄCΗΤΑΙΚΥΡΙΟCΟΘ 80
BE-TOWARD-CALLING Master THE God

ЄΟCΗΜΩΝЄΤЄΡΟΙCΤЄΛΟΥΟ200
40 OF-US . DIFFERENT BESIDES to-sayings

s o. A o.
ΙCΠΛЄΙΟCΙΝΔΙЄΜΑΡΤΥΡΑ 20
MORE THRU-witnesses

ΤΟΚΑΙΠΑΡЄΚΑΛЄΙΑΥΤΟΥC 40
AND BESIDE-CALLED them

s -ΑΙ
ΛЄΓΩΝCΩΘΗΤЄΑΠΟΤΗCΓЄΝ 60
saying BE-YE-SAVED FROM THE generation

ЄΑCΤΗCCΚΟΛΙΑCΤΑΥΤΗCΟ 60
41 THE CROOKED this . THE

ΙΜЄΝΟΥΝΑΠΟΔЄΞΑΜЄΝΟΙΤ300
INDEED THEN *ones*-FROM-RECEIVING THE

ΟΝΛΟΓΟΝΑΥΤΟΥЄΒΑΠΤΙCΘ 20
saying OF-him ARE-DIPIZED

ΗCΑΝΚΑΙΠΡΟCЄΤЄΘΗCΑΝ 40
AND WERE-added IN

s o.
ΝΤΗΗΜЄΡΑЄΚЄΙΝΗΨΥΧΑΙΩ 60
THE DAY that souls AS-

s1* *omits* IF AN+Є
CЄΙΤΡΙCΧΙΛΙΑΙΗCΑΝΔЄΠ 80
42 IF THREE-THOUSAND . THEY-WERE YET per-

A *adds* ЄN IN
ΡΟCΚΑΡΤЄΡΟΥΝΤЄCΤΗΔΙΔ400
severING to-THE TEACH-

ΑΧΗΤΩΝΑΠΟCΤΟΛΩΝΚΑΙΤΗ 20
ing OF-THE commissioners AND to-THE

And1* *omit* AND s o.
ΚΟΙΝΩΝΙΑΚΑΙΤΗΚΛΑCЄΙΤ 40
communion AND to-THE BREAKing OF-

ΟΥΑΡΤΟΥΚΑΙΤΑΙCΠΡΟCЄΥ 60
THE BREAD AND to-THE prayers .

B+Є
ΧΑΙCЄΓΙΝЄΤΟΔЄΠΑCΗΨΥΧ 60
43 BECAME YET to-EVERY soul

A T=BESIDES
ΗΦΟΒΟCΠΟΛΛΑΔЄΤЄΡΑΤΑΚ500
FEAR MANY YET MIRACLES AND

s o. A BECAME THRU THE commissioners
ΑΙCΗΜЄΙΑΔΙΑΤΩΝΑΠΟCΤΟ 20
SIGNS THRU THE commissioners

n+Є B *omits* IN JERUSALEM
ΛΩΝЄΓΙΝЄΤΟЄΝΙЄΡΟΥCΑΛ 40
BECAME IN JERUSALEM

FEAR BESIDES WAS GREAT ON ALL AND
ΗΜΦΟΒΟCΤΕΗΝΜЄΓΑCЄΠΙΠ 60
FEAR BESIDES WAS GREAT ON ALL

ΑΝΤΑCΚΑΙΠΑΝΤЄCΔЄΟΙΠΙ 80
44 AND ALL YET THE *ones*-

A O *for* CA n *omits* WERE
CΤЄΥCΑΝΤЄCΗCΑΝЄΠΙΤΟ Α500
BELIEV*ing* WERE ON THE SAME

B *omits* AND
ΥΤΟΚΑΙЄΙΧΟΝΑΠΑΝΤΑΚΟΙ 20
AND THEY-HAD ALL *emph.* COMMON

ΝΑΚΑΙΤΑΚΤΗΜΑΤΑΚΑΙΤΑC 40
45 AND THE ACQUISITIONS AND THE

ΥΠΑΡΞЄΙCЄΠΙΠΡΑCΚΟΝΚΑ 60
belongings THEY-disposed-of AND

A *omits* THRU-
ΙΔΙЄΜЄΡΙΖΟΝΑΥΤΑΠΑCΙΝ 80
THEY-THRU-PARTED them to-ALL

s o.
ΚΑΘΟΤΙΑΝΤΙCΧΡЄΙΑΝЄΙΧ700
DOWN-that EVER ANY need HAD .

ЄΝΚΑΘΗΜЄΡΑΝΤЄΠΡΟCΚΑΡ 20
46 according-to DAY BESIDES persevering

ΤЄΡΟΥΝΤЄCΟΜΟΘΥΜΑΔΟΝЄ 40
LIKE-FEEL IN

ΝΤΩΙЄΡΩΚΑΩΝΤЄCΤЄΚΑΤΟ 60
THE SACRED-place BREAKING BESIDES according-

ΙΚΟΝΑΡΤΟΝΜЄΤЄΛΑΜΒΑΝΟ 80
to HOME BREAD THEY-WITH-GOT

ΝΤΡΟΦΗCЄΝΑΓΑΛΛΙΑCЄΙΚ800
OF-NURTURE IN exulting AND

ΑΙΑΦЄΛΟΤΗΤΙΚΑΡΔΙΑCΑΙ 20
47 UN-DARK OF-HEART PRAIS-

ΝΟΥΝΤЄCΤΟΝΘЄΟΝΚΑΙЄΧΟ 40
ING THE God AND HAVING

ΝΤЄCΧΑΡΙΝΠΡΟCΟΛΟΝΤΟΝ 60
grace TOWARD WHOLE THE

ΛΑΟΝΟΔЄΚΥΡΙΟCΠΡΟCЄΤΙ 80
PEOPLE THE YET Master added

ΘЄΙΤΟΥCCΩΖΟΜЄΝΟΥCΚΑΘ900
THE *ones*-BEING-SAVED according-

ΗΜЄΡΑΝЄΠΙΤΟΑΥΤΟΠЄΤΡΟ 20
3 to DAY ON THE SAME . Peter

B o. A, *for* Є, ΑΙ A ЄN *for* ΑΙ
CΔЄΚΑΙΙΩΑΝΝΗCΑΝЄΒΑΙΝ 40
YET AND JOHN UP-STEPPED

ΟΝЄΙCΤΟΙЄΡΟΝЄΠΙΤΗΝΩΡ 60
INTO THE SACRED-place ON THE HOUR

ΑΝΤΗCΠΡΟCЄΥΧΗCΤΗΝЄΝΑ 80
OF-THE prayer THE NINth

ΤΗΝΚΑΙΤΙCΑΝΗΡΧΩΛΟCЄΚ7000
2 AND ANY MAN LAME OUT

of Jesus Christ for the pardon of your sins, and you shall be obtaining the gratuity of the holy spirit.
39 For the promise is to you and to your children, and to all those afar, as many as the Lord our God should
40 call." Besides, with more and different words, he conjures and entreated them, saying, "Be saved from this crooked generation!"
41 Those indeed, then, who welcome his word are baptized, and in that day about three thousand souls
42 were added. Now they were persevering in the teaching of the apostles, and fellowship, and the breaking of bread, and prayers.
43 Now fear came on every soul, yet many miracles and signs came to pass through the apostles in Jeru-
44 salem. Besides, great fear was on all, and all those who believe were in the same place and had all things
45 in common. And they disposed of their acquisitions and property, and divided them to all, as much as
46 any had need. Persevering daily with one accord in the sanctuary, as well as breaking bread at home, they partook of nourishment with exultation and simplicity of heart,
47 praising God and having favor with the whole people. Now the Lord daily added those being saved in the same place.

3 Now Peter and John went up into the sanctuary at the hour of
2 prayer, the ninth hour. And a certain man, inherently lame from his mother's womb, was borne, whom

38 Repentance and baptism lead to a probationary pardon, which may be withdrawn. This pardon is extended by Christ as the King. Its operation is illustrated by the parable of the ten thousand talent debtor (see Mt.18$^{27-34}$) whose debt was remitted, but who refused to remit the smaller sum which his fellow slave owed to him. Hence the remission of his debt was canceled. So it is with Israel in this chronicle. Many of those who, in the beginning, received the pardon of their sins, refused to share their pardon with the other nations, objecting to proselytes like Cornelius, raising a riot on the supposition that an alien has entered the sanctuary, seeking to kill Paul even though he brought alms to Jerusalem. They finally fall away (Heb.6^{6},10^{27}) where there is no longer any room for repentance, but a fearful prospect of judgment. This pardon, however, is in sharp contrast to our justification, or acquittal, which comes from the Judge on the sole grounds of grace and faith, and from which there can be no fall, as it places us beyond the sphere of judgment. Conciliation (Ro.5^{11}) is immeasurably beyond any pardon, as it places us in the unclouded favor of God's grace.

39 The promise was to Israel, both in the land and in the dispersion (Dan. 9^{7}). Those "afar" were Jews in the lands where God had driven them, and not Gentiles or the church.

40 The salvation was from the judgments about to visit that crooked generation.

42 The "breaking of bread" is an idiomatic Hebrew expression like our "taking tea" or the Arab's "eating salt", and denoted an ordinary meal. The bread, or flat cakes, which they used, were broken into convenient bits by each person and used as a spoon to convey the liquid portions of the meal to the mouth.

45 Each Israelite had an allotment according to the law, which could not be permanently disposed of, but came back to him at the jubilee. Those who had bought such allotments would lose them when the kingdom would be set up, for then there will be the great jubilee, when each allotment will be returned to its true tenant. These believers did not sell their own allot-

ments, but those which they had *acquired*, which they would forfeit in the jubilee. This showed their faith in the coming of the kingdom.

1 It is evident that, at this time, there was no thought among the disciples of severing from the customs and worship of the nation. The sanctuary was their principal place of resort until persecution drove them from it.

2 Can we not see, in the man lame from his birth, a close likeness to the people of Israel? They had a beautiful way of approach to God, but it availed them little, for they were unable to walk through it, into the divine presence. The healing of the lame man was a *sign*. As a miracle it was full of significance. To those who read its message it proclaimed the advent of One Who could heal Israel's impotence and bring them, like the lame man, into God's house and fill them with joy and praise. But above all, it was a sign of that day when the desert shall rejoice and blossom as the narcissus, for then shall the lame man leap as a fallow deer (Isa.35[6]). The powers of the age to come are present in Israel! No wonder the devout and reverent worshipers in the sanctuary are filled with awe and amazement! To them it was no mere prodigy, no unmeaning exhibition of supernatural power, but the key to that kingdom which was the goal of all their hopes and aspirations. It meant the end of the Gentile yoke, the sovereignty of Israel over the nations, the coming of Messiah and a thousand blessings for a thousand years.

5 How like we are to the lame man! We look to God for a bare alms, and He pours upon us the true riches and adds the joy of His presence. It was worth while to be lame for forty years to become the object of God's mercy and a signal instance of His power for the blessing of His people. So we, too, will one day bless the impotence and the trials which afford Him a field for the display of His favor. This is the "beautiful gate" which leads us into the sanctuary where the Divine Presence assures us of joy unending and unalloyed. Let us ask, expecting to receive.

5 God gives more and better than we seek, or hope to obtain.

they placed daily at the door of the sanctuary which is termed "Beautiful", requesting alms from those
3 entering into the sanctuary, who,
perceiving Peter and John being
about to pass into the sanctuary,
4 asked to obtain alms. Now Peter,
looking at him intently together
with John, said, "Look at us!"
5 And he attended to them, hoping to
6 get something from them. Yet Peter
said, "Silver and gold I do not pos-
sess: yet what I have, this I am
giving to you. In the name of Jesus
7 Christ, the Nazarene, *walk!*" And,
taking his right hand, he raises
him up. Now instantly his soles
8 and ankles were given stability, and,
leaping up, he stood and walked
and entered with them into the
sanctuary, walking and leaping and
praising God.

9 And all the people perceived him
10 walking and praising God. Now
they recognized him, that this was
the one sitting for alms at the Beau-
tiful Gate of the sanctuary. And
they are filled with awe and amaze-
ment at that which has befallen
him.

11 Now, while he is holding Peter
and John, all the people run to-
gether to them at the portico which
is called Solomon's, overawed.
12 Now Peter, perceiving it, answers
the people: "Men! Israelites!
Why are you marveling at this?
Or why are you staring at us as if
our own power or devoutness has
13 made him walk? The God of Abra-

κοι αι ασμη τρο σαυ τοῦ υπ 20
OF-CAVITY OF-MOTHER OF-him belong-
B1 o. c.
αρχω νε βα στα ζε τοο με τι 40
ING was-BORNE WHOM THEY-
θου νκα θη με ραν προ σευ χην 60
PLACED according-to DAY TOWARD THE
θυ ραν του ιε ρου τη ν λε γο 80
DOOR OF-THE SACRED-place THE one-being-
s o.
μεν η ν ω ραι αν του αι τει ν 100
said beautiful OF-THE TO-BE-REQUESTING
ε λε η μο συ νη ν παρ α τω νει 20
alms BESIDE THE ones-
σπο ρευ ο με νω ν ει σ τοι ερ 40
INTO-GOING INTO THE SACRED-
ο νο σι α ω ν πε τρο ν και ι ω α 60
3 place WHO PERCEIVING Peter AND JOHN
B o.
ν η η ν με λλο ντα σει σι ε ν α 80
being-ABOUT TO-INTO-BE
ι ει σ τοι ε ρο ν η ρω τα ε λε η 200
INTO THE SACRED-place ASKED alms
s o.
μο συ νη ν λα βει ν α τε νι σα 20
4 TO-BE-GETTING . STRETCHing
s ΠΡΟΣ TOWARD
σα ε πε τρο σει σα υ τον συ ν 40
YET Peter INTO him TOGETHER
τω ι ω αν νη ει πε ν β λε ψο ν ε 60
to-THE JOHN said look-YOU INTO
ι σ η μα σο δε ε πε ι χε ν α υ το 80
5 US . THE-one YET ON-HAD to-them
ι σ π ρο σδο κω ντι πα ρ α υ τω 300
TOWARD-SEEMING ANY BESIDE them
s o. A Peter YET said
ν α λβει νε ι πε ν δε πε τ ρ ος 20
6 TO-BE-GETTING . said YET Peter
α ρ γυ ρι ο ν και χ ρυ σι ο ν ου 40
SILVER AND GOLD NOT
s K
χυ π α ρ χει μοι ο δε εχ ω το υ 60
IS-belonging to-ME WHICH YET I'M-HAVING this
το σο ι δι α δω μι εν τ ω ο ν ο μα 80
to-YOU I'M-GIVING . IN THE NAME
τ ι η σ ου χ ρι στ ου το υ να ζ 400
OF-JESUS ANOINTED THE NAZARENE
s s O A adds ΕΓΕΙΡΕ ΚΑΙ RE-ROUSING AND
ω ρ α ι ου ν επ ι πα τε ι και πι 20
7 . BE-ABOUT-TREADING . AND arrest-
α σα σα υ τον τη σ δε ξι α σ χε 40
ing him OF-THE RIGHT HAND
ι ρο σ η γ ει ρε ν α υ τον παρ α 60
he-ROUSES him . instantly
χ ρη μα δε ε σ τε ρε ω θη σα ν α 80
YET WERE-SOLIDIFIED THE
s o. s+C
ι β α σε ι σ α υ του κα ι τα σ φυ 500
STEPPERS OF-him AND THE ANKLES

Δ completely erased in B, partly obliterated in s
δ ρα κα ι ε ζα λλο μενο σε σ τ 20
8 AND OUT-LEAPING he-STOOD
η κα ι πε ρι ε πα τει κα ι ει σ 40
AND ABOUT-TROD AND INTO-
η α θε ν συ ναυ το ι σ ει σ το ι 60
CAME TOGETHER to-them INTO THE SA-
ε ρο ν πε ρι πα τω ν και α λλα ζ 80
CRED-place ABOUT-TREADING AND LEAPING
A omits AND
με ν ο σκα ι αι ν ω ν τ ο ν θε ο ν 600
AND PRAISING THE God .
και ε ι δε ν πα σ ο λα ο σ αυ το 20
9 AND PERCEIVED EVERY THE PEOPLE him
ν πε ρι πα τ ου ν τ α κα ι αι νο 40
ABOUT-TREADING AND PRAISING
B+E
υ ν τ α το ν θε ο ν ε πε γι ν ω σκ 60
10 THE• God . THEY-ON-KNEW
s* supplies him As Δ=he
ο ν δε αυ το ν ο τι ου τ ο σ η ν ο 80
YET him that this WAS THE-one
s Δι for Ε
π ρο σ τη ν ε λε η μο συ νη ν κα 700
TOWARD THE alms SITTING
s1* accusative +N +N
θη με ν ο σε π ι τη ω ρ α ι α πυ λ α 20
ON THE beautiful GATE
s+N
η τ ο υ ι ε ρ ου κα ι ε π α η σ θη σ 40
OF-THE SACRED-place AND THEY-ARE-FILLED
α ν θα μβ ου σ κα ι εκ στ α σε ω 60
OF-AWE AND OF-OUT-STANDing
σε π ι τ ω συ μ βε β η κο τι αυ τ 80
ON THE HAVING-befallen to-him .
A T=BESIDES
ω κ ρ α τ ου ν το σ δ ε αυ το υ το 800
11 OF-HOLDING YET him THE
B o.
ν π ε τ ρο ν και τ ο ν ι ω α ν η ν 20
Peter AND THE JOHN
συ ν ε δ ρ α με ν π α σ ο λα ο σ π ρ 40
TOGETHER-RUNS EVERY THE PEOPLE TOWARD
ο σ αυ τ ου σ ε π ι τη σ το α τη κ 60
them ON THE portico THE one-
A A
α λο υ με ν η ν η σ ο λο μω ν τ ο σ ε κ 80
being-CALLED OF-SOLOMON OUT-
θα μβ ο ι δ ω ν δε ο π ε τ ρο σ α 900
12 AWED . PERCEIVING YET THE Peter an-
π ε κ ρι ν α το π ρο σ τ ο ν λα ο ν 20
SWERS TOWARD THE PEOPLE
s inserts Δ (B has a faint T)
α ν δ ρ ε σ ι σ ρ α η λ ε ι τ αι τι θ 40
MEN ISRAELITES ANY YE-
s Ει IF
αυ μ α ζε τ ε ε π ι τ ου τ ω η η μι 60
ARE-MARVELING ON this OR to-US
s Αι
ν τι α τε μι ζε τ ε ω σ ι δι α δ υ 80
ANY YE-ARE-STRETCHING AS to-OWN ABILITY
s o. As o.
να μ ε ι η ε υ σ ε β ε ι α η ε π ο ι η 5000
OR deYoutness HAVING-DONE

κοσιντουπερι πατειναν 20
OF-THE TO-BE-ABOUT-TREADING him .
AD *omit* THE D *omits* God
τονθεοσαβρααμκαιθε 40
13 THE God *of*-ABRAHAM AND THE God
AD *omit* THE D *omits* God
οσιςαακκαιθεοσιακωβ 60
of-ISAAC AND THE God *of*-JACOB
θεοστωνπατερωνημωνε 80
THE God OF-THE FATHERS OF-US es-
*s*1 ΠΑΤΕΡΑ FATHER (*byss*)
δοσασεντονπαιδααυτου 100
teems THE Boy OF-Him
ιησουνονυμειςμενπαρε 20
JESUS WHOM YE INDEED BESIDE-
δωκατεκαιηρνησασθεκα 40
GIVE AND disown accord-
s 0. B+E
ταπροσωποπιλατουκρ 60
ing-to face OF-PILATE OF-
s 0. *s*+Λ
ιναντοσεκεινουαπολυε 80
JUDGing OF-that-*One* TO-BE-FROM-LOOS-
ινυμειςδετονα γιονκαι 200
14 ING . YE YET THE HOLY-*One* AND
δικαιονηρνησασθεκαιη 20
JUST disown AND YE-
As-ΑΙ
τησασθεανδρα φονεαν αρ 40
REQUEST MAN MURDERER TO-BE-
ισθηναιυμιντονδεαρχη 60
15 graced to-YOU*p* THE YET ORIGIN-
s 0.
γονητησζωησαπεκτεινατ 80
LEADER OF-THE LIFE YE-FROM-KILL
εονθεοσηγειρενεκνεκ 300
WHOM THE God ROUSES OUT OF-DEAD-
s 0.
ρωνουημειςμαρτυρεσεσ 20
ones OF-WHOM WE witnesses ARE
B*s*1* *omit* ON *s* 0.
μενκαιεπιτηπιστειτου 40
16 AND ON THE BELIEF OF-THE
ονοματοσαυτουτουτονο 60
NAME OF-Him this-*one* WHOM
s -ΑΙ
νθεωρειτεκαιοιδατεεσ 80
YE-ARE-beholding AND YE-HAVE-PERCEIVED SO-
τερεωσεντοονομααυτου 400
LIDIFIES THE NAME OF-Him
καιηπιστισηδιαυτουεδ 20
AND THE BELIEF THE THRU Him GIVES
ωκεναυτωτηνολοκληρια 40
to-him THE WHOLE-LOT
νταυτηναπενα ντιπαντω 60
this FROM-INSTEAD OF-ALL
νυμωνκαινυναδελφοιοι 80
17 OF-YOU*p* AND NOW brothers I-HAVE-
δαοτικαταγνοιανεπρα 500
PERCEIVED that according-to UN-KNOWledge YE-PRACTISE

σατεωσπερκαιοιαρχοντ 20
AS-EVEN AND THE chiefs
εσυμωνοδεθεοσαπροκατ 40
18 OF-YOU*p* THE YET God WHICH He-BEFORE-
s 0.
ηγγειλενδιαστοματοσπ 60
DOWN-MESSAGES THRU MOUTH OF-
s 0.
αντωντωνπροφητωνπαθε 80
ALL THE BEFORE-AVERrers TO-BE-EMO-
TO-BE-EMOTIONING THE ANOINTED *omitted by* A
ιντονχριστοναυτουεπλ 600
TIONING THE ANOINTED OF-Him He-FILLS
ηρωσενουτωσμετανοησα 20
19 thus . after-MIND-YE
s -ΑΙ *s* -ΑΙΑΕ
τεουνκαιεπιστρεψατεπ 40
THEN AND ON-TURN-YE TO-
IC INTO *s*B1 *o.*
ροστοεξαλειφθηναιυμω 60
WARD THE TO-BE-OUT-RUBBED OF-YOU*p*
ντασαμαρτιασοπωσανελ 80
THE misses WHICH-how EVER MAY-
θωσινκαιροιαναψυξεως 700
BE-COMING SEASONS OF-UP-COOLing
αποπροσωπουτουκυριου 28
FROM face OF-THE Master
s 0.
καιαποστειλητονπροκε 40
20 AND He-MAY-commission THE *One*-HAVING-
A *o.* A H A JESUS ANOINTED
χειρισμενονυμινχριστ 60
been-BEFORE-HANDED to-YOU*p* ANOINTED
s 0.
ονιησουνονδεχουρανον 80
21 JESUS WHOM it-IS-BINDING heaven
μενδεξασθαιαχριχρονων 800
INDEED TO-RECEIVE UNTIL TIMES
ναποκαταστασεωσπαντω 20
OF-restoration OF-ALL
νωνελαλησενοθεοσαιαι 40
WHICH TALKS THE God THRU MOUTH
A*s*1* *omit* THE
τοματοστωναγιωντωναπ 60
OF-THE HOLY THE FROM
αιωνοσαυτουπροφητωνμ 80
22 con OF-Him BEFORE-AVERrers . MO-
s o. (A *spells* MOSES *in full. The* Y *is usually omitted*)
ωυσησμενειπενοτιπροφ 800
SES INDEED said that BEFORE-
ητηνυμινανασταθσεικυρ 20
AVERrer to-YOU*p* WILL-BE-UP-STANDING Master
*s*1* Η=-ΟΣ *n omits* OF-YOU*p*
ιοσθεοσυμωνεκτωναδε 40
THE God OF-YOU*p* OUT OF-THE brothers
λφωνυμωνωσεμεαυτουακ 60
OF-YOU*p* AS ME . OF-Him YE-
ουσεσθεκαταπανταοσαα 80
WILL-BE-HEARING according-to ALL as-much-as EV-
ναλαλησηπροσυμασεσται 900
23 ER He-SHOULD-BE-TALKING TOWARD YOU*p* . it-WILL-BE

ham and the God of Isaac and the God of Jacob, the God of our fathers, glorifies His Boy Jesus, Whom *you,* indeed, betray and disown before the face of Pilate, when
14 he decides to release Him. Yet *you* disown the holy and just One, and request a man, a murderer, to be
15 surrendered to you. Yet you kill the Inaugurator of Life, Whom God rouses from among the dead,
16 Whose witnesses *we* are. And in the faith of His name, His name gives stability to him whom you are beholding, with whom, also, you are acquainted, and the faith which is through Him gives him this unimpaired soundness in front of you all.

17 And now, brethren, I am aware that you commit it in ignorance,
18 even as your chiefs, also. Yet what God announces before through the mouth of all the prophets—the suffering of His Christ—He thus ful-
19 fills. Repent, then, and turn about for the erasure of your sins, so that the seasons of refreshing should be coming from the face of the Lord,
20 and He may dispatch the One selected before for you, Christ Jesus,
21 Whom heaven must indeed receive until the times of the restoration of all which God speaks through the mouth of His holy prophets from the eon.

22 Moses, indeed, said that 'The Lord, your God, will be raising up to you a Prophet from among your brethren, as me. Him you shall hear, according to all whatever He
23 should be speaking to you. Yet it shall be, every soul which should

13 The word "Boy" is here used because it, like its Greek equivalent, may be used both of a child and a servant. The common version renders it *servant, child* and *son.* Each of these, however, better represents another Greek word, and all fail to give the dual meaning which this word seems to have. It is usually restricted to a boy or girl between seven and fourteen years of age. It is used of our Lord when He was twelve years old and remained behind when they went home from the festival (Lu.2^{43}).

14 The complete restoration of Peter to divine favor is nowhere more clearly seen than when he charges them, "*You* disown the holy and just One!" None of them were as guilty as he himself had been, yet he does not allow his personal failure to hinder his faithful proclamation of the evangel. In order to get them to repent, or change their minds regarding the Messiah, it was necessary to press home their awful guilt. Yet the most important point is the witness he bears to the resurrection of Christ. This it is which proves His Messiahship. The healing of the lame man is but one more proof that He is alive and able to do all that the prophets foretold of Him.

17 Under the law, sins of ignorance were distinguished from willful disobedience. This was the ground of the Saviour's prayer for them. "Father, forgive them, *they know not what they do!*" (Lu.23^{34}). This is the real clue to the so-called "unpardonable sin". The sin against the Son of Mankind was forgiven, for it was done in ignorance. But the sin against the testimony borne by the holy spirit in the book of Acts was unpardonable because it was done deliberately and willfully, after the resurrection of Christ.

21 The times of restoration include the terrific judgments of the Unveiling, when by means of seals, trumpets and bowls, the earth is restored to the sovereignty of Christ as Son of Mankind. It has no reference to individual destiny, but to redemption of the enslaved and the disinherited by their Kinsman Redeemer (Lev.25).

23 Christ is the Prophet like Moses sent to lead Jehovah's people out of Egypt, through the wilderness, into the kingdom. The whole period of the book of Acts is typified by Israel's wilderness journey. Because the people did not hearken to Moses they were strewn along in the wilderness and never entered the holy land. Likewise, because the nation did not hearken to One Who was more than Moses, they did not enter the kingdom.

The threat of extermination is an inspired alteration. In Deut. 18[19] the Hebrew is, literally, "I will *inquire*," or, as we say "I will *require* it of him." The LXX renders this "I will *take vengeance* on him."

26 The term "Boy" is used here with all reverence, for want of a better. The difficulties encountered in its translation are apparent from the variety of renderings in the common version, all of which are better fitted to some other Greek word. They use *child, son, servant, young man, maid,* etc. It is used of the boys under two years of age in Bethlehem (Mt.2[16]). It is used of Jesus when He was twelve years old (Lu.2[43]). It is quoted from Isaiah when he spoke of Him (Mt.12[18]). It is applied to Him four times in this book (3[13],4[27,30]). It is a word like our "boy" or "girl" which may be applied either to a child or a young servant.

1 The apostles offended both the priests and the Sadducees by their action. It was the privilege of the priests to teach the people. They should have been the chief support of the apostles in heralding the proclamation of the kingdom. But they are jealous because these common men command a hearing and usurp their authority in matters of doctrine. The Sadducees are especially offended, inasmuch as they denied the doctrine of the resurrection, which was the principal point in the proclamation of the apostles. Apart from the resurrection Messiah was dead and all hope of His kingdom was crucified with Him. But, given the power of His resurrection, all the promises of the kingdom are confirmed. The officer of the sanctuary was in command of the Levitical guard which had the military oversight of the sacred precincts, where the Gentiles could not enter.

not be hearing that Prophet shall be utterly exterminated from among
24 the people.' Now all the prophets, also, from Samuel, and those succeeding him, as many as speak, also
25 announce these days. *You* are the sons of the prophets and of the covenant which God covenanted with your fathers, saying to Abraham, 'And in your seed all the kindreds
26 of the earth shall be blessed.' To you first God, raising His Boy, commissions Him to bless you by turning each of you from your wickednesses."

4 Now, while speaking to the people, the priests and officer of the sanctuary and the Sadducees
2 stand by, being vexed because of their teaching the people and announcing in Jesus the resurrection
3 from among the dead. And they laid hands on them and they were placed in custody for the morrow, for it was already evening.

4 Now many of those who hear the word believe, and the number of men became about five thousand.

5 Now it came on the morrow that their chiefs and the elders and the scribes assembled in Jerusalem,
6 and Annas, the chief priest, and Caiaphas and John and Alexander and as many as were of the chief
7 priestly race. And, standing them in the midst, they inquired to ascertain "By what power or by what name do *you* do this?"

8 Then Peter, being filled with

ΔΕΠΑCΑΨΥΧΗΗΤΙCΕΑΝΜΗΑ 20
YET EVERY SOUL WHO-ANY IF-EVER NO SHOULD-
B omits IF-

ΚΟΥCΗΤΟΥΠΡΟΦΗΤΟΥ ΕΚΕΙ 40
BE-HEARING OF-THE BEFORE-AVERrer that

ΝΟΥΕΣΟΛΕΘΡΕΥΘΗCΕΤΑΙΕ 60
WILL-BE-BEING-OUT-WHOLE-RUINED OUT
B[1] O

ΚΤΟΥΛΑΟΥΚΑΙΠΑΝΤΕCΔΕΟ 80
24 OF-THE PEOPLE AND ALL YET THE 3

ΙΠΡΟΦΗΤΑΙΑΠΟCΑΜΟΥΗΑΚ 100
BEFORE-AVERrers FROM SAMUEL AND
s o.

ΑΙΤΩΝΚΑΘΕΣΗCΟCΟΙΕΛΑΛ 20
OF-THE according-to-next as-many-as TALK
s o.

ΗCΑΝΚΑΙΚΑΤΗΓΓΕΙΛΑΝΤΑ 40
AND DOWN-MESSAGE THE

ΗΜΕΡΑCΤΑΥΤΑCΥΜΕΙCΕC 60
25 DAYS these . YE ARE
A-ΑΙ

ΤΕΟΙΥΙΟΙΤΩΝΠΡΟΦΗΤΩΝΚ 80
THE SONS OF-THE BEFORE-AVERrers AND
B THE God covenanted

ΑΙΤΗCΔΙΑΘΗΚΗCΗCΑΙΕΘΕ 200
OF-THE covenant WHICH covenanted

ΤΟCΘΕΟCΠΡΟCΤΟΥCΠΑΤΕΡ 20
THE God TOWARD THE FATHERS
s[1]* H=us

ΑCΥΜΩΝΑΓΓΩΝΠΡΟCΑΒΡΑΑ 40
OF-YOU*p* saying TOWARD ABRAHAM
B omits -IN-

ΜΚΑΙΕΝΤΩCΠΕΡΜΑΤΙCΟΥΕ 60
AND IN THE seed OF-YOU WILL-

ΝΕΥΛΟΓΗΘΗCΟΝΤΑΙΠΑCΑΙ 80
BE-IN-blessed ALL

ΑΙΠΑΤΡΙΑΙΤΗCΓΗCΥΜΙΝΠ 300
26 THE FATHERhoods OF-THE LAND . to-YOU*p* BE-
A THE God UP-STANDing

ΡΩΤΟΝΑΝΑCΤΗCΑCΟΘΕΟCΤ 20
FORE UP-STANDing THE God THE
A adds IN=JESUS *s o.*

ΟΝΠΑΙΔΑΑΥΤΟΥΑΠΕCΤΕΙΛ 40
Boy OF-Him commissions

ΕΝΑΥΤΟΝΕΥΛΟΓΟΥΝΤΑΥΜΑ 60
Him blessing YOU*p*
s o.

CΕΝΤΩΑΠΟCΤΡΕΦΕΙΝΕΚΑC 80
IN THE TO-BE-FROM-TURNING EACH
B omits OF-YOU*p*

ΤΟΝΑΠΟΤΩΝΠΟΝΗΡΙΩΝΥΜΩ 400
FROM THE wickednesses OF-YOU*p* .

ΛΑΛΟΥΝΤΩΝΔΕΑΥΤΩΝΠΡΟ 20
4 OF-TALKING YET them TOWARD 7

CΤΟΝΑΛΟΝΕΠΕCΤΗCΑΝΑΥΤ 40
THE PEOPLE ON-STAND to-them
B prefixes ΑΡΧ- chief-

ΟΙCΟΙΙΕΡΕΙCΚΑΙΟCΤΡΑΤ 60
THE SACRED-*ones* AND THE officer

ΗΓΟCΤΟΥΙΕΡΟΥΚΑΙΟΙCΑΔ 80
OF-THE SACRED-place AND THE SADDUCEES

ΔΟΥΚΑΙΟΙΔΙΑΠΟΝΟΥΜΕΝΟ 500
2 *being*-THRU-MISERIED

ΙΔΙΑΤΟΔΙΔΑCΚΕΙΝΑΥΤΟΥ 20
THRU THE TO-BE-TEACHING them

CΤΟΝΛΑΟΝΚΑΙΚΑΤΑΓΓΕΛΛ 40
THE PEOPLE AND TO-BE-DOWN-MESSAGING
s o.

ΕΙΝΕΝΤΩΙΗCΟΥΤΗΝΑΝΑCΤ 60
IN THE JESUS THE UP-STANDing

ΑCΙΝΤΗΝΕΚΝΕΚΡΩΝΚΑΙΕΝ 80
THE OUT OF-DEAD-*ones* AND THEY-
s o.

ΕΒΑΛΟΝΑΥΤΟΙCΤΑCΧΕΙΡΑ 600
ON-CAST (*past*) to-them THE HANDS
A adds ΑΥΤΟΥC him

CΚΑΙΕΘΕΝΤΟΕΙCΤΗΡΗCΙΝ 20
AND THEY-*were*-PLACED INTO KEEPing
s had a Γ *here*

ΕΙCΤΗΝΑΥΡΙΟΝΗΝΓΑΡΕCΠ 40
INTO THE MORROW WAS for EVENING-

ΕΡΑΝΔΗΠΟΛΛΟΙΔΕΤΩΝΑΚΟ 60
4 STAR ALREADY . MANY YET OF-THE *ones*-HEAR-
A *omits* THE saying

ΥCΑΝΤΩΝΤΟΝΛΟΓΟΝΕΠΙCΤ 80
ing THE saying BELIEVE
A adds O THE

ΕΥCΑΝΚΑΙΕΓΕΝΗΘΗΑΡΙΘΜ 700
AND WAS-BECOME NUMBER
As omit AS *B*+Ε

ΟCΤΩΝΑΝΔΡΩΝΩCΧΙΛΙΑΔΕ 20
OF-THE MEN AS THOUSAND

CΠΕΝΤΕΕΓΕΝΕΤΟΔΕΕΠΙΤΗ 40
5 FIVE . it-BECAME YET ON THE

ΝΑΥΡΙΟΝCΥΝΑΧΘΗΝΑΙΑΥΤ 60
MORROW TO-BE-TOGETHER-LED OF-them

ΩΝΤΟΥCΑΡΧΟΝΤΑCΚΑΙΤΟΥ 80
THE chiefs AND THE

CΠΡΕCΒΥΤΕΡΟΥCΚΑΙΤΟΥC 800
SENIORS AND THE
s ΕΙC INTO

ΓΡΑΜΜΑΤΕΙCΕΝΙΕΡΟΥCΑΛ 20
WRITers IN JERUSALEM

ΗΜΚΑΙΑΝΝΑCΟΑΡΧΙΕΡΕΥC 40
6 AND ANNAS THE chief-SACRED-*one*

ΚΑΙΚΑΙΑΦΑCΚΑΙΙΩΑΝΝΗC 60
AND CAIAPHAS AND JOHN

ΚΑΙΑΛΕΞΑΝΔΡΟCΚΑΙΟCΟΙ 80
AND ALEXANDER AND as-many-as

ΗCΑΝΕΚΓΕΝΟΥCΑΡΧΙΕΡΑΤ 900
WERE OUT OF-breed OF-chief-SACREDic

ΙΚΟΥΚΑΙCΤΗCΑΝΤΕCΑΥΤΟ 20
7 AND STANDing them

ΥCΕΝΤΩΜΕCΩΕΠΥΝΘΑΝΟΝΤ 40
IN THE MIDST THEY-UP-ASCERTAINED

ΟΕΝΠΟΙΑΔΥΝΑΜΕΙΗΕΝΠΟΙ 60
s o.
IN ?-THE-WHICH ABILITY OR IN ?-THE-WHICH
s this-DO *and had* ΠΟΙΕΙΤΕ YE-ARE-DOING

ΩΟΝΟΜΑΤΙΕΠΟΙΗCΑΤΕΤΟΥ 80
NAME DO this

ΤΟΥΜΕΙCΤΟΤΕΠΕΤΡΟCΠΑΗ 1000
s o.
8 YE . then Peter BEING-

s o.
CΘЄICΠΝЄYMATOCAΓIOYЄ 20
FILLED OF-spirit HOLY said

IΠЄNΠPOCAYTOYCAPXONT 40
TOWARD them chiefs

ЄCTOYΛAOYKAIΠPЄCBYTЄ 60
OF-THE PEOPLE AND SENIORS

s o.
POIЄIHMЄICCHMЄPONANA 90
9 IF WE TODAY ARE-be-

n+Є
KPINOMЄΘAЄΠIЄYЄPΓЄCI 100
ING-examined ON WELL-action

ΛΛNΘPΩΠOYACΘЄNOYCЄNT 20
OF-human UN-FIRM IN ANY

As o.
INIOYTOCCЄCΩCTAIΓNΩC 40
10 this-*one* HAS-*been*-SAVED KNOWN

TONЄCTΩΠACINYMINKAIΠ 60
LET-it-BE to-ALL YOUp AND to-

s1* o. o. n *adds a faint* T
ANTITΩΛAΩICPAHΛOTIЄN 80
EVERY THE PEOPLE *of*-ISRAEL that IN

TΩONOMATIIHCOYXPICTO 200
THE NAME OF-JESUS ANOINTED

s1* O s o.
YTOYNAZΩPAIOYONYMЄIC 20
THE NAZARENE WHOM YE

ЄCTAYPΩCATЄONOΘЄΩCHΓ 40
impale WHOM THE God ROUSES

ЄIPЄNЄKNЄKPΩNЄNTOYTΩ 60
OUT OF-DEAD-*ones* IN this-*One*

OYTOCΠAPЄCTHKЄNЄNΩΠI 80
this-*one* HAS-BESIDE-STOOD IN-VIEW

OMYMΩNYΓIHCOYTOCЄCTI 300
11 OF-YOUp SOUND . this IS

s o.
NOAIΘOCOЄΣOYΘЄNHΘЄIC 20
THE STONE THE *One*-BEING-scorned

YΦYMΩNTΩNOIKOΔOMΩNOΓ 40
by YOUp THE *ones*-HOME-BUILDING THE *One*-

ЄNOMЄNOCЄICKЄΦAΛHNΓΩ 60
BECOMING INTO HEAD OF-COR-

NIACKAIOYKЄCTINЄNAΛΛ 80
12 NER AND NOT IS IN other

ΩOYΔЄNIHCΩTHPIAOYΔЄΓ 400
NOT-YET-ONE THE SAVING NOT-YET for

s DIFFERENT NAME IS A DIFFERENT IS
APONOMAЄCTINЄTЄPONYΠ 20
NAME IS DIFFERENT UNDER

OTONOYPANONTOΔЄΔOMЄN 40
THE heaven THE *one*-*be*ING-GIVEN

ONЄNANΘPΩΠOICЄNΩΔЄIC 60
IN humans IN WHICH it-IS-BIND-

n Y=YOUp
ΩΘHNAIHMACΘЄΩPOYNTЄC 80
13 ING TO-BE-SAVED US . beholding

ΔЄTHNTOYΠЄTPOYΠAPPHC 500
YET THE OF-THE Peter boldness

IANKAIIΩANNOYKAIKATA 20
AND JOHN AND DOWN-

ΛABOMЄNOIOTIANΘPΩΠOI 40
GETTING that humans

AΓPAMMATOIЄICINKAIIΔ 60
UN-WRITE THEY-ARE AND ordin-

n+Є
IΩTAIЄΘAYMAZONЄΠЄΓIN 80
ary THEY-MARVELED THEY-ON-KNEW

ΩCKONTЄAYTOYCOTICYNT 200
BESIDES them that TOGETHER to-

ΩIHCOYHCANTONTЄANΘPΩ 20
14 THE JESUS THEY-WERE . THE BESIDES human

ΠONBAЄΠONTЄCCYNAYTOI 40
looking TOGETHER to-them

B1 Δ
CЄCTΩTATONTЄΘЄPAΠЄYM 60
HAVING-STOOD THE *one*-HAVING-*been*-CURED

A o.
ЄNONOYΔЄNЄIXONANTЄΙΠ 80
NOT-YET-ONE THEY-HAD TO-BE-contradict-

s o.
ЄINKЄΛЄYCANTЄCΔЄAYTO 700
15 ING . ORDER*ing* YET them

YCЄΣΩTOYCYNЄΔPIOYAΠЄ 20
OUT OF-THE Sanhedrin TO-BE-

AΘЄINCYNЄBAΛΛONΠPOCA 40
FROM-COMING THEY-TOGETHER-CAST (*past*) TOWARD one-

ΛΛHAOYCAЄΓONTЄCTIΠOI 60
16 another saying ANY WE-

HCΩMЄNTOICANΘPΩΠOICT 80
SHOULD-BE-DOING to-THE humans these

OYTOICOTIMЄNΓAPΓNΩCT 800
that INDEED for KNOWN

ONCHMЄIONΓЄΓONЄNΔIAY 20
SIGN HAS-BECOME THRU them

s o.
TΩNΠACINTOICKATOIKOY 40
to-ALL THE *ones*-DOWN-HOMING

CINIЄPOYCAΛHMΦANЄPON 60
JERUSALEM apparent

As o.
KAIOYΔYNAMЄΘAΛΓNЄICΘ 80
AND NOT WE-ARE-ABLE TO-BE-disowning

A+ΔЄ YET A o.
AIΛΛAINAMHЄΠIΠAЄIONΔ 900
17 but THAT NO ON MORE MAY-

IANЄMHΘHЄICTONΛAONΛΠ 20
BE-THRU-APPROPRIATED INTO THE PEOPLE WE-

s o. A o. o.
ЄIΛHCΩMЄΘAΛAYTOICMHKЄ 40
SHOULD-BE-threatening to-them NO-STILL

A o.o s o.
TIΛAΛЄINЄΠITΩONOMATI 60
TO-BE-TALKING ON THE NAME

TOYTΩMHΔЄNIANΘPΩΠΩNK 80
18 this to-NO-YET-ONE OF-humans AND

AIKAΛЄCANTЄCAYTOYCΠA 1000
CALL*ing* them THEY-

holy spirit, said to them, "Chiefs
9 of the people and elders! If *we* today are being examined concerning the infirm man's benefaction, by
10 what he has been saved, let it be known to you all and to the entire people of Israel, that in the name of Jesus Christ, the Nazarene, Whom *you* crucify, Whom God rouses from among the dead, by this One, this
11 man stands before you sound. This is the Stone which is being scorned by you builders, which is becoming
12 the head of the corner. And there is no salvation in any other, for neither is there another name being given under heaven among men by which we must be saved."

13 Now, on beholding the boldness of Peter and John, and grasping that they are illiterate and ordinary men, they marveled. Besides, they recognized them, that they were
14 with Jesus. Besides, observing the man who has been cured standing with them, they had nothing to contradict.

15 Now, ordering them to come out of the Sanhedrin, they parleyed
16 with one another, saying, "What should we be doing to these men? For, indeed, that a known sign has occurred through them, is apparent to all who are dwelling at Jerusa-
17 lem, and we cannot deny it. But, lest it may disseminate more among the people we should threaten them, no longer to be speaking in this
18 Name to men." And, calling them, they gave them a sweeping charge not to utter aught, neither to be teaching, in the name of Jesus.

5 This was the supreme spiritual judiciary in Israel. It comprised the heads of the twenty-four courses of priests, the scribes, and elders, said to have been in all seventy-one. The names of the chief priest and his immediate associates are mentioned for their official weight. Christ admitted their authority (Mt.23[2]).

8 The evangel of the kingdom is now for the first time since the death of Christ, proclaimed to Israel as a nation, as represented by her chiefs and elders and scribes. Hitherto it has gone to individuals in the nation with considerable success. Now everythings hinges on the attitude of the official heads of the people. They had rejected Messiah Himself and were responsible for His crucifixion. The chief priests and elders knew that He had foretold His resurrection (Mt.27 [63]). They had the evidence of the Roman guard and had bribed them to tell a false story (Mt.28[13]). To this the apostles now add their testimony and confirm it by healing the lame man. When Peter speaks they are quite unable to answer him. Surely now they are convinced that Jesus is the Messiah! If He can save the lame man He can save the nation. Here was Israel's opportunity. They stood on the verge of the kingdom. If they accepted Him, He would soon rid them of their enemies and come to set up the sovereignty promised by the prophets. Should they refuse the testimony of the holy spirit as they had rejected Him it would involve the whole nation in an eonian sin, and the kingdom could not come.

The disciples' question concerning the restoration of the kingdom *at this time*, is here answered for us for the first time. Again and again, during the course of its proclamation, the Jews reject the King and the kingdom. Here, however, we have the first refusal. This is the supreme crisis in the book of Acts. Had they accepted the apostles' testimony, the nation would have followed their lead, and the success of the apostles' proclamation would have been assured. Now that they reject the testimony to His resurrection, it is clear that Israel's rightful sovereignty will *not* be restored to them at this time.

13 Peter and John were not *ignorant* men by any means, though they lacked the culture and refinement which marked the learned class of that day. They had been in the school of Christ. 19 The attitude of the Sanhedrin had the immediate effect of abrogating their authority. They should have ruled for God, now they are arrayed against God. They should have been a terror to evil-doers: now they menace those who are carrying out His will. Peter, as an apostle of the Messiah, was one of the real rulers in Israel, and will one day sit upon a throne in the kingdom. Hence he has the right to oppose the Sanhedrin and to carry out the commission which he has from his Master. This is no example for us to follow in this economy. We are to be subject to the superior authorities (Ro.13[1]).

22 The healing of the lame man is called a sign, hence has some typical significance, especially in regard to his age. May this not suggest the forty years which followed, during which Israel was not able to walk before God? 23 The threats of the Sanhedrin produced a powerful effect on the believers. They were accustomed to obeying their rulers implicitly. In fact, they gave their own chiefs and elders a place which the Roman power never could obtain. They must have some divine direction for continuing in a course prohibited by the highest Jewish authority. This is found in the second part of the first Psalm (usually called the second Psalm). Here their own chiefs are associated with the nations in hostility to Messiah. The Psalm should be read to the end. The threats of the Sanhedrin are as nothing compared to Jehovah's threats against them. The judges of the land are exhorted to be instructed and serve the Lord, lest they perish when His wrath is kindled but a little (Ps.2 [10-12]). The fact that their chiefs are no longer under Jehovah's protection but the objects of His indignation emboldens them to go forth with the proclamation in spite of their opposition. Moreover, the Lord's hand had been with the apostles, for many had believed, and it was evident that the Sanhedrin itself was afraid to exercise its full power, or Peter and John would not have been released.

19 Yet Peter and John, answering,
said to them, "If it is just before
God to be hearing you rather than
20 God, judge you; for *we* cannot
but be speaking of what we per-
21 ceive and hear". Yet those who
menace them release them, not find-
ing how they should chasten them,
because of the people, seeing that
all glorified God for that which has
22 occurred, for the man was more
than forty years, on whom this sign
of healing had occurred.

23 Now, being released, they came
to their own and report whatever
the chief priests and elders said to
24 them. Now those who hear lift up
their voice to God with one accord,
and said, "O Owner, Thou Who
makest heaven and earth and the
25 sea and all that is in them, Who
through the holy spirit, by the
mouth of our father, Thy boy
David, art saying,

'Why do the nations rage,
And the people meditate for
naught?
26 The kings of the land stand by,
And the chiefs were assembled
for the same intent,
Against the Lord and against His
Christ.'

27 For of a truth, in this city, were as-
sembled against Thy holy Boy Je-
sus, Whom Thou dost anoint,
Herod, as well as Pontius Pilate,
together with the nations and the
28 peoples of Israel, to do whatever
Thy hand and Thy counsel desig-
nates beforehand to occur.

29 And now, Lord, take notice
of their threats, and be Thou en-

s o. B a1♦ *omit* THE
ΡΗΓΓΕΙΑΑΝΤΟΚΑΘΟΛΟΥΜΗ 20
charge THE DOWN-WHOLE NO

ΕΑΚΟΥCΑΝΤΕCΟΜΟΘΥΜΑΔΟ 20
ones-HEARing LIKE-FEEL

Φ ΘΕΓΓΕCΘΑΙΜΗΔΕΔΙΔΑCΚ 40
TO-BE-UTTERING NO-YET TO-BE-TEACHING

ΝΗΡΑΝΦΩΝΗΝΠΡΟCΤΟΝΘΕΟ 40
LIFT SOUND TOWARD THE God

a1 *omits* OF-THE
ΕΙΝΕΠΙΤΩΟΝΟΜΑΤΙΤΟΥΙΗ 60
ON THE NAME OF-THE JE-

ΝΚΑΙΕΙΠΑΝΔΕCΠΟΤΑCΥΟΠ 60
AND said OWNER YOU THE *One*-

A+O THE
COYΟΔΕΠΕΤΡΟCΚΑΙΙΩΑΝΝ 80
19 SUS . THE YET Peter AND JOHN

ΟΙΗCΑCΤΟΝΟΥΡΑΝΟΝΚΑΙΤ 80
making THE heaven AND THE

B A
ΗCΑΠΟΚΡΙΘΕΝΤΕCΕΙΠΟΝΠ 100
answering said TO-

ΗΝΓΗΝΚΑΙΤΗΝΘΑΛΑCCΑΝΚ 600
LAND AND THE SEA AND

ΡΟCΑΥΤΟΥCΕΙΔΙΚΑΙΟΝΕC 20
WARD them IF JUST it-is

ΑΙΠΑΝΤΑΤΑΕΝΑΥΤΟΙCΟΤΟ 20
25 ALL THE IN them THE OF-THE

ΤΙΝΕΝΩΠΙΟΝΤΟΥΘΕΟΥΥΜΩ 40
IN-VIEW OF-THE God OF-YOUp

ΥΠΑΤΡΟCΗΜΩΝΔΙΑΠΝΕΥΜΑ 40
FATHER OF-US THRU spirit

ΝΑΚΟΥΕΙΝΜΑΛΛΟΝΗΤΟΥΘΕ 60
TO-BE-HEARING RATHER OR OF-THE God

ΤΟCΑΓΙΟΥCΤΟΜΑΤΟCΔΑΥΕ 60
HOLY OF-MOUTH *of*-DAVID

D+E s -AI B O
ΟΥΚΡΙΝΑΤΕΟΥΔΥΝΑΜΕΘΑΓ 80
20 JUDGE-YE NOT WE-ARE-ABLE for

ΙΔΠΑΙΔΟCCΟΥΕΙΠΩΝΙΝΑΤ 80
boy OF-YOU saying THAT ANY

B2 O O
ΑΡΗΜΕΙCΑΕΙΔΑΜΕΝΚΑΙΗΚ 200
WE WHICH WE-PERCEIVE AND WE-

ΙΕΦΡΥΑΣΑΝΘΝΗΚΑΙΛΑΟΙ 700
SNORT NATIONS AND PEOPLES

s o. As AI *for* E
ΟΥCΑΜΕΝΜΗΛΑΛΕΙΝΟΙΔΕΠ 20
21 HEAR NO TO-BE-TALKING . THE YET *ones*-

ΕΜΕΛΕΤΗCΑΝΚΕΝΑΠΑΡΕCΤ 20
26 meditate EMPTIES . BESIDE-STAND

s o.
ΡΟCΑΠΕΙΛΗCΑΜΕΝΟΙΑΠΕΛ 40
TOWARD-threatening FROM-LOOSE

ΗCΑΝΟΙΒΑCΙΛΕΙCΤΗCΓΗC 40
THE KINGS OF-THE LAND

ΥCΑΝΑΥΤΟΥCΜΗΔΕΝΕΥΡΙC 60
them NO-YET-ONE FINDING

ΚΑΙΟΙΑΡΧΟΝΤΕCCΥΝΗΧΘΗ 60
AND THE chiefs WERE-TOGETHER-LED

b1 -CIN
ΚΟΝΤΕCΤΟΠΦCΚΟΛΑCΩΝΤΑ 80
THE how THEY-SHOULD-BE-CHASTEN-

ΕΠΙΤΟΑΥΤΟΚΑΤΑΤΟΥΚ 80
ON THE SAME DOWN OF-THE Mas-

ΙΑΥΤΟΥCΔΙΑΤΟΝΛΑΟΝΟΤΙ 300
ING them THRU THE PEOPLE that

ΥΡΙΟΥΚΑΙΚΑΤΑΤΟΥΧΡΙCΤ 800
ter AND DOWN OF-THE ANOINTED

ΠΑΝΤΕCΕΔΟΣΑΖΟΝΤΟΝΘΕΟ 20
ALL esteemed THE God

ΟΥΑΥΤΟΥCΥΝΗΧΘΗCΑΝΓΑΡ 20
27 OF-Him . WERE-TOGETHER-LED for

ΝΕΠΙΤΩΓΕΓΟΝΟΤΙΕΤΩΝΓΑ 40
22 ON THE HAVING-BECOME . OF-YEARS for

s o. A+C
ΕΠΑΛΗΘΕΙΑCΕΝΤΗΠΟΛΕΙΤ 40
ON TRUTH IN THE city this

b2 Δ
ΡΗΝΠΛΕΙΟΝΩΝΤΕCCΕΡΑΚΟ 60
WAS OF-MORE FOUR-TY

OY OF-YOU
ΑΥΤΗΕΠΙΤΟΝΑΓΙΟΝΠΑΙΔΑ 60
ON THE HOLY Boy

b o. n+E
ΝΤΑΟΑΝΘΡΩΠΟCΕΦΟΝΕΓΕΓ 80
THE human ON WHOM HAD-BECOME

COYΙΗCΟΥ ΝΟΝΕΧΡΙCΑCΗΡ 80
OF-YOU JESUS WHOM YOU-ANOINT HEROD

s o.
ΟΝΕΙΤΟCΗΜΕΙΟΝΤΟΥΤΟΤΗ 400
THE SIGN this OF-THE

As o.
ΩΔΗCΤΕΚΑΙΠΟΝΤΙΟCΠΕΙΑ 900
BESIDES AND Pontius PILATE

CΙΑCΕΘCΑΠΟΛΥΘΕΝΤΕCΑΕ 20
23 HEALING . BEING-FROM-LOOSED YET

ΑΤΟCCΥΝΕΘΝΕCΙΝΚΑΙΛΑΟ 20
TOGETHER to-NATIONS AND PEOPLES

ΗΛΘΟΝΠΡΟCΤΟΥCΙΔΙΟΥCΚ 40
THEY-CAME TOWARD THE OWN AND

ΙCΙCΡΑΗΛΠΟΙΗCΑΙΟCΑΗΧ 40
28 *of*-ISRAEL TO-DO as-much-as THE

s N s o. B *omits* OF-YOU
ΑΙΑΠΗΓΓΕΙΑΝΟCΑΠΡΟCΑ 60
THEY-FROM-MESSAGE as-much-as TOWARD them

ΕΙΡCΟΥΚΑΙΗΒΟΥΛΗCΟΥΠΡ 60
HAND OF-YOU AND THE COUNSEL OF-YOU BEFORE-

s o.
ΥΤΟΥCΟΙΑΡΧΙΕΡΕΙCΚΑΙΟ 80
THE chief-SACRED-*ones* AND THE

ΟΩΡΙCΕΝΓΕΝΕCΘΑΙΚΑΙΤΑ 80
29 SEIZES TO-BE-BECOMING AND THE

A O A ΦE *for* Π
ΙΠΡΕCΒΥΤΕΡΟΙΕΙΠΑΝΟΙΑ 600
24 SENIORS said . THE YET

ΝΥΝΚΥΡΙΕΕΠΙΔΕΕΠΙΤΑCΑ 2000
NOW Master ON-PERCEIVE ON THE threats

s o.
ΠΕΙΑΑCΑΥΤΩΝΚΑΙΔΟCΤΟΙ 20
OF-them AND BE-GIVING to-THE

CΔΟΥΛΟΙCCΟΥΜΕΤΑΠΑΡΡΗ 40
SLAVES OF-YOU WITH boldness

s o.
CΙΑCΠΑCΗCΑΛΑΕΙΝΤΟΝΛΟ 60
EVERY TO-BE-TALKING THE saying

s o. A CE B
ΓΟΝCΟΥΕΝΤΩΤΗΝΧΕΙΡΑCΟ 80
30 OF-YOU IN THE THE HAND OF-YOU

omits OF-Y. As o. s o. A omits YOU so.
ΥΕΚΤΕΙΝΕΙΝCΕΕΙCΙΑCΙΝ 100
TO-BE-OUT-STRETCHING YOU INTO HEALING

s o. A o.
ΚΑΙCΗΜΕΙΑΚΑΙΤΕΡΑΤΑΓΕ 20
AND SIGNS AND MIRACLES TO-BE-

ΙΝΕCΘΑΙΔΙΑΤΟΥΟΝΟΜΑΤΟ 40
BECOMING THRU THE NAME

CΤΟΥΑΓΙΟΥΠΑΙΔΟCCΟΥΙΗ 60
OF-THE HOLY Boy OF-YOU JESUS

COYΚΑΙΔΕΗΘΕΝΤΩΝΑΥΤΩΝ 80
31 AND OF-being-besought them

ΕCΑΛΕΥΘΗΟΤΟΠΟCΕΝΦΗCΑ 200
WAS-SHAKEN THE PLACE IN WHICH THEY-

ΝCΥΝΗΓΜΕΝΟΙΚΑΙΕΠΛΗCΘ 20
WERE HAVING-*been*-TOGETHER-LED AND THEY-ARE-FILLED

s1* o.
ΗCΑΝΑΠΑΝΤΕCΤΟΥΑΓΙΟΥΠ 40
ALL (*emphatic*) OF-THE HOLY spir-

ΝΕΥΜΑΤΟCΚΑΙΕΛΑΛΟΥΝΤΟ 60
it AND THEY-TALKED THE

ΝΑΟΓΟΝΤΟΥΘΕΟΥΜΕΤΑΠΑΡ 80
saying OF-THE God WITH boldness .

ΡΗCΙΑCΤΟΥΔΕΠΛΗΘΟΥCΤΩ 300
32 OF-THE YET multitude OF-THE

ΝΠΙCΤΕΥCΑΝΤΩΝΗΝΚΑΡΔΙ 20
ones-BELIEV*ing* WAS HEART

ΑΚΑΙΨΥΧΗΜΙΑΚΑΙΟΥΔΕΕΙ 40
AND soul ONE AND NOT-YET ONE

CΤΙΤΩΝΥΠΑΡΧΟΝΤΩΝΑΥΤΩ 60
ANY OF-THE belongINGS to-him

n1 O
ΕΛΕΓΕΝΙΔΙΟΝΕΙΝΑΙΑΛΛΗ 80
said OWN TO-BE but WAS

B o.
ΝΑΥΤΟΙCΑΠΑΝΤΑΚΟΙΝΑΚΑ 400
33 to-them ALL (*emphatic*) COMMON . AND

s o.
ΙΔΥΝΑΜΕΙΜΕΓΑΛΗΑΠΕΔΙΔ 20
to-ABILITY GREAT FROM-GAVE

A THE commissioners THE witness
CΥΝΤΟΜΑΡΤΥΡΙΟΝΟΙΑΠΟC 40
THE witness THE commissioners

B THE Master JESUS OF-THE UP-STANDING
ΤΟΛΟΙΤΗCΑΝΑCΤΑCΕΩCΙΗ 60
OF-THE UP-STANDing OF-

B *omits* ANOINTED
COYXPICTOYΤΟΥΚΥΡΙΟΥΧ 80
JESUS ANOINTED THE Master grace

ΑΡΙCΤΕΜΕΓΑΛΗΗΝΕΠΙΠΑΝ 500
DESIDES GREAT WAS ON ALL

ΤΑCΑΥΤΟΥCΟΥΔΕΓΑΡΕΝΔΕ 20
34 them NOT-YET for IN-BIND

B WAS ANY
ΗCΤΙCΗΝΕΝΑΥΤΟΙCΟCΟΙΓ 40
ANY WAS IN them as-many-as for

ΑΡΚΤΗΤΟΡΕCΧΩΡΙΩΝΗΟΙΚ 60
ACQUIRers OF-freeholds OR OF-HOMES

s1* *omits* belonged
ΙΩΝΥΠΗΡΧΟΝΠΩΛΟΥΝΤΕCΕ 90
belonged SELLING THEY-

B+E
ΦΕΡΟΝΤΑCΤΙΜΑCΤΩΝΠΙΠΡ 600
CARRIED THE VALUES OF-THE *ones*-BEING-

ΑCΚΟΜΕΝΩΝΚΑΙΕΤΙΘΟΥΝΠ 20
35 disposed-of AND THEY-PLACED BE-

ΑΡΑΤΟΥCΠΟΔΑCΤΩΝΑΠΟCΤ 40
SIDE THE FEET OF-THE commissioners

B2 O
ΟΛΩΝΔΙΕΔΙΔΕΤΟΔΕΕΚΑCΤ 60
THEY-THRU-GAVE YET to-EACH

s o.
ΩΚΑΘΟΤΙΑΝΤΙCΧΡΕΙΑΝΕΙ 90
DOWN-that EVER ANY need HAD

ΧΕΝΙΩCΗΦΔΕΟΕΠΙΚΑΛΕΙ 700
36 JOSEPH YET THE *one*-BEING-ON-CALLED

CΒΑΡΝΑΒΑCΑΠΟΤΩΝΑΠΟCΤ 20
Barnabas FROM THE commissioners

B *omits* -after-
ΟΛΩΝΟΕCΤΙΝΜΕΘΕΡΜΗΝΕΥ 40
WHICH IS *being*-after-TRANSLATED

ΟΜΕΝΟΝΥΙΟCΠΑΡΑΚΛΗCΕΩ 60
SON OF-BESIDE-CALLing

As o.
CΑΕΥΕΙΤΗCΚΥΠΡΙΟCΤΩΓΕ 80
LEVITE CYPRIAN to-THE breed

ΝΕΙΥΠΑΡΧΟΝΤΟCΑΥΤΩΑΓΡ 800
37 belonging to-him OF-FIELD

ΟΥΠΩΛΗCΑCΗΝΕΓΚΕΝΤΟΧΡ 20
SELL*ing* CARRIES THE money

s ΠΡΟC TOWARD
ΗΜΑΚΑΙΕΘΗΚΕΝΠΑΡΑΤΟΥC 40
AND PLACES BESIDE THE

ΠΟΔΑCΤΩΝΑΠΟCΤΟΛΩΝΑΝΗ 60
5 FEET OF-THE commissioners . MAN

A to-NAME ANANIAS
ΡΑΕΤΙCΑΝΑΝΙΑCΟΝΟΜΑΤΙ 80
YET ANY ANANIAS to-NAME

s1* Π s M s o. B Δ
CΥΝCΑΠΦΕΙΡΗΤΗΓΥΝΑΙΚΙ 900
TOGETHER to-SAPPHIRA THE WOMAN

ΑΥΤΟΥΕΠΩΛΗCΕΝΚΤΗΜΑΚΑ 20
2 OF-him SELLS ACQUISITION AND

ΙΕΝΟCΦΙCΑΤΟΑΠΟΤΗCΤΙΜ 40
EMBEZZLES FROM THE VALUE .

As o.l s o.
ΗCCΥΝΕΙΔΥΙΗCΚΑΙΤΗCΓΥ 60
OF-BEING-conscious AND THE WOMAN

ΝΑΙΚΟCΚΑΙΕΝΕΓΚΑCΜΕΡΟ 80
AND CARRY*ing* PART

CΤΙΠΑΡΑΤΟΥCΠΟΔΑCΤΩΝΑ 1300
ANY BESIDE THE FEET OF-THE com-

dowing Thy slaves with all boldness,
30 to be speaking Thy word, by
stretching out Thy hand for healing
and signs and miracles, to occur
through the Name of Thy holy Boy
Jesus."
31 And at their beseeching, the
place in which they were assembled
was shaken and they are all filled
with holy spirit, and they spoke the
word of God with boldness.
32 Now the multitude of believers
was of one heart and soul, and not
one said that any of his possessions
were his own, but it was all theirs
33 in common. And with great power
the apostles rendered testimony to
the resurrection of Jesus Christ the
Lord. Besides, great grace was on
34 them all, for neither was there
any indigent among them, for as
many as had acquired freeholds or
possessed houses, selling them,
brought the price of that which is
35 being disposed of, and placing it at
the feet of the apostles, they distrib-
uted to each as much as any ever
had need.
36 Now Joseph, whom the apostles
surnamed "Barnabas" (which is
construed as "Son of Consolation"),
37 a Levite, a native Cyprian, selling
a field belonging to him, brings the
money and places it at the feet of
the apostles.
5 Now a certain man named Ana-
nias, together with Sapphira, his
2 wife, sells an acquisition and em-
bezzles from the price (his wife also
being conscious of it) and, bringing
a certain part, he places it at the
3 feet of the apostles. Now Peter

30 The timid opposition of the Sanhedrin is in contrast to the boldness of those who proclaimed the evangel. God manifested Himself by miraculous interventions, and the powers of the kingdom abounded.

32 The laws concerning property, were so different in Israel from anything with which we are acquainted that it is difficult for us to understand this and similar passages. First of all, each Jew had his allotment, which could not be sold. Even if it was disposed of, it came back to him in the jubilee. This was his means of living. If the kingdom should come, the land would be re-distributed according to the prophets. The action of the Pentecostal believers is all based on this fact. Whatever they had beyond their allotment would go back to its rightful allottee when the kingdom is set up. In view of this they sold the lands and houses they had acquired besides their allotment, and shared their possessions, or personal property such as money, among themselves.

34 A *freehold* was a piece of property to which actual title could be acquired, as is the custom among western nations today. The name, which means *separated*, shows that a freehold was not land held in common, like an allotment, but held by a title unaffected by the jubilee. Gethsemane was such a freehold (Mt.26[36]). Judas manifested his unbelief by purchasing a freehold with the price of his Lord, and the chief priest completed the purchase by paying the money. This was evidence that they did not believe in the coming kingdom, for they never would have bought the bloody field, only to find its title invalid when the land is reapportioned to the tribes in that day. The disciples, knowing that freeholds were not in line with the law and that they would be forfeited under the righteous rule of Messiah, put the means obtained from their sale into a common fund.

36 The allotment of the Levites could not be sold (Lev.25[34]). But this field was his personal property. Had the kingdom come, he would have had his share in their allotment (Eze.48[13-14]).

3 Ananias and Sapphira sold a *freehold* which they had *acquired*, over and beyond their own allotment in the

land. In this they did well. They brought a part to the apostles. This, too, was a commendable act. Their sin seems to have been, not in withholding a part, but in giving the impression that they had contributed all for the common good. Here we have a practical illustration of the righteous rule which will characterize the kingdom of God. The hidden motive is brought to light. An act appearing most praiseworthy on the surface is declared to be tainted with falsehood. No witnesses are needed. The Lord's apostle can detect evil though most skillfully concealed. Judgment is immediate and summary.

4 Ananias was under no compulsion to sell the freehold. Neither was he obliged to contribute the sum he obtained to the common fund. All this was voluntary. But such a course would have lowered him in the eyes of the disciples and he wished to be well thought of. But his avarice was too strong to allow him to part with the whole sum, so he, in effect, steals a part of the gift, and presents the rest as though it were the whole amount. This was hypocrisy in its most hateful form. In an administration of grace, such as we enjoy today, such sins are not followed by swift judgment. They wait until the tribunal of Christ (2Co. 5^{10}). But in the administration of the kingdom, righteousness will reign and sin will be suppressed.

11 The result of the sudden and severe judgment of Ananias and Sapphira was great fear, both among the believers and others who hear of it. The resultant conduct was not the free unforced desire to please God which is inspired by His love and grace, which should actuate us in this economy, but restraint from evil through dread of judgment. It is based on power from without rather than an impulse from within. We are not in danger of any judgment, hence have no such motive to mold our behavior. Our lives should be the fruit of love.

13 The awful atmosphere of inflexible righteousness which repelled the unbelieving was an adumbration of the day when a King shall reign in righteousness and through the greatness of His power His enemies shall yield a feigned obedience to Him (Ps.18^{44};

said, "Ananias, wherefore does Satan fill your heart for you to falsify the holy spirit and to embezzle from the price of the freehold?
4 While remaining, did it not remain yours? And, being disposed of, it belonged to you by right. Why did you place this matter in your heart? You do not lie to men, but to God."
5 Now Ananias, hearing these words, falling down, gives up the soul. And great fear came on all
6 hearing this. Now the young men, rising, enshroud him, and, carrying him out, they entomb him.
7 Now it occurred, after an interval of about three hours, and his wife, not being aware of what has oc-
8 curred, entered. Now Peter answered her, "Tell me if you took so much pay for the freehold?" Now she said, "Yes, so much."
9 Now Peter said to her "Why were you agreed to try the spirit of the Lord? *Lo!* the feet of those entombing your husband are at the door and they shall be carrying you out."
10 Now, instantly, she falls at his feet and gives up the soul. Now the youths, entering, found her dead, and carrying her out, en-
11 tomb her with her husband. And great fear came on the whole ecclesia and on all hearing these things.
12 Now through the hands of the apostles many signs and miracles occurred among the people. And they were all, with one accord, in
13 the portico of Solomon. Now of the rest no one dared to be joined to them, but the people magnify

ΠΟCΤΟΛΩΝΕΘΗΚΕΝΕΙΠΕΝΔ 20
3 missioners PLACES . said YET

ΕΟΠΕΤΡΟCΑΝΑΝΙΑΔΙΑΤΙΕ 40
THE Peter ANANIAS THRU ANY FILLS
s1* o.
ΠΛΗΡΩCΕΝΟCΑΤΑΝΑCΤΗΝΚ 60
THE SATAN (adversary) THE HEART

ΑΡΔΙΑΝCΟΥΨΕΥCΑCΘΑΙCΕ 80
OF-YOU TO-FALSify YOU

ΤΟΠΝΕΥΜΑΤΟΑΓΙΟΝΚΑΙΝΟ100
THE spirit THE HOLY AND TO-
A -Є
CΦΙCΑCΘΑΙΑΠΟΤΗCΤΙΜΗC 20
EMBEZZLE FROM THE VALUE
s had Є prefixed
ΤΟΥΧΩΡΙΟΥΟΥΧΙΜΕΜΟΝCΟ 40
4 OF-THE freehold . NOT emph. REMAINING to-YOU

ΙΕΜΕΝΕΝΚΑΙΠΡΑΘΕΝΕΝΤΗ 60
it-REMAINED AND BEING-disposed-of IN THE

CΗΕΞΟΥCΙΑΥΠΗΡΧΕΝΤΙΟΤ 80
YOU authority it-belonged . ANY that
A had I
ΙΕΘΟΥΕΝΤΗΚΑΡΔΙΑCΟΥΤΟ200
YOU-PLACED IN THE HEART OF-YOU THE

ΠΡΑΓΜΑΤΟΥΤΟΟΥΚΕΨΕΥCΩ 20
PRACTICE this . NOT YOU-FALSify

ΑΝΘΡΩΠΟΙCΑΛΛΑΤΩΘΕΩΙΑΚ 40
5 to-humans but to-THE God . HEAR-

ΟΥΩΝΔΕΟΑΝΑΝΙΑCΤΟΥCΑΚ 60
ING YET THE ANANIAS THE say-

ΓΟΥCΤΟΥΤΟΥCΠΕCΩΝΕΞΕΨ 80
ings these FALLING he-OUT-

ΥΞΕΝΚΑΙΕΓΕΝΕΤΟΦΟΒΟCΜ300
souls AND BECAME FEAR GREAT

ΕΓΑCΕΠΙΠΑΝΤΑCΤΟΥCΑΚΟ 20
ON ALL THE ones-
Aug1* omit these
ΥΟΝΤΑCΤΑΥΤΑΑΝΑCΤΑΝΤΕ 40
6 HEARING these . UP-STANDing

CΑΕΟΙΝΕΩΤΕΡΟΙCΥΝΕCΤΕ 60
s o.
YET THE YOUNG THEY-TOGETHER-PUT

ΙΑΑΝΑΥΤΟΝΚΑΙΕΞΕΝΕΓΚΑ 80
him AND OUT-CARRying

s1*+Є=TILL
ΝΤΕCΕΘΑΨΑΝΕΓΕΝΕΤΟΔΕΩ400
7 THEY-entomb . BECAME YET AS

CΩΡΩΝΤΡΙΩΝΔΙΑCΤΗΜΑΚΑ 20
HOURS THREE THRU-STAND AND
s o.
ΙΗΓΥΝΗΑΥΤΟΥΜΗΕΙΔΥΙΑΤ 40
THE WOMAN OF-him NO HAVING-PERCEIVED

ΟΓΕΓΟΝΟCΕΙCΗΛΘΕΝΑΠΕΚ 60
8 THE HAVING-BECOME INTO-CAME . answered

ΡΙΘΗΔΕΠΡΟCΑΥΤΗΝΠΕΤΡΟ 80
YET TOWARD her Peter

CΕΙΠΕΜΟΙΕΙΤΟCΟΥΤΟΥΤΟ600
BE-saying to-ME IF OF-so-much THE

As -ΑΙ
ΧΩΡΙΟΝΑΠΕΔΟCΘΕΗΔΕΕΙΠ 20
freehold YE-FROM-GAVE . THE YET said
YEA added above the line in A
ΕΝΝΑΙΤΟCΟΥΤΟΥΟΔΕΠΕΤΡ 40
YEA OF-so-much . THE YET Peter
said omitted by ns s1* adds THEN ΟΥΝ
ΟCΕΙΠΕΝΠΡΟCΑΥΤΗΝΤΙΟΤ 60
said TOWARD her ANY that

ΙCΥΝΕΦΩΝΗΘΗΥΜΙΝΠΕΙΡΑ 80
it-WAS-agreed to-YOUp TO-try

CΑΙΤΟΠΝΕΥΜΑΚΥΡΙΟΥΙΔΟ600
THE spirit OF-Master . BE-PER-
A ΑΙ for Є
ΥΟΙΠΟΔΕCΤΩΝΘΑΨΑΝΤΩΝΤ 20
CEIVING THE FEET OF-THE ones-entombING THE
A plural -ΑΙC -ΑΙC
ΟΝΑΝΔΡΑCΟΥΕΠΙΤΗΘΥΡΑΚ 40
MAN OF-YOU ON THE DOOR AND

ΑΙΕΞΟΙCΟΥCΙΝCΕΕΠΕCΕΝ 60
10 THEY'LL-BE-OUT-CARRYING YOU . she-FALLS

ΔΕΠΑΡΑΧΡΗΜΑΠΡΟCΤΟΥCΠ 80
YET instantly TOWARD THE FEET

ΟΔΑCΑΥΤΟΥΚΑΙΕΞΕΨΥΞΕΝ700
OF-him AND OUT-souls .

ΕΙCΕΛΘΟΝΤΕCΔΕΟΙΝΕΑΝΙ 20
INTO-COMING YET THE YOUTHS
A A
CΚΟΙΕΥΡΟΝΑΥΤΗΝΝΕΚΡΑΝ 40
THEY-FOUND her DEAD

ΚΑΙΕΞΕΝΕΓΚΑΝΤΕCΕΘΑΨΑ 60
AND OUT-CARRying THEY-entomb

ΝΠΡΟCΤΟΝΑΝΔΡΑΑΥΤΗCΚΑ 80
11 TOWARD THE MAN OF-her . AND

ΙΕΓΕΝΕΤΟΦΟΒΟCΜΕΓΑCΦ800
BECAME FEAR GREAT ON
A omits on
ΟΛΗΝΤΗΝΕΚΚΛΗCΙΑΝΚΑΙΕ 20
WHOLE THE OUT-CALLED AND ON

ΠΙΠΑΝΤΑCΤΟΥCΑΚΟΥΟΝΤΑ 40
ALL THE ones-HEARING
B T=BESIDES s o.
CΤΑΥΤΑΔΙΑΔΕΤΩΝΧΕΙΡΩΝ 60
12 these . THRU YET THE HANDS
s o.
ΤΩΝΑΠΟCΤΟΛΩΝΕΓΕΝΕΤΟ 80
OF-THE commissioners BECAME
s o.
CΗΜΕΙΑΚΑΙΤΕΡΑΤΑΠΟΛΛΑ900
SIGNS AND MIRACLES MANY

ΕΝΤΩΛΑΩΚΑΙΗCΑΝΟΜΟΘΥΜ 20
IN THE PEOPLE . AND THEY-WERE LIKE-FEEL
A- prefixed by s s A
ΑΔΟΝΠΑΝΤΕCΕΝΤΗCΤΟΑCΟ 40
ALL IN THE portico OF-
B o.
ΛΟΜΩΝΤΟCΤΩΝΔΕΛΟΙΠΩΝΟ 60
13 SOLOMON . OF-THE YET rest NOT-
B Θ s o.
ΥΔΕΙCΕΤΟΛΜΑΚΟΛΛΑCΘΑΙ 80
YET-ONE DARED TO-BE-being-JOINED

ΑΥΤΟΙCΛΛΑΕΜΕΓΑΛΥΝΕΝΑ14000
to-them but magnifies them

ΥΤΟΥϹΟΛΑΟϹΜΑΛΛΟΝΔΕΠΡ 20
14 THE PEOPLE . RATHER YET WERE-

A *adds* Ο THE
ΟϹΕΤΙΘΕΝΤΟΠΙϹΤΕΥΟΝΤΕ 40
added *ones*-BELIEVING

ϹΤΦΚΥΡΙΦΠΛΗΘΗΑΝΔΡΩΝΤ 60
to-THE Master multitudes OF-MEN BESIDES

ΕΚΑΙΓΥΝΑΙΚΩΝΩϹΤΕΚΑΙΕ 80
15 AND OF-WOMEN AS-BESIDES AND INTO

3 o.
ΙϹΤΑϹΠΛΑΤΕΙΑϹΕΚΦΕΡΕΙ 100
THE BROADS TO-BE-OUT-CARRYING

3 o.
ΝΤΟΥϹΑϹΘΕΝΕΙϹΚΑΙΤΙΘΕ 20
THE UNFIRM AND TO-PLACE

A *adds* ΤΩΝ OF-THE
ΝΑΙΕΠΙΚΑΙΝΑΡΙΩΝΚΑΙΚΡ 40
ON cots AND PAL-

B *added by* B²
ΑΒΑΤΤΩΝΙΝΑΕΡΧΟΜΕΝΟΥΠ 60
LETS THAT OF-COMING OF-

ΕΤΡΟΥΚΑΝΗϹΚΙΑΕΠΙϹΚΙΑ 80
Peter AND-EVER THE SHADE SHOULD-BE-ON-SHAD-

3 1 o.*
Π-ΕΙ
ϹΗΤΙΝΙΑΥΤΩΝϹΥΝΗΡΧΕΤΟ 200
16 ING to-ANY OF-them . TOGETHER-CAME

ΔΕΚΑΙΤΟΠΛΗΘΟϹΤΩΝΠΕΡΙ 20
YET AND THE multitude OF-THE ABOUT

ΣΠΟΛΕΩΝΙΕΡΟΥϹΑΛΗΜΦΕΡ 40
cities JERUSALEM CARRY-

3 o.
ΟΝΤΕϹΑϹΘΕΝΕΙϹΚΑΙΟΧΛΟ 60
ING UN-FIRM AND *ones*-beING-

ΥΜΕΝΟΥϹΥΠΟΠΝΕΥΜΑΤΩΝΑ 80
molested UNDER spirits UN-

Α+Ε
ΚΑΘΑΡΤΩΝΟΙΤΙΝΕϹΕΘΕΡΑ 300
clean WHO-ANY *were*-cured

ΠΕΥΟΝΤΟΑΠΑΝΤΕϹΑΝΑϹΤΑ 20
17 ALL (*emphatic*) . UP-STAND*ing*

ϹΔΕΟΑΡΧΙΕΡΕΥϹΚΑΙΠΑΝΤ 40
YET THE chief-SACRED-*one* AND ALL

ΕϹΟΙϹΥΝΑΥΤΩΗΟΥϹΑΑΙΡΕ 60
THE-*ones* TOGETHER to-him THE BEING prefere nce

+Ε Α*s*
ϹΙϹΤΩΝϹΑΔΔΟΥΚΑΙΩΝΕΠΑ 80
OF-THE SADDUCEES THEY-

B¹ *adds* C (*left faint by* B²)
ΗϹΘΗϹΑΝΖΗΛΟΥΚΑΙΕΠΕΒΑ 400
8 ARE-FILLED OF-BOIL*ing* AND THEY-ON-CAST

3 o.
Α+Λ
ΑΟΝΤΑϹΧΕΙΡΑϹΕΠΙΤΟΥϹΑ 20
(*past*) THE HANDS ON THE COM-

ΠΟϹΤΟΛΟΥϹΚΑΙΕΘΕΝΤΟΑΥ 40
missioners AND THEY-PLACED them

ΤΟΥϹΕΝΤΗΡΗϹΕΙΔΗΜΟϹΙΑ 60
IN KEEP PUBLIC .

ABs1* *omit* THE
ΑΓΓΕΛΟϹΔΕΚΥΡΙΟΥΔΙΑΤΗ 80
19 MESSENGER YET OF-Master THRU THE

Α*s* -ΑϹ
ϹΝΥΚΤΟϹΗΝΟΙΞΕΤΑϹΘΥΡΑ 500
NIGHT UP-OPENS THE DOORS

Β YET Δ
ϹΤΗϹΦΥΛΑΚΗϹΕΞΑΓΑΓΩΝΤ 20
OF-THE GUARD-house OUT-LEADING BE-

ΕΑΥΤΟΥϹΕΙΠΕΝΠΟΡΕΥΕϹΘ 40
20 SIDES them said BE-YE-GOING

ΕΚΑΙϹΤΑΘΕΝΤΕϹΛΑΛΕΙΤΕ 60
AND BEING-STOOD BE-YE-TALKING

ΕΝΤΩΙΕΡΩΤΩΛΑΩΠΑΝΤΑΤΑ 90
IN THE SACRED-place to-THE PEOPLE ALL THE

ΡΗΜΑΤΑΤΗϹΖΩΗϹΤΑΥΤΗϹΑ 600
21 declarations OF-THE LIFE this . HEAR-

ΚΟΥϹΑΝΤΕϹΔΕΕΙϹΗΛΘΟΝΥ 20
ing YET THEY-INTO-CAME UN-

ΠΟΤΟΝΟΡΘΡΟΝΕΙϹΤΟΙΕΡΟ 40
LER THE EARLY INTO THE SACRED-

ΝΚΑΙΕΔΙΔΑϹΚΟΝΠΑΡΑΓΕΝ 60
place AND THEY-TAUGHT . BESIDE-BECOMING

ΟΜΕΝΟϹΔΕΟΑΡΧΙΕΡΕΥϹΚΑ 80
YET THE chief-SACRED-*one* AND

ΙΟΙϹΥΝΑΥΤΩϹΥΝΕΚΑΛΕϹΑ 900
THE TOGETHER to-him TOGETHER-CALL

ΝΤΟϹΥΝΕΔΡΙΟΝΚΑΙΠΑϹΑΝ 20
THE Sanhedrin AND EVERY

ΤΗΝΓΕΡΟΥϹΙΑΝΤΩΝΥΙΩΝΙ 40
THE VETERAN OF-THE SONS *of*-

3 o.
ϹΡΑΗΛΚΑΙΑΠΕϹΤΕΙΛΑΝΕΙ 60
ISRAEL AND THEY-commission INTO

ϹΤΟΔΕϹΜΩΤΗΡΙΟΝΑΧΘΗΝΑ 80
THE BIND-place TO-BE-LED

ΙΑΥΤΟΥϹΟΙΔΕΠΑΡΑΓΕΝΟΜ 900
22 them . THE YET BESIDE-COMING

ΕΝΟΙΥΠΗΡΕΤΑΙΟΥΧΕΥΡΟΝ 20
subservients NOT FOUND

ΑΥΤΟΥϹΕΝΤΗΦΥΛΑΚΗΑΝΑϹ 40
them IN THE GUARD-house . UP-TURN*ing*

3 o. *3 O*
ΤΡΕΨΑΝΤΕϹΔΕΑΠΗΓΓΕΙΛΑ 60
YET THEY-FROM-MESSAGE .

ΝΑΕΓΟΝΤΕϹΟΤΙΤΟΔΕϹΜΩΤ 80
23 saying that THE BIND-place

3 o.
ΗΡΙΟΝΕΥΡΟΜΕΝΚΕΚΛΕΙϹΜ 900
WE-FOUND HAVING-*been*-LOCKED

ΕΝΟΝΕΝΠΑϹΗϹΑϹΦΑΛΕΙΑΚΑ 20
IN EVERY UN-TOTTER AND

ΙΤΟΥϹΦΥΛΑΚΑϹΕϹΤΩΤΑϹΕ 40
THE GUARDS HAVING-STOOD ON

ΠΙΤΩΝΘΥΡΩΝΑΝΟΙΞΑΝΤΕϹ 60
THE DOORS . UP-OPEN*ing*

ΔΕΕϹΦΟΥΔΕΝΑΕΥΡΟΜΕΝΟϹ 80
24 YET within NOT-YET-ONE WE-FOUND . AS

ΔΕΗΚΟΥϹΑΝΤΟΥϹΛΟΓΟΥϹΤ 15000
YET THEY-HEAR THE SAYINGS these

14 them, yet, rather, multitudes of
men as well as women who are be-
15 lieving were added to the Lord, so
that they are even carrying out the
infirm into the squares to place
them on cots and pallets, that, at
Peter's coming, even his shadow
should be overshadowing some of
16 them. Now a multitude from the
cities about Jerusalem also came
together, bringing the infirm and
those molested by unclean spirits,
all of whom were cured.

17 Now when the chief priest and
all those with him rise (being the
sect of the Sadducees) they are
18 filled with jealousy, and laid hands
on the apostles and placed them in
19 public custody. Yet a messenger
of the Lord, during the night,
opens the doors of the jail, and,
20 leading them out, said, "Go, and,
stationed in the sanctuary, speak to
the people all the declarations of
21 this life." Now, hearing this, they
entered into the sanctuary very
early and taught.

Now the chief priest and those
with him, coming along, call to-
gether the Sanhedrin and the entire
senate of the sons of Israel, and they
dispatch to the prison to have them
22 led forth. Yet the deputies, coming
along, did not find them in the jail.
23 Now, returning, they report, say-
ing that "The prison we found
locked with all security and the
guards standing at the doors. Yet,
when opening them, we found no
24 one within." Now, as they hear

8115;663). The fear of the drawn sword in the King's hand will repress evil and rebellion.

14 The prayer of the disciples, after the threats of the Sanhedrin, seems to have been abundantly answered. Not only was the kingdom proclaimed with power but the word was confirmed by many signs and miracles. Multitudes joined the disciples and they met openly in the sanctuary.

17 As ever, the great point of their proclamation was the resurrection of Christ from the dead. Nothing could be more offensive to the Sadducees than this, for it upheld the Pharisees in the principal point of difference between them. Both, however, united in their common hostility to Christ. The increasing popularity and numbers of the disciples filled them with jealousy. They thought that they must show their authority before the new movement should get beyond their control.

18 As before (43), the apostles are confined during the night, that they may appear before the Sanhedrin in the morning. Then they were held until the Sanhedrin sends for them. Now, however, the Lord condescends to give the rebellious rulers a token of His power as well as their impotence. He will give a public exhibition of the futility of opposing Him. No evidence shall be lacking to convince them that God is behind Peter's proclamation.

20 Had the apostles left the city and escaped for their lives, as Peter did on a subsequent occasion, the testimony would have collapsed and the Sanhedrin would have suppressed the further proclamation of the evangel. Their fearless course in resuming their work just where they had left off, was even more impressive than the miraculous deliverance from prison. It gave them a place in the eyes of the people and before the Sanhedrin which demanded respect if not fear. The kingdom which they proclaimed had not only power to set captives free, but to uphold them in their freedom.

21 Once again all of Israel's rulers are gathered together and given an opportunity to hear the evangel. The fate of the nation depends on their action, for they are the responsible heads of the people. Their rejection involves all the rest.

25 The popular favor enjoyed by the apostles reached its culmination at this time. The increasing number of the disciples, the many benefits conferred on the sick, which would enlist friends, as well as the well-known fact that the apostles had been imprisoned without warrant and then delivered without human aid, by the messenger of God—all this would act very powerfully with the impressionable populace and give the apostles a prestige they had never before enjoyed. This, too, accounts for the mild attitude of the chief priest and the bold assurance of the apostles when called to account for their disobedience to the commands of the Sanhedrin. It is significant that the rulers ask no questions, and are silent before the disciples and the multitude as to the manner of their release. They did not wish to elicit further testimony to the supernatural deliverances, both of the Lord from the grave and His servants from the prison.

26 It is evident that, had the apostles wished to do so, they could have started an insurrection even against the Sanhedrin, and this was what the officer of the sanctuary and the chief priest feared.

29 Peter begins by reminding the Sanhedrin that they were going contrary to God and that, in such circumstances, he had no alternative but to ignore their commands. This is exactly what he had told them before (4[19]). They cannot but infer that any further charge they may lay on the apostles would not be heeded. Peter does not stop to consider any answer to this ultimatum but goes right on and charges them with the murder of their Messiah, Whom God exalts to His right hand. He offers them a pardon. Instead of standing before them to be judged he brings them into judgment before God. The whole situation is reversed. The judges are pronounced guilty by the prisoner.

33 Having killed the Master, they do not hesitate to assassinate His servants.

34 This is probably the same Gamaliel who was the instructor of Saul of Tarsus (22[3]), one of the most celebrated teachers of the law in his day. His grandfather was the famous Hillel, and his grandson, of the same name, also obtained great eminence in Judaism.

these words, the officer of the sanctuary as well as the chief priests were bewildered concerning them, as to what this may become.

25 Now some one, coming along, reports to them that "*Lo!* the men
26 whom you placed in the jail are in the sanctuary, standing and teaching the people." Then the officer, together with deputies, coming forth, led them without force, for they feared the people, lest they should
27 be stoned. Now, leading them, they stand them in the Sanhedrin. And the chief priest inquires of them,
28 saying, "Did we not strictly charge you not to teach in this Name? And *lo!* you have filled Jerusalem with your teaching, and are intending to bring the blood of this Man on us."

29 Yet Peter and the apostles, answering, said, "One ought to be yielding to God rather than to men.
30 Now the God of our fathers rouses Jesus, on Whom *you* lay hands,
31 hanging Him on a tree. This Inaugurator and Saviour God exalts to His right hand, to give repentance to Israel and the pardon of
32 sins. And *we* are witnesses to these declarations, and the holy spirit which God imparts to those yielding to Him."

33 Now those who hear were harrowed, and they intended to assas-
34 sinate them. Yet a certain Pharisee stands up in the Sanhedrin, named Gamaliel, a teacher of the law, honored by the entire people. He orders them to put the men out-
35 side a bit. Besides he said to them, "Men! Israelites! Take heed to

ΟΥΤΟΥCΟΤΕCΤΡΑΤΗΓΟCΤΟ 20
THE DESIDES officer OF-THE

ΥΙΕΡΟΥΚΑΙΟΙ ΑΡΧΙΕΡΕΙC 40
SACRED-place AND THE chief-SACRED-*ones*

s1* adds ΤΟ
ΔΙΗΠΟΡΟΥΝΤΟ ΠΕΡΙ ΑΥΤΩΝΤΙ 60
were-bewilderED ABOUT them ANY

ΑΝΓΕΝΟΙΤΟΤΟΥΤΟ ΠΑΡΑΓΕ 80
25 EVER MAY-BE-BECOMING this . BESIDE-BECOMING

s o.
ΝΟΜΕΝΟCΔΕΤΙCΑΠΗΓΓΕΙΛ 100
YET ANY he-FROM-MESSAGES

s1* omits THE
ΕΝΑΥΤΟΙCΟΤΙΙΔΟΥΟΙ ΑΝΔ 20
to-them that BE-PERCEIVING THE MEN

s n1 -ΑΙ
ΡΕCΟΥCΕΘΕCΘΕΕΝΤΗΦΥΛΑ 40
WHOM YE-PLACED IN THE GUARD-house

s1* omits HAVING-STOOD
ΚΗΕΙCΙΝΕΝΤΩΙΕΡΩΕCΤΩΤ 60
ARE IN THE SACRED-place HAVING-STOOD

AND *omitted by s*
ΕCΚΑΙΔΙΔΑCΚΟΝΤΕCΤΟΝΛ 80
AND TEACHING THE PEO-

ΑΟΝΤΟΤΕΑΠΕΛΘΩΝΟCΤ Ρ ΑΤ 200
26 PLE . then FROM-COMING THE officer

ΗΓΟCCΥΝΤΟΙCΥΠΗΡΕΤΑΙC 20
TOGETHER to-THE subservients

A+ΓΑ
ΗΓΕΝΑΥΤΟΥCΟΥΜΕΤ ΑΒΙΑC 40
LED them NOT WITH FORCE

B5 *omit* THAT
ΕΦΟΒΟΥΝΤΟΓΑΡΤΟΝΛΑΟΝΙ 60
THEY-FEARED for THE PEOPLE THAT

ΝΑΜΗΛΙΘΑCΘΩCΙΝΑΓΑΓΟΝ 80
27 NO THEY-SHOULD-BE-BEING-STONED . LEADING

ΤΕCΔΕΑΥΤΟΥCΕCΤΗCΑΝΕΝ 300
YET them THEY-STAND IN

ΤΩCΥΝΕΔΡΙΩΚΑΙΕΠΗΡΩΤΗ 20
THE Sanhedrin AND inquires

ΕΝΑΥΤΟΥCΟΑΡΧΙΕΡΕΥCΑ 40
28 them THE chief-SACRED-*one* say-

Aug1* *omit* NOT
ΕΓΩΝΟΥΠΑΡΑΓΓΕΛΙΑΠΑΡΗ 60
ING NOT charge WE-charge

s o. A TO-BE-TALKING
ΓΓΕΙΛΑΜΕΝΥΜΙΝΜΗΔΙΔΑC ΛΑΛΕΙΝ 80
to-YOUp NO TO-BE-TEACH-

s o.
ΚΕΙΝΕΠΙΤΩΟΝΟΜΑΤΙΤΟΥΤ 400
ING ON THE NAME this

As o. As C s -ΑΙ
ΩΚΑΙΙΔΟΥΠΕΠΛΗΡΩΚΑΤΕΤ 20
AND BE-PERCEIVING YE-HAVE-FILLED THE

ΗΝΙΕΡΟΥCΑΛΗΜΤΗCΔΙΔΑΧ 40
JERUSALEM OF-THE TEACHing

As -ΑΙ
ΗCΥΜΩΝΚΑΙΒΟΥΛΕCΘΕΕΠΑ 60
OF-YOUp AND YE-ARE-intending TO-BE-

A *repeats and crosses out* THE BLOOD
ΓΑΓΕΙΝΕΦ ΗΜΑCΤΟΑΙΜΑΤΟ 80
ON-LEADING ON US THE BLOOD OF-THE

ΥΑΝΘΡΩΠΟΥΤΟΥΤΟΥΑΠΟΚΡ 500
29 Human this . answering

ΙΘΕΙCΔΕΠΕΤΡΟCΚΑΙΟΙΑΠ 20
YET Peter AND THE com-

s o.
ΟCΤΟΛΟΙΕΙΠΑΝΠΕΙΘΑΡΧΕ 40
missioners said TO-BE-yielding

s o.
ΙΝΔΕΙΘΕΩΜΑΛΛΟΝΗΑΝΘΡΩ 60
IS-BINDING to-God RATHER OR to-humans .

B *omits* YET
ΠΟΙCΩΔΕΘΕΟCΤΩΝΠΑΤΕΡΩ 80
30 THE YET God OF-THE FATHERS

ΗΜΩΝΗΓΕΙΡΕΝΙΗCΟΥΝΟΝ 600
OF-US ROUSES JESUS WHOM

s o. A -ΑΙ
ΥΜΕΙCΔΙΕΧΕΙΡΙCΑCΘΕΚΡ 20
YE THRU-HAND HANG-

ΕΜΑCΑΝΤΕCΕΠΙ ΞΥΛΟΥΤΟΥ 40
31 *ing* ON WOOD . this-*One*

ΤΟΝΟΘΕΟCΑΡΧΗΓΟΝΚΑΙCΩ 60
THE God ORIGIN-LEADer AND SAViour

ΤΗΡΑΥΨΩCΕΝΤΗΔΕ ΞΙΑΑΥΤ 80
HEIGHTENS to-THE RIGHT OF-Him

Ds1* *add* ΤΟΥ OF-THE *but it is cancelled by s3*
ΟΥΔΟΥΝΑΙΜΕΤΑΝΟΙΑΝΤΩΙ 700
TO-GIVE after-MIND to-THE IS-

ΡΑΗΛΚΑΙΑΦΕCΙΝΑΜΑΡΤΙ 20
RAEL AND FROM-LETTING OF-misses .

B, *for* -ARE, IN Him ΕΝΑΥΤΩ A witnesses -ARE
ΩΝΚΑΙΗΜΕΙCΕCΜΕΝΜΑΡΤΥ 40
32 AND WE ARE witnesses

ΡΕCΤΩΝΡΗΜΑΤΩΝΤΟΥΤΩΝΚ 600
OF-THE declarations these AND

B *omits* WHICH
ΑΙΤΟΠΝΕΥΜΑΤΟΑΓΙΟΝΟΕΔ 80
THE spirit THE HOLY WHICH GIVE-

s o.
ΩΚΕΝΟΘΕΟCΤΟΙCΠΕΙΘΑΡΧ 800
THE God to-THE *ones*-yielding

ΟΥCΙΝΑΥΤΩΟΙΔΕΑΚΟΥCΑΝ 20
33 to-Him . THE YET *one's*-HEARing

B+Ε
ΤΕCΔΙΕΠΡΙΟΝΤΟΚΑΙΕΒΟΥ 40
were-THRU-SAWN AND THEY-intend-

s ΕΥ *inserted* As ΑΙ *for* Ε
ΑΟΝΤΟΑΝΕΛΕΙΝΑΥΤΟΥCΑΝ 600
34 ED TO-BE-UP-LIFTING them . UP-

ΑCΤΑCΔΕΤΙCΕΝΤΩCΥΝΕΔΡ 80
STANDing YET ANY IN THE Sanhedrin

B+Ε
ΙΩΦΑΡΙCΑΙΟCΟΝΟΜΑΤΙΓΑ 900
PHARISEE to-NAME GA-

ΜΑΛΙΗΛΝΟΜΟΔΙΔΑCΚΑΛΟC 20
MALIEL LAW-TEACHer

ΤΙΜΙΟCΠΑΝΤΙΤΩΛΑΩΦΕΚΕΛ 40
VALUABLE to-EVERY THE PEOPLE . he-ORDERS

ΕΥCΕΝΕ ΞΩΒΡΑΧΥΤΟΥCΑΝΘ 60
OUT BIT THE humans

ΡΩΠΟΥCΠΟΙΗCΑΙΕΙΠΕΝΤΕ 80
35 TO-DO . he-said BESIDES

s inserts Δ
ΠΡΟCΑΥΤΟΥCΑΝΔΡΕCΙCΡΑ 1600
TOWARD them MEN ISRAELITES

ΗΛΕΙΤΑΙΠΡΟCΕΧΕΤΕΕΑΥΤ 20
BE-YE-heeding to-selves

ΟΙCΕΠΙΤΟΙCΑΝΘΡΩΠΟΙCΤ 40
ON THE humans these

s-AI s TT
ΟΥΤΟΙCΤΙΜΕΛΛΕΤΕΠΡΑCC 60
ANY YE-ARE-ABOUT TO-BE-PRACTIS-

ΕΙΝΠΡΟΓΑΡΤΟΥΤΩΝΤΩΝΗΜ 80
36 ING . BEFORE for OF-these THE DAYS

ΕΡΩΝΑΝΕCΤΗΘΕΥΔΑCΛΕΓΩ 100
UP-STOOD THEUDAS saying

a adds GREAT MEGAN
ΝΕΙΝΑΙΤΙΝΑΕΑΥΤΟΝ ΩΠΡΟ 20
TO-BE ANY self to-WHOM WAS-

ΣΕΚΑΙΘΗΑΝΔΡΩΝΑΡΙΘΜΟC 40
TOWARD-CLINED OF-MEN NUMBER

s1*+ΕΙ IF s1* ΟΙ
ΩCΤΕΤΡΑΚΟCΙΩΝΟCΑΝΗΡΕ 60
AS OF-FOUR-hundred WHO WAS-UP-LIFTED

s o.
ΘΗΚΑΙΠΑΝΤΕCΟCΟΙΕΠΕΙΘ 80
AND ALL as-many-as WERE-PER-

ΟΝΤΟΑΥΤΩΔΙΕΛΥΘΗCΑΝΚΑ 200
SUADED to-him WERE-THRU-LOOSED AND

ΙΕΓΕΝΟΝΤΟΕΙCΟΥΔΕΝΜΕΤ 20
37 BECAME INTO NOT-YET-ONE . after

ΑΤΟΥΤΟΝΑΝΕCΤΗΙΟΥΔΑCΟ 40
this UP-STOOD JUDAS THE

n+ε
ΓΑΛΙΛΑΙΟCΕΝΤΑΙCΗΜΕΡΑ 60
GALILEAN IN THE DAYS

ΙCΤΗCΑΠΟΓΡΑΦΗCΚΑΙΑΠΕ 80
OF-THE FROM-WRITING AND FROM-

A1 o. A adds ΙΚΑΝΟΝ enough small
ΣΤΗCΕΝΑΛΟΝΟΠΙCΩΑΥΤΟΥ 300
STANDS PEOPLE BEHIND him

s o.
ΚΑΚΕΙΝΟCΑΠΩΛΕΤΟΚΑΙΠΑ 20
AND-that-one was-destroyed AND ALL

s o.
ΝΤΕCΟCΟΙΕΠΕΙΘΟΝΤΟΑΥΤ 40
as-many-as WERE-PERSUADED to-him

n1 omits THE
ΩΔΙΕCΚΟΡΠΙCΘΗCΑΝΚΑΙΤ 60
38 ABE-THRU-SCATTERED . AND THE

s1* omits to-YOUp s-AI
ΑΝΥΝΛΕΓΩΥΜΙΝΑΠΟCΤΗΤΕ 80
NOW I-AM-SAYING to-YOUp BE-YE-FROM-STANDING

ΑΠΟΤΩΝΑΝΘΡΩΠΩΝΤΟΥΤΩΝ 400
FROM THE humans these

ΚΑΙΑΦΕΤΕΑΥΤΟΥCΟΤΙΕΑΝ 20
AND FROM-LET them that IF-EVER

ΗΣΑΝΘΡΩΠΩΝΗΒΟΥΛΗΑΥΤ 40
MAY-BE OUT OF-humans THE COUNSEL this

ΗΗΤΟΕΡΓΟΝΤΟΥΤΟΚΑΤΑΛΥ 60
OR THE ACT this it-WILL-BE-DOWN-

ΘΗCΕΤΑΙΕΙΔΕΕΚΘΕΟΥΕCΤ 80
39 LOOSED . IF YET OUT OF-God it-IS

A A o. o. s-AI
ΙΝΟΥΔΥΝΗCΕCΘΕΚΑΤΑΛΥC 500
NOT YE-WILL-BE-ABLE TO-DOWN-LOOSE

ΑΙΑΥΤΟΥCΜΗΠΟΤΕΚΑΙΘΕΟ 20
them NO ?-when AND God-

s o.
ΜΑΧΟΙΕΥΡΕΘΗΤΕΕΠΕΙCΘΗ 40
FIGHTers YOU-MAY-BE-FOUND . THEY-ARE-PER-

ΣΑΝΔΕΑΥΤΩΚΑΙΠΡΟCΚΑΛΕ 60
40 SUADED YET to-him AND TOWARD-CALLing

ΣΑΜΕΝΟΙΤΟΥCΑΠΟCΤΟΛΟΥ 80
THE commissioners

s o.
ΣΔΕΙΡΑΝΤΕCΠΑΡΗΓΓΕΙΛΑ 600
SKINNing THEY-charge

s o. A+ΑΥΤΟΥC them
ΝΜΗΛΑΛΕΙΝΕΠΙΤΩΟΝΟΜΑΤ 20
NO TO-BE-TALKING ON THE NAME

ΙΤΟΥΙΗCΟΥΚΑΙΑΠΕΛΥCΑΝ 40
OF-THE JESUS AND THEY-FROM-LOOSE .

ΟΙΜΕΝΟΥΝΕΠΟΡΕΥΟΝΤΟΧΑ 60
41 THE-ones INDEED THEN WENT JOY-

ΙΡΟΝΤΕCΑΠΟΠΡΟCΩΠΟΥΤΟ 80
ING FROM face OF-THE

ΥCΥΝΕΔΡΙΟΥΟΤΙΚΑΤΗΣΙΩ 700
Sanhedrin that THEY-WERE-DOWN-

ΘΗCΑΝΥΠΕΡΤΟΥΟΝΟΜΑΤΟC 20
WORTHY OVER THE NAME

ΑΤΙΜΑCΘΗΝΑΙΠΑCΑΝΤΕΗΜ 40
42 TO-BE-UN-VALUED . EVERY BESIDES DAY

ΕΡΑΝΕΝΤΩΙΕΡΩΚΑΙΚΑΤΟΙ 70
IN THE SACRED-place AND according-to

ΚΟΝΟΥΚΕΠΑΥΟΝΤΟΔΙΔΑCΚ 80
HOME NOT THEY-CEASED TEACHING

ΟΝΤΕCΚΑΙΕΥΑΓΓΕΛΙΖΟΜΕ 800
AND WELL-MESSAGIZING

ΝΟΙΤΟΝΧΡΙCΤΟΝΙΗCΟΥΝΕ 20
6 THE ANOINTED JESUS . IN

ΝΔΕΤΑΙCΗΜΕΡΑΙCΤΑΥΤΑΙ 40
YET THE DAYS these

ΣΠΛΗΘΥΝΟΝΤΩΝΤΩΝΜΑΘΗΤ 60
OF-multiplying OF-THE LEARners

ΩΝΕΓΕΝΕΤΟΓΟΓΓΥCΜΟCΤΩ 80
DECAME MURMURing OF-THE

ΝΕΛΛΗΝΙCΤΩΝΠΡΟCΤΟΥCΕ 900
GREEKists TOWARD THE HE-

ΒΡΑΙΟΥCΟΤΙΠΑΡΕΘΕΩΡΟΥ 20
BREWS that THEY-WERE-BESIDE-beheld

ΝΤΟΕΝΤΗΔΙΑΚΟΝΙΑΤΗΚΑΘ 40
IN THE THRU-SERvice THE according-

ΗΜΕΡΙΝΗΑΙΧΗΡΑΙΑΥΤΩΝΠ 60
2 TO-DAY THE WIDOWS OF-them . TO-

ΡΟCΚΑΛΕCΑΜΕΝΟΙΔΕΟΙΔΩ 80
WARD-CALLing YET THE TWO-

ΔΕΚΑΤΟΠΛΗΘΟCΤΩΝΜΑΘΗΤ 17000
TEN THE multitude OF-THE LEARners

yourselves, as to these men, what you are about to be committing.
36 For before these days stood up Theudas, saying that he is somebody, to whom men numbering about four hundred inclined, who was assassinated, and all that ever were persuaded by him were disbanded, and nothing came of it.
37 After this stood up Judas, the Galilean, in the days of the registration, and draws away people after him, and he was destroyed, and as many as were persuaded by him
38 are all dispersed. And now I am saying to you, withdraw from these men and let them alone, seeing that, if this counsel or this work should be of men, it will be demolished,
39 yet if it is of God, you will not be able to demolish them—lest at some time you may even be found fighters against God."
40 Now they are persuaded by him, and, calling the apostles, and lashing them, they charge them not to be speaking in the name of Jesus,
41 and release them. They, indeed, then, went rejoicing from the face of the Sanhedrin, that they were deemed worthy to be dishonored for
42 the sake of the Name. Besides, every day, in the sanctuary and the homes, they ceased not teaching and evangelizing Christ Jesus.

6 Now in these days of multiplying disciples, there came to be a murmuring of the Hellenists against the Hebrews that their widows were overlooked in the
2 daily dispensation. Now the twelve, calling for the multitude of the disciples, said, "It is not pleasing

36 The fact that this Theudas is not mentioned in profane literature is no reason for doubting the truthfulness and accuracy of the narrative. Josephus, in his Antiquities, hints at many disturbances of this character at about the time indicated. He does, indeed, tell of another Theudas, about fifty years later, during the reign of the emperor Claudius, whose career corresponds closely to the one mentioned by Gamaliel, but it was plainly impossible for Gamaliel to speak of an insurrection which had not yet occurred. Such a statement would not have gone unchallenged during the early centuries of our era, if it had no foundation in fact.

37 Judas, the Galilean, is often mentioned by Josephus (Antiquities 18, 1, 1; Wars of the Jews 2, 8, 1). He charges him with starting a new sect of Jewish philosophy from which sprang many misfortunes and wars. This sect agreed in the main with the Pharisees, but they had an inviolable attachment to liberty, and said that God is to be their only Ruler and Lord. They did not hesitate to die any kind of death, nor did they heed the death of their relatives and friends, nor could any fear make them call any man lord. In the book on the Wars of the Jews, Josephus characterizes him thus: "a certain Galilean, whose name was Judas, prevailed on his countrymen to revolt, and said that they were cowards if they would endure to pay a tax to the Romans, and would, after God, submit to mortal men as their lords. This man was a teacher of a peculiar sect of his own and was not at all like the rest of their leaders." His followers were dispersed, but the love of liberty was spread among the people and later led to many other uprisings.

38 Gamaliel's cowardly evasion suited the Sanhedrin because they were afraid of the people. Though God used this speech for the apostles' salvation, his specious reasoning is not to be trusted. So Job's friends falsely argued. "Truth is mighty and will prevail"—yes, ultimately, but not necessarily here and now. Gamaliel left out *faith*, an omission which invalidates his conclusions and makes it impossible to accept as witnesses for God

such as "the last apostles, death doomed, seeing that we became a gazing stock to the world and to messengers and to men" (1Co.4$^{9-13}$).

1 It is important to grasp clearly the distinction between the "Hebrews" and "Hellenists." The latter were not gentiles. They were Israelites just as really as the Hebrews. The Hellenists were those in the nation who had renounced the ancient customs and traditions to a large extent and had taken up Greek culture. All classes spoke Greek, but the Hebrews also used an Aramaic vernacular in familiar intercourse. The Hellenists were largely those Jews who had resided in foreign lands and had acquired the customs and manners of the Greeks. In one sense the Hellenists were Hebrews, but this term gradually came to be confined to those who were true to the old traditions. Thus, when Paul speaks of himself as a Hebrew of the Hebrews he means that he was not a Hellenist, but had clung closely to Judaism and had resisted the influence of foreign culture and customs. The usual definition of a Hellenist, "a Greek-speaking Jew," is not adequate, for all Jews spoke Greek. Our Lord and His apostles used it in their public discourses and the most illiterate could understand them. Only occasionally did they use Aramaic expressions. The Hebrews looked down on the Hellenists, hence they formed a separate class of disciples.

5 Though these seven names are all Greek, the fact that one proselyte, Nicholas, was included, seems to indicate that all parties were represented. Only the first two are mentioned again in the Scriptures. They do not seem to have confined themselves to the serving of tables, but took a leading part in the evangel.

9 There were hundreds of synagogues in Jerusalem, some of which were maintained by the various groups of Jews in foreign lands. About B. C. 63 Pompey carried a large number of Jews to Rome. When they were liberated and returned to Judea, they formed the synagogue of the Freedmen. These synagogues seem to have been composed mostly of Hellenists. In all probability Saul of Tarsus belonged to the synagogue of Cilicia.

for us, leaving the word of God, to
3 be serving tables. Now, brethren,
pick out seven reputable men from
among you, full of the spirit and
wisdom, whom we will place over
4 this need. Yet *we* shall be persevering in prayer and the dispensation
of the word."

5 And the word pleases the entire
multitude, and they choose Stephen, a man full of faith and holy
spirit, and Philip and Prochoros
and Nicanor and Timon and Parmenas and Nicholas, a proselyte of
6 Antioch, whom they stand before
the apostles. And, praying, they
place hands on them.

7 And the word of God grew, and
the number of the disciples in Jerusalem was multiplied tremendously. Besides, a vast throng of
priests obeyed the faith.

8 Now Stephen, full of grace and
power, did great miracles and signs
9 among the people. Now there stand
up certain of the synagogue which
is termed Freedmen, and of the
Cyrenians, and Alexandrians, and
those from Cilicia and the province
of Asia, discussing with Stephen.
10 And they had not the strength to
withstand the wisdom and the spirit
with which he spoke.

11 Then they suborned men, saying
that, "We have heard him speaking declarations blaspheming Moses
12 and God." Besides, they stir up
the people and the elders and the
scribes, and, standing by, they
gripped him, and led him into the

s O
ΩΝΕΙΠΑΝΟΥΚΑΡΕΣΤΟΝΕΣΤ 20
THEY-said NOT PLEASING it-IS

As o.
ΙΝΗΜΑΣΚΑΤΑΛΕΙΨΑΝΤΑΣΤ 40
US leaving THE

ΟΝΛΟΓΟΝΤΟΥΘΕΟΥΔΙΑΚΟΝ 60
saying OF-THE God TO-BE-THRU-SERV-

s o. B -Ω
ΕΙΝΤΡΑΠΕΖΑΙΣΕΠΙΣΚΕΨΑ 80
3 ING to-tables . TO-ON-NOTE

ΜΕΘΑ A H brothers *omitted by* A
ΣΘΛΙΔΕΑΔΕΛΦΟΙΑΝΔΡΑΣΕ 100
YET brothers MEN OUT

ΣΥΜΩΝΜΑΡΤΥΡΟΥΜΕΝΟΥΣΕ 20
OF-YOUp *being*-witnessed BEV-

A H *for* EI s1* *omits* AND A+A
ΠΤΑΠΛΗΡΕΙΣΠΝΕΥΜΑΤΟΣΚ 40
EN FULL OF-spirit AND

ΓΙΟΥ HOLY
ΑΙΣΟΦΙΑΣΟΥΣΚΑΤΑΣΤΗΣΟ 60
WISDOM WHOM WE-SHALL-BE-DOWN-STAND-

s o.
ΜΕΝΕΠΙΤΗΣΧΡΕΙΑΣΤΑΥΤΗ 80
ING ON THE need this .

ΕΗΜΕΙΣΔΕΤΗΠΡΟΣΕΥΧΗΚΑ 200
4 WE YET to-THE prayer AND

ΙΤΗΔΙΑΚΟΝΙΑΤΟΥΛΟΓΟΥΠ 20
to-THE THRU-service OF-THE saying SHALL-

ΡΟΣΚΑΡΤΕΡΗΣΟΜΕΝΟΙΚΑΙΗΡ 40
5 BE-persevering . AND PLEAS-

ΕΣΕΝΟΛΟΓΟΣΕΝΩΠΙΟΝΠΑΝ 60
ES THE saying IN-VIEW OF-EVERY

ΤΟΣΤΟΥΠΛΗΘΟΥΣΚΑΙΕΞΕΛ 80
THE multitude AND THEY-choose

s +N
ΕΞΑΝΤΟΣΤΕΦΑΝΟΝΑΝΔΡΑΠ 300
WREATH (Stephen) MAN FULL

B o. s1* OF-spirit AND OF-BELIEF
ΑΗΡΗΣΠΙΣΤΕΩΣΚΑΙΠΝΕΥΜ 20
OF-BELIEF AND OF-spirit

ΑΤΟΣΑΓΙΟΥΚΑΙΦΙΛΙΠΠΟΝ 40
HOLY AND FOND-HORSE (Philip)

B² Ω
ΚΑΙΠΡΟΧΟΡΟΝΚΑΙΝΙΚΑΝΟ 60
AND PROCHOROS AND NICANOR

n +E
ΡΑΚΑΙΤΙΜΩΝΑΚΑΙΠΑΡΜΕΝ 80
AND TIMON AND PARMENAS

ΑΝΚΑΙΝΙΚΟΛΑΟΝΠΡΟΣΗΛΥ 400
AND CONQUER-PEOPLE (Nicholas) TOWARD-COMER

ΤΟΝΑΝΤΙΟΧΕΑΟΥΣΕΣΤΗΣΑ 20
6 ANTIOCHITE WHOM THEY-STAND

ΝΕΝΩΠΙΟΝΤΩΝΑΠΟΣΤΟΛΩΝ 40
IN-VIEW OF-THE commissioners

ΚΑΙΠΡΟΣΕΥΞΑΜΕΝΟΙΕΠΕΘ 60
AND praying THEY-ON-

ΗΚΑΝΑΥΤΟΙΣΤΑΣΧΕΙΡΑΣ 80
7 PLACE to-them THE HANDS . AND

ΑΙΟΛΟΓΟΣΤΟΥΘΕΟΥΗΥΞΑΝ 500
THE SAYING OF-THE God GREW-UP

A o.
ΕΝΚΑΙΕΠΛΗΘΥΝΕΤΟΟΑΡΙΘ 20
AND *was*-multiplied THE NUMBER

ΜΟΣΤΩΝΜΑΘΗΤΩΝΕΝΙΕΡΟΥ 40
OF-THE LEARNers IN JERUSALEM

ΣΛΛΗΜΣΦΟΔΡΑΠΟΛΥΣΤΕΣΧ 60
VEHEMENT . MANY BESIDES

s1* JUDA-ans ΙΟΥΔΑΙΩΝ A E
ΛΟΣΤΩΝΙΕΡΕΩΝΥΠΗΚΟΥΟΝ 80
THRONG OF-THE SACHED-*ones* obeyed

s o.
ΤΗΠΙΣΤΕΙΣΤΕΦΑΝΟΣΔΕΠΛ 600
8 to-THE BELIEF . Stephen YET FULL

ΗΡΗΣΧΑΡΙΤΟΣΚΑΙΔΥΝΑΜΕ 20
OF-grace AND OF-ABILITY

ΩΣΕΠΟΙΕΙΤΕΡΑΤΑΚΑΙΣΗΜ 40
DID MIRACLES AND SIGNS

s o.
ΕΙΑΜΕΓΑΛΑΕΝΤΩΛΑΩΑΝΕΣ 60
9 GREAT IN THE PEOPLE . UP-STAND

s *omits* OF-THE
ΤΗΣΑΝΔΕΤΙΝΕΣΤΩΝΕΚΤΗΣ 80
YET ANY OF-THE OUT OF-THE

u *singular* -HC -HC
ΣΥΝΑΓΩΓΗΣΤΩΝΛΕΓΟΜΕΝΩ 700
TOGETHER-LEAD OF-THE *ones*-*being*-said

A+E A H A Y
ΝΑΙΒΕΡΤΙΝΩΝΚΑΙΚΥΡΗΝΑ 20
freedmen AND OF-CYRENIANS

ΙΩΝΚΑΙΛΛΕΞΑΝΔΡΕΩΝΚΑΙ 40
AND OF-ALEXANDRIANS AND

A H A *omits* AND ASIA
ΤΩΝΑΠΟΚΙΛΙΚΙΑΣΚΑΙΑΣΙ 60
OF-THE-*ones* FROM CILICIA AND ASIA

ΑΣΣΥΝΖΗΤΟΥΝΤΕΣΤΩΣΤΕΦ 80
TOGETHER-SEEKING to-THE Stephen

ΑΝΘΩΚΑΙΟΥΚΙΣΧΥΟΝΑΝΤΙΣ 800
10 AND NOT THEY-*were*-STRONG TO-with-

ΤΗΝΑΙΤΗΣΟΦΙΑΚΑΙΤΩΠΝΕ 20
STAND to-THE WISDOM AND to-THE spirit

ΥΜΑΤΙΩΕΛΑΛΕΙΤΟΤΕΥΠΕΒ 40
11 to-WHICH he-TALKED . then THEY-UNDER-

As E
ΛΑΟΝΑΝΔΡΑΣΛΕΓΟΝΤΑΣΟΤ 60
CAST MEN SAYING that

s1* saying Λ E Γ O -
ΙΑΚΗΚΟΑΜΕΝΑΥΤΟΥΛΑΛΟΥ 80
WE-HAVE-HEARD OF-him TALKING

s, *omitting* INTO, *had* -ΙΑΣ
ΝΤΟΣΡΗΜΑΤΑΒΛΑΣΦΗΜΑΣΕΙ 900
12 declarations HARM-AVERring INTO

ΣΜΩΥΣΗΝΚΑΙΤΟΝΘΕΟΝΣΥΝ 20
MOSES AND THE God . THEY-TO-

AB +E
ΕΚΙΝΗΣΑΝΤΕΤΟΝΛΑΟΝΚΑΙ 40
GETHER-STIR BESIDES THE PEOPLE AND

ΤΟΥΣΠΡΕΣΒΥΤΕΡΟΥΣΚΑΙΤ 60
THE SENIORS AND THE

s1* *omits* ON-STAND*ing*
ΟΥΣΓΡΑΜΜΑΤΕΙΣΚΑΙΕΠΙΣ 80
WRITERS AND ON-STAND-

ΤΑΝΤΕΣΣΥΝΗΡΠΑΣΑΝΑΥΤΟ 1000
ing THEY-TOGETHER-SNATCH him

A+AYTON him
ΝΚΑΙΗΓΑΓΟΝΕΙCΤΟCΥΝΕΔ 20
AND THEY-LED INTO THE Sanhedrin .

ΡΙΟΝΕCΤΗCΑΝΤΕΜΑΡΤΥΡΑ 40
13 STAND BESIDES Witnesses

s ∈
CΨΕΥΔΕΙCΑΕΓΟΝΤΑCΟΑΝΘ 60
FALSifyers saying THE human

ΡΩΠΟCΟΥΤΟCΟΥΠΑΥΕΤΑΙΑ 80
this NOT IS-CEASING TALK-
A declarations TALKING
ΑΛΩΝΡΗΜΑΤΑΚΑΤΑΤΟΥΤΟΠ 100
ING declarations DOWN OF-THE PLACE
As *omit* this
ΟΥΤΟΥΑΓΙΟΥΤΟΥΤΟΥΚΑΙΤ 20
THE HOLY this AND OF-

ΟΥΝΟΜΟΥΑΚΗΚΟΑΜΕΝΓΑΡΑ 40
14 THE LAW WE-HAVE-HEARD for OF-

ΥΤΟΥΛΕΓΟΝΤΟCΟΤΙΙΗCΟΥ 60
him saying that JESUS

CΟΝΑΖΩΡΑΙΟCΟΥΤΟCΚΑΤΑ 80
THE NAZARENE this WILL-BE-

ΑΥCΕΙΤΟΝΤΟΠΟΝΤΟΥΤΟΝΚ 200
DOWN-LOOSING THE PLACE this AND

n1+N
ΑΙΑΛΑΑΖΕΙΤΑΕΘΗΑΠΑΡΕΔ 20
WILL-BE-CHANGING THE CUSTOMS WHICH DESIDE-

A o.
ΩΚΕΝΗΜΙΝΜΩΥCΗCΚΑΙΑΤΕ 40
15 GIVES to-US MOSES . AND STRETCH-

s1 *omits* INTO
ΝΙCΑΝΤΕCΕΙCΑΥΤΟΝΠΑΝΤ 60
ing INTO him ALL

ΕCΟΙΚΑΘΕΖΟΜΕΝΟΙΕΝΤΩC 80
THE *ones-be*ING-seated IN THE San-

Δ Δ
ΥΝΕΔΡΙΩΕΙΔΟΝΤΟΠΡΟCΩΠΟ 300
hedrin PERCEIVED THE face

ΟΝΑΥΤΟΥΩCΕΙΠΡΟCΩΠΟΝΑ 20
OF-him AS IF face OF-

ΓΓΕΛΟΥΕΙΠΕΝΔΕΟΑΡΧΙΕΡ 40
7 MESSENGER . said YET THE chief-SACRED-

ΕΥCΕΙΤΑΥΤΑΟΥΤΩCΕΧΕΙΟ 60
one IF these thus IS-HAVING-THE

ΔΕΕΦΗΑΝΔΡΕCΑΔΕΛΦΟΙΚΑ 80
2 YET he-AVERRed MEN brothers AND

ΙΠΑΤΕΡΕCΑΚΟΥCΑΤΕΟΘΕΟ 400
FATHERS HEAR-YE THE God

CΤΗCΔΟΞΗCΩΦΘΗΤΩΠΑΤΡΙ 20
OF-THE estream WAS-VIEWED to-THE FATHER

ΗΜΩΝΑΒΡΑΑΜΟΝΤΙΕΝΤΗΜΕ 40
OF-US ABRAHAM to-BEING IN THE MESO-

CΟΠΟΤΑΜΙΑΠΡΙΝΗΚΑΤΟΙΚ 60
POTAMIA ERE OR TO-DOWN-HOME

ΗCΑΙΑΥΤΟΝΕΝΧΑΡΡΑΝΚΑΙ 80
3 him IN CHARRAN AND

ΕΙΠΕΝΠΡΟCΑΥΤΟΝΕΞΕΛΘΕ 500
said TOWARD him BE-OUT-COMING

B *omits* OUT
ΕΚΤΗCΓΗCΚΟΥΚΑΙΕΚΤΗCΚ 20
OUT OF-THE LAND OF-YOU AND OUT OF-THE TO-

sn1 o.
ΥΓΓΕΝΕΙΑCΟΥΚΑΙΔΕΥΡΟ 40
GETHER-generATED OF-YOU AND HITHER

s1*+Є=IF- s o.
ΕΙCΤΗΝΓΗΝΗΝΑΝCΟΙΔΕΙΣ 60
INTO THE LAND WHICH EVER to-YOU I'LL-BE-SHOW-

ΦΤΟΤΕΕΞΕΛΘΟΝΕΚΓΗCΧΑΛ 80
4 ING.then OUT-COMING OUT OF-LAND OF-CHAL-

ΔΑΙΩΝΚΑΤΩΚΗCΕΝΕΝΧΑΡΡ 600
DEANS he-DOWN-HOMES IN CHARRAN .

A *omits* THE
ΑΝΚΑΚΕΙΘΕΝΜΕΤΑΤΟΑΠΟΘ 20
AND-thence after THE TO-BE-FROM-

s o.
ΑΝΕΙΝΤΟΝΠΑΤΕΡΑΑΥΤΟΥΜ 40
DYING THE FATHER OF-him he-

ΕΤΩΚΙCΕΝΑΥΤΟΝΕΙCΤΗΝΓ 60
after-HOMES him INTO THE LAND

ΗΝΤΑΥΤΗΝΕΙCΗΝΥΜΕΙCΝΥ 80
this INTO WHICH YE NOW

s o.
ΝΚΑΤΟΙΚΕΙΤΕΚΑΙΟΥΚΕΔΩ 700
5 ARE-DOWN-HOMING . AND NOT GIVES

ΚΕΝΑΥΤΩΚΛΗΡΟΝΟΜΙΑΝΕΝ 20
to-him tenancy IN

ΑΥΤΗΟΥΔΕΒΗΜΑΠΟΔΟCΚΑΙ 40
her NOT-YET platform OF-FOOT . AND

s o.
ΕΠΗΓΓΕΙΛΑΤΟΔΟΥΝΑΙΑΥΤ 500
He-promises TO-GIVE it

B-Ω B-I+N
ΗΝΕΙCΚΑΤΑCΧΕCΙΝΑΥΤΩΚ 80
INTO DOWN-HAVING to-him AND

ΑΙΤΩCΠΕΡΜΑΤΙΑΥΤΟΥΜΕΤ 900
to-THE seed OF-him after

ΑΥΤΟΝΟΥΚΟΝΤΟCΑΥΤΩΤΕΚ 20
him NOT OF-BEING to-him offspring .

s o. Δ
ΝΟΥΕΛΑΛΗCΕΝΔΕΟΥΤΩCΟΘ 40
6 TALKS YET thus THE God

s OF-YOU COY
ΕΟCΟΤΙΕCΤΑΙΤΟCΠΕΡΜΑΑ 600
that WILL-BE THE seed OF-

ΥΤΟΥΠΑΡΟΙΚΟΝΕΝΓΗΑΛΛΟ 80
him DESIDE-HOMEt IN LAND other-place

ΤΡΙΑΚΑΙΔΟΥΛΩCΟΥCΙΝΑΥ 3000
AND THEY-WILL-BE-enSLAVING it

ΤΟΚΑΙΚΑΚΩCΟΥCΙΝΕΤΗΤΕ 20
AND THEY-WILL-BE-EVIL-treating YEARS FOUR-

As ∴ Є IF-
ΤΡΑΚΟCΙΑΚΑΙΤΟΕΘΝΟCΩΑ 10
7 hundred AND THE NATION to-WHICH

A -WILL- OY *for* Ω
ΝΔΟΥΑΕΥCΩCΙΝΚΡΙΝΩΕΓΩ 600
EVER THEY-SHOULD-BE-SLAVING SHALL-BE-JUDGING I

ΟΘΕΟCΕΙΠΕΝΚΑΙΜΕΤΑΤΑΥ 80
THE God said AND after these

ΤΑΕΞΕΛΕΥCΟΝΤΑΙΚΑΙΛΑΤ 9000
THEY-WILL-BE-OUT-COMING AND WILL-BE-

13 Sanhedrin. Besides, false witnesses stand up, saying, "This man does not cease talking against this holy
14 place and the law, for we have heard him saying that this Jesus the Nazarene will be destroying this place and will be changing the customs which Moses gives over to us."
15 And, looking intently at him, all those seated in the Sanhedrin perceived his face as if it were the face of a messenger.

7 Now the chief priest said, "Are
2 these things so?" Now he averred, "Men, brethren and fathers, hear! The God of glory was seen by our father Abraham, being in Mesopotamia, ere he dwelt in Ha-
3 ran, and said to him, 'Come out of your land and from among your relatives and come hither into the land which I shall be showing to
4 you.' Then, coming out of the land of the Chaldeans, he dwells in Haran, and thence, after the death of his father, he becomes an exile in this land in which *you* are now
5 dwelling. And He gives him no allotment to enjoy in it, not even a platform for a foot.

And He promises to give it to him for a tenure and to his seed af-
6 ter him, he being childless. Yet God speaks thus, that ' "his seed shall be a sojourner in an alien land, and they shall enslave it and
7 illtreat it four hundred years. And the nation for which they should be slaving *I* shall judge", said God, "and after this they shall be coming

13 These synagogues were doubtless very lax in their adherence to the Jewish law and customs, yet they are not ashamed to charge Stephen with this, in order to inflame the Sanhedrin against him. The false witness did not consist in trumping up charges with no foundation in fact, but in perverting the truth, just as was done in the case of our Lord. Indeed, they brought up the very same charge (Mt.26[61]). While Christ was on earth, His body was the true temple of God (Jno.2[21]). Jehovah did not inhabit Herod's splendid pile. It did not house the Shekinah glory. The only times that it was tenanted by the Divine Effulgence was when He came into its courts. When He left it the last time, He exclaimed, "Lo! your house is left to you desolate!" (Mt.23[38]). Stephen had doubtless brought this truth home to them, and perhaps had also pressed our Lord's prediction concerning the destruction of Herod's shrine, so that not one stone should be left on another (Mt.24[2]). But in no case could he have said that Christ (Whom they contemptuously termed the Nazarene) would Himself destroy the temple. On the contrary, He said that, when *they* destroyed it, *He* would *raise it up* (Jno.2[19]). This He did in His resurrection (Jno.2[22]). And now the glory of God's presence illuminates the face of Stephen, so that he becomes, for the time, the messenger, or angel of God to them.

1 The address of Stephen is a model for presenting the Messiah to the Jews. They stumbled at His sufferings and rejection, so Stephen takes up the greatest of the nation's heroes, who were types of Messiah, and shows that, in each case, there was a preliminary separation or rejection. Abraham was compelled to leave his kindred and his father's house, Joseph was hated by his brethren, Moses was not recognized when he first came to help his people, even David, that unparalleled type of the coming King, not only spent years in rejection, but had to leave the building of the temple to Solomon. All of these are pictures of a *rejected* Messiah. In each the glory followed suffering and separation. Such is the picture which the ancient scriptures draw, and the inference is clear that Jesus is Messiah.

out and offering divine service to Me in this place.'' '

8 And He gives him the covenant of circumcision. And thus he begets Isaac, and circumcised him the eighth day, and Isaac Jacob, and Jacob the twelve patriarchs.

9 And the patriarchs, being jealous of Joseph, gave him up into Egypt.
10 And God was with him, and extricates him out of all his afflictions, and gives him favor and wisdom in front of Pharaoh, king of Egypt, and constituted him governor over Egypt, and over his whole house.

11 Now a famine came on the whole of Egypt and Canaan, and the affliction was great, and our fathers
12 found no provender. Now Jacob, hearing that there is grain in Egypt, delegates our fathers first.
13 And the second time Joseph is made known again to his brethren, and Joseph's race became apparent to Pharaoh.

14 Now Joseph, dispatching them, calls for Jacob, his father, and all the relatives among seventy-five
15 souls. And Jacob descended into Egypt, and he is deceased, he
16 and our fathers, and they were transferred to Sychem and placed in the tomb which Abraham purchases for a price, in silver, from the sons of Emmor in Sychem.

17 Now, as the time of the promise of which God avows to Abraham drew near, the people grow and
18 multiply in Egypt, until a different king arose over Egypt, who had

2 Abram was first called out of his land and from his relatives, and went as far as Haran, accompanied by his father's household. Further obedience to the divine command seems to have been hindered by his father, and they went no further. At his father's death, he leaves his father's house and completes his journey to Canaan. Yet he received none of the land which should become his, and thus prefigures Him Who came to his own and received nothing but a tomb (Gen.23). The rite of circumcision likewise tells of the cutting off of His flesh on the cross.

9 Joseph is a marvelous miniature of the suffering and 'glorified' Messiah. The jealous hatred of his brethren placed him in the pit and in the prison, but God was with him and exalted him to the highest place on earth. He became the deliverer, not only of his own brethren, but of all of Egypt also. The one whom they despised and illtreated became their lord and saviour. The Sanhedrin could hardly miss the application of this to the Messiah Whom Stephen proclaimed. *They* were the brethren of Messiah ben Joseph.

11 The great affliction of Jacob is typical of the great affliction of the end time, after which Messiah will make Himself known to His brethren.

14 The Septuagint, or Greek version, differs from the Hebrew text in Genesis 46$^{26\text{-}27}$ by giving Joseph nine sons in place of two, and thus bringing the total up to seventy-five. But, as the enumeration in Genesis does not necessarily include all who are alluded to by Stephen, there is no reason why they should give the same total. The Septuagint differs greatly from the Hebrew text in regard to numbers, especially in the genealogies, and it may preserve the true readings.

16 The bones of Joseph were transferred from Egypt to the land by Moses (Ex.13^{19}). So the rest of the patriarchs were transferred to Sychem, where Jacob had bought a parcel of a field (Gen.33^{19}), probably near, or adjoining the sepulcher which Abraham had bought before, of which there is no record in Genesis. If Stephen had made even a minute blunder regarding this the Sanhedrin would soon have set him right. They were much "higher" critics than any we have today.

ΡΕΥCΟΥCΙΝΜΟΙ ΕΝΤΩΤΟΠΩ 20
offering-DIVINE-SERVICE to-ME IN THE PLACE

ΤΟΥΤΩΚΑΙ ΕΔΩΚΕΝ ΑΥΤΩΔΙ 40
this AND he-GIVES to-him cov-

ΑΘΗΚΗΝ ΠΕΡΙΤΟΜΗCΚΑΙ ΟΥ 60
enant OF-ABOUT-CUTting AND thus

D¹ *o.*
ΤΩCΕΓΕΝΝΗCΕΝ ΤΟΝΙCΑΑΚ 80
he-generateS THE ISAAC

ΚΑΙ ΠΕΡΙΕΤΕΜΕΝ ΑΥΤΟΝ ΤΗ 100
AND ABOUT-CUT him to-THE

*s*1* ΕΒΔΟΜΗ SEVENTH
ΗΜΕΡΑ ΤΗΣ ΠΕΡΙΤΟΜΗΣ ΚΑΙ ΙCΑΑΚ 20
DAY THE EIGHTH AND ISAAC

ΤΟΝ ΙΑΚΩΒ ΚΑΙ ΤΟΥΣ ΔΩΔΕΚΑ ΠΑΤΡΙΑΡΧΑΣ 40
THE JACOB AND JACOB THE TWO-TEN patriarchS

ΚΑΙ ΟΙ 60
AND THE

ΠΑΤΡΙΑΡΧΑΙ ΖΗΛΩCΑΝΤΕ 80
patriarchS BOILing

ΤΟΝ ΙΩCΗΦ ΑΠΕΔΟΝΤΟ ΕΙC 200
THE JOSEPH FROM-GAVE INTO

ΑΙΓΥΠΤΟΝ ΚΑΙ ΗΝ Ο ΘΕΟC ΜΕ 20
EGYPT AND WAS THE God WITH

s o.
ΤΑΥΤΟΥ ΚΑΙ ΕΞΕΙΛΑΤΟ ΑΥΤ 40
10 him AND He-OUT-LIFTS him

D+Ε
ΟΝΕΚ ΠΑCΩΝ ΤΩΝ ΘΛΙΨΕΩΝ Α 60
OUT OF-ALL OF-THE CONSTRICTIONS OF-

A *omits* to-him
ΥΤΟΥ ΚΑΙ ΕΔΩΚΕΝ ΑΥΤΩ ΧΑΡ 80
him AND GIVES to-him grace

s o. o.
ΙΝ ΚΑΙ CΟΦΙΑ ΝΕΝΑΝΤΙΟΝ Φ 300
AND WISDOM IN-INSTEAD *of-*

ΑΡΑΩΒ ΑCΙΛΕΩC ΑΙΓΥΠΤΟΥ 20
PHARAOH KING OF-EGYPT

ΚΑΙ ΚΑΤΕCΤΗ CΕΝ ΑΥΤΟΝ ΗΓ 40
AND DOWN-STANDS him *one-*

ΟΥΜΕΝΟΝΕ ΠΑΙΓΥΠΤΟΝ ΚΑΙ 60
LEADING ON EGYPT AND

ON *omitted by* D D¹ ΤΟΥΤΟΝ this
ΕΦ ΟΛΟΝ ΤΟΝ ΟΙΚΟΝ ΑΥΤΟΥ Η 80
11 ON WHOLE THE HOME OF-him . CAME

D+Ε
ΑΘΕΝΔΕΙ ΑΙΜΟCΕΦ ΟΛΗΝ ΤΗΝ 100
YET FAMINE ON WHOLE THE

ΑΙΓΥΠΤΟΝ ΚΑΙ ΧΑΝΑΑΝ ΚΑΙ 20
EGYPT AND CHANAAN AND

D|Ε *s* Ε.|. D Η
ΘΛΙΨΙC ΜΕΓΑΛΗ ΚΑΙ ΟΥΧ ΕΥ 40
CONSTRICTION GREAT AND NOT THEY-

ΡΙCΚΟΝ ΧΟΡΤΑCΜΑΤΑ ΟΙ ΠΑ 60
FOUND HAY THE FA-

ΤΕΡΕC ΗΜΩΝ ΑΚΟΥCΑ CΑΔΕΙΑ 80
12 THERS OF-US . HEARing YET JA-

D+Ε
ΚΩΒ ΟΝΤΑ CΙΤΙΑ ΕΙC ΑΙΓΥΠ 500
COB BEING GRAIN INTO EGYPT

*s o. s*1* Δ
ΤΟΝΕΞΑΠΕCΤΕΙΛΕΝ ΤΟΥC Π 20
OUT-commissions THE FA-

ΑΤΕΡΑC ΗΜΩΝ ΠΡΩΤΟΝ ΚΑΙ Ε 40
13 THERS OF-US BEFORE . AND IN

AB *o. o.*
ΝΤΩΔΕΥΤΕΡΩ ΑΝΕΓΝΩΡΙCΘ 60
THE SECOND IS-made-UP-KNOWN

ΗΙΩCΗΦ ΤΟΙC ΑΔΕΛΦΟΙC ΑΥ 80
JOSEPH to-THE brothers OF-

ΤΟΥ ΚΑΙ ΦΑΝΕΡΟΝ ΕΓΕΝΕΤΟ 600
him AND apparent BECAME

to-THE *omitted by s* AS ΑΥΤΟΥ him
ΤΩ ΦΑΡΑΩ ΤΟ ΓΕΝΟC ΙΩCΗΦ Α 20
14 to-THE PHARAOH THE breed *of*-JOSEPH . com-

s o.
ΠΟCΤΕΙΛΑC ΔΕΙ ΩCΗΦ ΜΕΤΕ 40
missioning YET JOSEPH WITH-

ΚΑΛΕCΑΤΟ ΙΑΚΩΒ ΤΟΝ ΠΑΤΕ 60
CALLS JACOB THE FATHER

ΡΑΑΥΤΟΥ ΚΑΙ ΠΑCΑΝ ΤΗΝ CΥ 80
OF-him AND EVERY THE TO- .

ΓΓΕΝΕΙΑΝ ΕΝ ΨΥΧΑΙC ΕΒΔΟ 700
GETHER-generated IN souls SEVENTY

B *omits* AND
ΜΗΚΟΝΤΑ ΠΕΝΤΕ ΚΑΙ ΚΑΤΕΒ 20
15 FIVE AND DOWN-STEPPED

ΑΕ YET *added by* B B *omits* INTO EGYPT
ΗΙΑΚΩΒ ΕΙC ΑΙΓΥΠΤΟΝ ΚΑΙ 40
JACOB INTO EGYPT AND

ΕΤΕΛΕΥΤΗ CΕΝ ΑΥΤΟC ΚΑΙ Ο 60
deceaseS he AND THE

ΙΝΑΤΕΡΕC ΗΜΩΝ ΚΑΙ ΜΕΤΕΤ 80
16 FATHERS OF-US . AND THEY-WERE-

ΕΘΗ CΑΝ ΕΙC ΣΥΧΕΜ ΚΑΙ ΕΤΕ 800
after-PLACED INTO SYCHEM AND THEY-WERE-

ΘΗ CΑΝ ΕΝ ΤΩ ΜΝΗΜΑΤΙΩ ΩΝΗ 20
PLACED IN THE memorial-tomb WHICH pur-

ΩΝΕΤΟ ΑΒΡΑΑΜ ΤΙΜΗ CΑΡ ΓΥΡ 40
chaSES ABRAHAM OF-VALUE OF-SILVER

B*s*1* *omit* OF-THE
ΙΟΥ ΠΑΡΑ ΤΩΝ ΥΙΩΝ ΕΜΜΟΡ Τ 60
BESIDE THE SONS *of*-EMMOR OF-

A *omits* according- A+Ε
ΟΥΕΝ CΥΧΕΜ ΚΑΘΩC ΔΕ ΗΓΓΙ 80
17 THE IN SYCHEM . according-aS YET NEARED

A ΚΑΙΡΟC SEASON A+Ε
ΖΕΝ ΟΧΡΟΝΟ CΤΗ CΕΝ ΑΓΓΕΛ 900
THE TIME OF-THE promiSe

s Ο
ΙΑ CΗC ΩΜΟΛΟΓ ΗCΕΝ Ο ΘΕΟC 20
OF-WHICH avOWS THE God

ΤΩ ΑΒΡΑΑΜ ΗΥΞΗ CΕΝ Ο ΛΑΟC 40
to-THE ABRAHAM GROWS THE PEOPLE

ΚΑΙ ΕΠΛΗΘΥΝΘΗ CΕΝ ΑΙΓΥΠΤ 60
AND WAS-multiplied IN EGYPT

B¹ *o.*
ΩΑΧΡΙ ΟΥ ΑΝΕCΤΗ ΒΑCΙΛΕ 80
18 UNTIL OF-WHICH UP-STOOD KING

*s*1* Ε *for* Αι
ΥCΕΤΕΡΟC ΕΠ ΑΙΓΥΠΤΟΝ Ο 2000
DIFFERENT ON EGYPT WHO

ΟΥΚΗΔΕΙΤΟΝΙΩCΗΦΟΥΤΟC
19 NOT HAD-PERCEIVED THE JOSEPH . this-*one*

ΚΑΤΑCΟΦΙCΑΜΕΝΟCΤΟΓΕΝ 40
being-DOWN-WISE THE breed

ΟCΗΜΩΝΕΚΑΚΩCΕΝΤΟΥCΠΑ 60
OF-US EVIL-treats THE FA-

A+ΗΜΩΝ US
ΤΕΡΑCΤΟΥΠΟΙΕΙΝΤΑ Β ΡΕΦ 80
THERS OF-THE TO-BE-DOING THE BABES

A1 *o.*
ΗΕΚΘΕΤΑΑΥΤΩΝΕΙCΤΟΜΗΖ 100
OUT-PLACE OF-them INTO THE NO TO-

A -Ε
ΩΦΟΓΟΝΕΙCΘΑΙΕΝΩΚΑΙΡΩΕ 20
20 BE-BEING-LIVE-parenTED IN WHICH SEASON WAS-

A *o.* A *o.*
ΓΕΝΝΗΘΗΜΩΥCΗCΚΑΙΗΝΑC 40
generaTED MOSES , AND WAS URBANE

s o.
ΤΕΙΟCΤΩΘΕΩΟCΑΝΕΤΡΑΦΗ 60
to-THE God WHO WAS-UP-NURTURED

ΜΗΝΑCΤΡΕΙCΕΝΤΩΟΙΚΩΤΟ 80
MONTHS THREE IN THE HOME OF-THE

s had MOY OF-ME
ΥΠΑΤΡΟCΕΚΤΕΘΕΝΤΟCΔΕΑ 200
21 FATHER . OF-BEING-OUT-PLACED YET OF-

ΥΤΟΥΑΝΕΙΛΑΤΟΑΥΤΟΝΗΘΥ 20
him UP-LIFTS him THE DAUGH-

ΓΑΤΗΡΦΑΡΑΩΚΑΙΑΝΕΘΡΕΨ 40
TER *of*-PHARAOH AND UP-NURTURES

B *omits* INTO
ΑΤΟΑΥΤΟΝΕΑΥΤΗΕΙCΥΙΟΝ 60
him to-herself INTO SON .

s Ε *for* ΑΙ A *o.* B *omits* IN
ΚΑΙΕΠΑΙΔΕΥΘΗΜΩΥCΗCΕΝ 80
22 AND WAS-disciplINED MOSES IN

ΠΑCΗCCΟΦΙΑΙΑΙΓΥΠΤΙΩΝΗΝ 300
EVERY WISDOM OF-EGYPTIANS WAS

ΔΕΔΥΝΑΤΟCΕΝΛΟΓΟΙCΚΑΙ 20
YET ABLE IN sayings AND

ΕΡΓΟΙCΑΥΤΟΥΩCΔΕΕΠΛΗΡ 40
23 ACTS OF-him . AS YET *was*-FILLED

B2 Δ
ΟΥΤΟΑΥΤΩΤΕCCΕΡΑΚΟΝΤΑ 60
to-him FOUR-TY-YEAR

ΕΤΗCΧΡΟΝΟCΑΝΕΒΗΕΠΙΤΗ 80
TIME UP-STEPPED ON THE

ΝΚΑΡΔΙΑΝΑΥΤΟΥΕΠΙCΚΕΨ 400
HEART OF-him TO-ON-NOTE

A -Ε
ΑCΘΑΙΤΟΥCΑΔΕΛΦΟΥCΑΥΤ 20
THE brothers OF-him

THE *omitted by* B
ΟΥΤΟΥCΥΙΟΥCΙCΡΑΗΛΚΑΙ 40
24 THE SONS *of*-ISRAEL AND

ΙΔΩΝΤΙΝΑΑΔΙΚΟΥΜΕΝΟΝΗ 60
PERCEIVING ANY *be*ING-injured he-

ΜΥΝΑΤΟΚΑΙΕΠΟΙΗCΕΝΕΚΔ 80
SUCCORS AND DOES OUT-JUST-

ΙΚΗCΙΝΤΩΚΑΤΑΠΟΝΟΥΜΕΝ 500
ing to-THE *one-be*ING-DOWN-MISERIED

ΩΠΑΤΑΞΑCΤΟΝΑΙΓΥΠΤΙΟΝ 20
SMITing THE EGYPTIAN .

ΕΝΟΜΙΖΕΝΔΕCΥΝΙΕΝΑΙΤΟ 40
25 he-inferred YET TO-understand THE

B*s omit* OF-him
ΥCΑΔΕΛΦΟΥCΑΥΤΟΥΟΤΙΟΘ 60
brothers OF-him that THE God

ΕΟCΔΙΑΧΕΙΡΟCΑΥΤΟΥΔΙΑ 90
THRU HAND OF-him IS-GI-ING

s o.
ΩCΙΝCΩΤΗΡΙΑΝΑΥΤΟΙCΟΙ 600
SAVING to-them THE

ΔΕΟΥCΥΝΗΚΑΝΤΗΤΕΕΠΙΟΥ 20
26 YET NOT THEY-understand . to-THE BESIDES ON-BEING

CΗΗΜΕΡΑΩΦΘΗΑΥΤΟΙCΜΑΧ 40
DAY he-WAS-VIEWED to-them *ones*-FIGHT-

A *o.* A *o.*
ΟΜΕΝΟΙCΚΑΙCΥΝΗΛΛΑCCΕ 60
ING AND he-intercedED-with

ΝΑΥΤΟΥCΕΙCΕΙΡΗΝΗΝΕΙΠ 80
them INTO PEACE saying

ΩΝΑΝΔΡΕCΑΔΕΛΦΟΙΕCΤΕ 700
MEN brothers YE-ARE . THAT

s+Ε
ΝΑΤΙΑΔΙΚΕΙΤΕΑΛΛΗΛΟΥC 20
ANY YE-ARE-injuring one-another .

ΟΔΕΑΔΙΚΩΝΤΟΝΠΛΗCΙΟΝΑ 40
27 THE YET *one*-injuring THE NIGH-*one* FROM-

ΠΩCΑΤΟΥΤΟΝΕΙΠΩΝΤΙCΟ 60
THRUSTS him saying ANY YOU

ΕΚΑΤΕCΤΗCΕΝΑΡΧΟΝΤΑΚΑ 80
DOWN-STANDS chief AND

s ΑΙ
ΙΔΙΚΑCΤΗΝΕΦΗΜΩΝΜΗΑΝΕ 900
28 JUDGer ON US . NO TO-BE-UP-

ΑΕΙΝΜΕCΥΘΕΛΕΙCΟΝΤΡΟΠ 20
LIFTING ME YOU ARE-WILLING WHICH manner

A *o.* A THE EGYPTIAN YESTERDAY
ΟΝΑΝΕΙΛΕCΕΧΘΕCΤΟΝΑΙΓ 40
YOU-UP-LIFTED YESTERDAY THE EGYPTIAN

A *o.*
ΥΠΤΙΟΝΕΦΥΓΕΝΔΕΜΩΥCΗC 600
29 . FLED YET MOSES

ΕΝΤΩΛΟΓΩΤΟΥΤΩΚΑΙΕΓΕΝ 80
IN THE saying this AND BECAME

ΕΤΟΠΑΡΟΙΚΟCΕΝΓΗΜΑΔΙΑ 2000
BESIDE-HOMer IN LAND MADIAN

ΜΟΥΕΓΕΝΝΗCΕΝΥΙΟΥCΔΥΟ 20
where he-generATES SONS TWO .

ΚΑΙΠΛΗΡΩΘΕΝΤΩΝΕΤΩΝΤΕ 40
30 AND OF-BEING-FILLED YEARS FOUR-

B2 Δ
CCΕΡΑΚΟΝΤΑΩΦΘΗΑΥΤΩΕΝ 60
TY WAS-VIEWED to-him IN

Β+Ε
ΤΗΕΡΗΜΩΤΟΥΟΡΟΥCCΙΝΑΑ 80
THE DESOLATE OF-THE mountain SINA MES-

A FIRE OF-BLAZE ΠΥΡΙΦΛΟΓΟC
ΓΓΕΛΟCΕΝΦΛΟΓΙΠΥΡΟCΒΑ 21000
SENGER IN BLAZE OF-FIRE OF-

not been acquainted with Joseph.
19 This one, dealing astutely with our
race, illtreats the fathers, making
them expose their babes, that they
20 should not live. In which era
Moses was born (and was divinely
handsome) who was nurtured three
months in the home of his father.
21 Now, at his being exposed, Phar-
aoh's daughter lifts him up and
nurtures him herself, for a son.
22 And Moses was trained in all the
wisdom of the Egyptians, yet was
able in his words and works.
23 Now as his forty-year time is
completed, it came up on his heart
to visit his brethren, the sons of Is-
24 rael. And, perceiving one being in-
jured, he succors him, and avenged
the one being harried, smiting the
25 Egyptian. Now he assumed that
his brethren understood that God,
through his hand, is giving salva-
tion to them: yet they do not un-
26 derstand. Besides, the ensuing day
he was seen by them as they fought,
and he interceded with them for
peace, saying, 'Men! You are
brethren! Why are you injuring
27 one another?' Yet he who is injur-
ing his associate thrusts him from
him, saying, 'Who constitutes *you* a
28 chief and a judge over us? Do *you*
want to despatch me in the manner
you despatched the Egyptian yes-
29 terday?' Now Moses fled at this
word, and became a sojourner in
the land of Midian, where he begets
two sons.
30 And at the completion of forty
years a messenger was seen by him
in the wilderness of mount Sinai, in
the fire of the flaming thorn bush.
31 Now Moses, perceiving it, marvels
at the sight. Yet, at his approach-

18 It is probable that the lot of Israel in Egypt was pleasant under the dynasty which was acquainted with Joseph, who made these rulers absolute masters in Egypt, for he got for them all the silver and the cattle and the land in exchange for grain, in the time of the famine (Gen.47). Such service could not be forgotten. So it was that Israel prospered in the land of Goshen until the reigning dynasty was displaced by a different line of rulers, who knew nothing of Joseph and were not indebted to him for their power.

20 Moses is a memorable example of God's method of meeting the wisdom of the world. Pharaoh plans the extermination of the Hebrew race, yet he himself nurtures and educates their deliverer!

22 Egypt is set before us as the sum of human wisdom, as Assyria was of human power. The Egyptian priests had a knowledge of science which, in some points at least, far surpassed what is known today. No scientist can accomplish the feats of Jannes and Jambres. Moses was far beyond our present standards of intellectual attainment.

23 The incident concerning Moses' rejection by his brethren at his first attempt to become their deliverer must have had a powerful effect on the Sanhedrin, for nothing would appeal to them more than a parallel between Moses and Messiah. Except to the most hardened heart, the fact that Moses was, in the first place, scorned by those whom he came to save, and his efforts in their behalf misunderstood, proved positively that Messiah would receive similar treatment. As Pharaoh menaced the life of Moses, so Herod sought the life of Christ. As his own people cast out Moses and refused to accept the salvation he offered them, so the Jews murdered the Messiah and rejected His deliverance. And we may add, as Moses came back and led them out, so will Messiah return and lead them into the blessings of the millennial kingdom.

30 The flaming thorn bush is a notable symbol of the nation of Israel. They were in the midst of the fire of persecution and have often been since they came out of Egypt, yet they are never consumed. They are the only eonian nation.

30 He Who is especially referred to as Jehovah in the Hebrew scriptures is here called a messenger or angel. The same term is used of the One seen by Moses on mount Sinai (53). Hence it is evident that the theophanies, or visible appearances of the invisible God, were carried out by intermediate agents. Indeed, the deity is identified with the messenger even in Exodus. First we are told that the angel of the Lord appeared in the midst of the bush. And when Jehovah saw that he turned aside to see, Elohim called unto him out of the midst of the bush (Ex.3$^{2-4}$). The same is true of the giving of the law at Sinai. Moses went up unto Elohim, and Jehovah called unto him out of the mountain (Ex.19^{3}). Yet we are assured that the law was prescribed through messengers in the hands of a mediator (Gal.3^{19}), and that it was spoken by messengers (Heb.2^{2}).

35 The prime point with Stephen is that it was the one whom they had disowned who was chosen by God to be their redeemer and judge. Just so with Messiah. The fact that He had been disowned was no proof that He was false. It was, rather, the great sign which identified Him with the types of old, for Moses was rejected by the people even after he led them out of Egypt and had received the law and wrought wonderful miracles to attest his office. This should be the key note in all evangelism of the people of the covenant. A prophet like Moses must suffer at the hands of his own people. This thought ought also to cheer the hearts of His lesser slaves, who find themselves rejected and despised because of their faithfulness to Him.

36 The forty years covered by the book of Acts is the antitype of the wilderness wanderings. It is characterized by the same stubborn unbelief which strewed the bones of Israel along the wilderness, so that those who left Egypt did not enter the land of promise. Neither did those of the Pentecostal era enter the kingdom. The epistle to the Hebrews unfolds this likeness, for it was written to explain why the promise of the kingdom waits.

37 Accused of disloyalty to Moses he proves the falsity of the charge by his constant reference to Moses' writings.

ing to consider it, the voice of the
32 Lord came, '*I* am the God of your fathers, the God of Abraham and Isaac and Jacob.' Now Moses, becoming in a tremor, dared not consider it.
33 Now the Lord said to him, 'Loose the sandals from your feet, for the place on which you stand is
34 holy land. I have certainly perceived the evil treatment of My people in Egypt, and their groaning I hear, and I descended to extricate them. And now, come hither, I shall dispatch you into Egypt.'
35 This Moses, whom they disown, saying, 'Who constitutes *you* a chief and a judge over us?' even this one has God commissioned to be a chief and a redeemer, a judge, with the hand of the messenger who was seen by him in the thorn bush.
36 This one led them out, doing miracles and signs in the land of Egypt and in the Red Sea, and in the wil-
37 derness forty years. This is the Moses who says to the sons of Israel, 'A Prophet will God raise up for you from among your brethren, as
38 me.' This is he who came to be in the ecclesia in the wilderness with the messenger who speaks to him in mount Sinai, and of our fathers, who receives the living oracles to
39 give to you, to whom our fathers will not become obedient, but they thrust him away, and turned to
40 Egypt in their hearts, saying to Aaron, 'Make us gods who will go before us—for this man Moses, who led us out of the land of Egypt, we

A o.
ΤΟΥΟΔΕΜΩΥCΗCΙΔΟΝΕΘΑΥ 20
31 THE BUSH . THE YET MOSES PERCEIVING he-MAR-

s Z A omits THE sight
ΜΑCΕΝΤΟΟΡΑΜΑΠΡΟCΕΡΧΟ 40
VELS THE sight . OF-TOWARD-COMING

ΜΕΝΟΥΔΕΑΥΤΟΥΚΑΤΑΝΟΗC 60
YET OF-him TO-DOWN-MIND

ΑΙΕΓΕΝΕΤΟΦΩΝΗΚΥΡΙΟΥΕ 80
32 BECAME SOUND OF-Master I

ΓΩΘΕΟCΤΩΝΠΑΤΕΡΩΝCΟΥ 100
THE God OF-THE FATHERS OF-YOU

ΟΘΕΟCΑΒΡΑΑΜΚΑΙΙCΑΑΚΚ 20
THE God of-ABRAHAM AND ISAAC AND

s MOSES BECOMING
ΑΙΙΑΚΩΒΕΝΤΡΟΜΟCΔΕΓΕΝ 40
JACOB IN-TREMBLE YET BECOMING

B1 o. o. o. o. A o. s DARES
ΟΜΕΝΟCΜΩΥCΗCΟΥΚΕΤΟΛΜ 60
MOSES NOT DARED

s -HCEN
ΑΚΑΤΑΝΟΗCΑΙΕΠΕΝΔΕΑΥ 80
33 TO-DOWN-MIND said YET to-

A omits THE
ΤΩΟΚΥΡΙΟCΑΥCΟΝΤΟΥΠΟΔ 200
him THE Master LOOSE-YOU THE sandal

B OF-YOU THE FEET
ΗΜΑΤΩΝΠΟΔΩΝCΟΥΓΑΡΤΟ 20
OF-THE FEET OF-YOU THE for PLACE

ΠΟCΕΦΩΕCΤΗΚΑCΓΗΑΓΙΑΕ 40
ON WHICH YOU-HAVE-STOOD LAND HOLY IS .

A o.
CΤΙΝΙΔΩΝΕΙΔΟΝΤΗΝΚΑΚΩ 60
34 PERCEIVING I-PERCEIVED THE EVIL-treating

CΙΝΤΟΥΛΑΟΥΜΟΥΤΟΥΕΝΑΙ 80
OF-THE PEOPLE OF-ME OF-THE IN EGYPT

ΓΥΠΤΩΚΑΙΤΟΥCΤΕΝΑΓΜΟΥ 300
AND OF-THE groaning

n -OY singular
ΑΥΤΩΝΗΚΟΥCΑΚΑΙΚΑΤΕΒΗ 20
OF-them I-HEAR AND I-DOWN-STEPPED

ΝΕΣΕΛΕCΘΑΙΑΥΤΟΥCΚΑΙΝ 40
TO-OUT-LIFT them . AND NOW

s o.
ΥΝΔΕΥΡΟΑΠΟCΤΕΙΛΩCΕΕΙ 60
HITHER I'LL-BE-commissioning YOU INTO

CΑΙΓΥΠΤΟΝΤΟΥΤΟΝΤΟΝΜΩ 80
35 EGYPT . this THE MOSES

A o.
ΥCΗΝΟΝΗΡΝΗCΑΝΤΟΕΙΠΟΝ 400
WHOM THEY-disOWN saying

ΤΕCΤΙCCΕΚΑΤΕCΤΗCΕΝΑΡ 20
ANY YOU DOWN-STANDS chief

AB omit ON US
ΧΟΝΤΑΚΑΙΔΙΚΑCΤΗΝΕΦΗΜ 40
AND JUDGer ON US

As1 omit AND A -H
ΩΝΤΟΥΤΟΝΟΘΕΟCΚΑΙΑΡΧΟ 60
this-one THE God AND chief

ΓΟΝ -LEADer s1* omit LOOSer AB omit JUDGer
ΝΤΑΚΑΙΛΥΤΡΩΤΗΝΔΙΚΑCΤ 80
AND LOOSer JUDGer

s ΕΝ IN
ΗΝΑΠΕCΤΑΛΚΕΜCΥΝΧΕΙΡΙ 500
HAS-commissioned TOGETHER to-HAND

ΑΓΓΕΛΟΥΤΟΥΟΦΘΕΝΤΟCΑΥ 20
OF-MESSENGER THE one-BEING-VIEWED to-

ΤΩΕΝΤΗΒΑΤΩΟΥΤΟCΕΣΗΓΑ 40
36 him IN THE THORN-BUSH . this-one OUT-LED

ΓΕΝΑΥΤΟΥCΠΟΙΗCΑCΤΕΡΑ 60
them doing MIRACLES

s o. B T=THE
ΤΑΚΑΙCΗΜΕΙΑΕΝΓΗΑΙΓΥΠ 90
AND SIGNS IN LAND EGYPT

ΤΩΚΑΙΕΝΕΡΥΘΡΑΘΑΛΑCCΗ 600
AND IN RED SEA

B2 A
ΚΑΙΕΝΤΗΕΡΗΜΩΕΤΗΤΕCΣΕ 20
AND IN THE DESOLATE YEARS FOUR-TY .

ΡΑΚΟΝΤΑΟΥΤΟCΕCΤΙΝΟΜΩ 40
37 this IS THE Moses

A o.
ΥCΗCΟΕΙΠΑCΤΟΙCΥΙΟΙCΙ 60
THE one-saying to-THE SONS of-

CΡΑΗΛΠΡΟΦΗΤΗΝΥΜΙΝΑΝΑ 80
ISRAEL BEFORE-AVERrer to-YOUp WILL-BE-

s o.
CΤΗCΕΙΟΘΕΟCΕΚΤΩΝΑΔΕΛ 700
UP-STANDING THE God OUT OF-THE brothers

s1* omits OF-YOUp
ΦΩΝΥΜΩΝΩCΕΜΕΟΥΤΟCΕCΤ 20
38 OF-YOUp AS ME . this IS

ΙΝΟΓΕΝΟΜΕΝΟCΕΝΤΗΕΚΚΛ 40
THE one-BECOMING IN THE OUT-CALLED

ΗCΙΑΕΝΤΗΕΡΗΜΩΜΕΤΑΤΟΥ 60
IN THE DESOLATE WITH THE

ΑΓΓΕΛΟΥΤΟΥΛΑΛΟΥΝΤΟCΑ 80
MESSENGER THE one-TALKING to-

s o.
ΥΤΩΕΝΤΩΟΡΕΙCΙΝΑΚΑΙΤΩ 300
him IN THE mountain SINA AND OF-THE

s Y=-YOUp B ΣΕΛ for Δ
ΝΠΑΤΕΡΩΝΗΜΩΝΟCΕΔΕΣΑΤ 20
FATHERS OF-US WHO RECEIVES

A H=US
ΟΛΟΓΙΑΖΩΝΤΑΔΟΥΝΑΙΥΜΙ 40
oracles LIVING TO-GIVE to-YOUp

ΝΩΟΥΚΗΘΕΛΗCΑΝΥΠΗΚΟΟΙ 60
39 to-WHOM NOT WILL obedient

ΓΕΝΕCΘΑΙΟΙΠΑΤΕΡΕCΗΜΩ 90
TO-BE-BECOMING THE FATHERS OF-US

ΝΑΛΛΑΑΠΩCΑΝΤΟΚΑΙΕCΤΡ 900
but THEY-FROM-THRUST AND THEY-

s had ΚΑΙ AND s1* Ε for ΑΙ
ΑΦΗCΑΝΕΝΤΑΙCΚΑΡΔΙΑΙC 20
TURNed IN THE HEARTS

ΑΥΤΩΝΕΙCΑΙΓΥΠΤΟΝΕΙΠΟ 40
40 OF-them INTO EGYPT saying

ΝΤΕCΤΩΑΑΡΩΝΠΟΙΗCΟΝΗΜ 60
to-THE AARON make to-US

ΙΝΘΕΟΥCΟΙΠΡΟΠΟΡΕΥCΟΝ 80
gods WHO WILL-BE-BEFORE-GOING

A o.
ΤΑΙΗΜΩΝΟΓΑΡΜΩΥCΗCΟΥΤ 2000
OF-US THE for MOSES this

AD *omit* THE human
ΟCΟΑΝΘΡΩΠΟCΟCΕΞΗΓΑΓΕ 20
THE human WHO OUT-LED

ΝΗΜΑCΕΚΓΗCΑΙΓΥΠΤΟΥΟΥ 40
US OUT OF-LAND OF-EGYPT NOT

ΚΟΙΔΑΜΕΝΤΙΕΓΕΝΕΤΟΑΥΤ 60
WE-HAVE-PERCEIVED ANY BECAME to-him

ΩΚΑΙΕΜΟCΧΟΠΟΙΗCΑΝΕΝΤ 80
41 AND THEY-bullock-make IN THE

ΑΙCΗΜΕΡΑΙCΕΚΕΙΝΑΙCΚΑ100
DAYS those AND

A o.
ΙΑΝΗΓΑΓΟΝΘΥCΙΑΝΤΩΕΙΔ 20
THEY-UP-LED SACRIFICE to-THE idol

ΩΑΩΚΑΙΕΥΦΡΑΙΝΟΝΤΟΕΝΤ 40
AND THEY-WERE-glad IN THE

ΟΙCΕΡΓΟΙCΤΩΝΧΕΙΡΩΝΑΥ 60
ACTS OF-THE HANDS OF-

ΤΩΝΕCΤΡΕΨΕΝΔΕΟΘΕΟCΚΑ 80
42 them . TURNS YET THE God AND

ΙΠΑΡΕΔΩΚΕΝΑΥΤΟΥCΑΑΤΡ200
BESIDE-GIVES them TO-BE-offering-

s o.
ΕΥΕΙΝΤΗCΤΡΑΤΕΙΑCΤΟΥΟΥ 20
DIVINE-SERVICE to-THE host OF-THE heaven

ΡΑΝΟΥΚΑΘΩCΓΕΓΡΑΠΤΑΙ 40
according-AS it-HAS-*been*-WRITTEN IN

ΝΒΙΒΛΩΤΩΝΠΡΟΦΗΤΩΝΜΗC 60
SCROLL OF-THE BEFORE-AVERrers NO SLAY-

ΦΑΓΙΑΚΑΙΘΥCΙΑCΠΡΟCΗΝ 80
ed-*ones* AND SACRIFICES YE-TOWARD-CARRY

A YEARS FOUR-TY *after* ISRAEL B² A
ΕΓΚΑΤΕΜΟΙΕΤΗΤΕCΣΕΡΑΚ300
to-ME YEARS FOUR-TY

IN THE DESOLATE *by* B² *in margin, very small and faint*
ΟΝΤΑΕΝΤΗΕΡΗΜΩΟΙΚΟΙCΙC 20
IN THE DESOLATE HOME *of-*

ΡΑΗΛΚΑΙΑΝΕΛΑΒΕΤΕΤΗΝC 40
43 ISRAEL AND YE-UP-GOT THE BOOTH

ΚΗΝΗΝΤΟΥΜΟΛΟΧΚΑΙΤΟΑC 60
OF-THE MOLOCH AND THE GLEAM-

B *omits* OF-YOUP B¹* ΟΜ
ΤΡΟΝΤΟΥΘΕΟΥΥΜΩΝΡΑΙΦΑ 80
er OF-THE god OF-YOUP RAIPHAN

B o.
ΝΤΟΥCΤΥΠΟΥCΟΥCΕΠΟΙΗC100
THE types WHICH YE-make

s o.
ΑΤΕΠΟCΚΥΝΕΙΝΑΥΤΟΙCΚ 20
TO-BE-worshiping to-them AND

A+Є s o.
ΑΙΜΕΤΟΙΚΙΩΥΜΑCΕΠΕΚΕΙ 40
I'LL-BE-after-HOMING YOUP ON-OUT-BE

ΝΑΒΑΒΥΛΩΝΟCΗCΚΗΜΗΤΟΥ 60
44 OF-BABYLON . THE BOOTH OF-THE

ΜΑΡΤΥΡΙΟΥΗΝΤΟΙCΠΑΤΡΑ 80
witness WAS to-THE FATHERS

A Y=-YOUP
CΙΝΗΜΩΝΕΝΤΗΕΡΗΜΩΚΑΘΩ500
OF-US IN THE DESOLATE according-

s¹* o. o.
CΑΙΕΤΑΞΑΤΟΟΛΑΛΩΝΤΩΜΩ 20
as He-prescribes THE *one*-TALKING to-THE MO-

A o. s o.
ΥCΗΠΟΙΗCΑΙΑΥΤΗΝΚΑΤΑΤ 40
SES to-make her according-to THE

ΟΝΤΥΠΟΝΟΝΕΩΡΑΚΕΙΗΜΚΑ 60
45 type WHICH he-HAD-SEEN . WHICH AND

ΙΕΙCΗΓΑΓΟΝΔΙΑΔΕΞΑΜΕΝ 80
THEY-INTO-LED THRU-RECEIV*ing*

ΟΙΟΙΠΑΤΕΡΕCΗΜΩΝΜΕΤΑΙ100
THE FATHERS OF-US WITH JE-

ΗCΟΥΕΝΤΗΚΑΤΑCΧΕCΕΙΤΩ 20
SUS IN THE DOWN-HAVING OF-THE

ΝΕΘΝΩΝΩΝΕΞΩCΕΝCΘΕΟCΑ 40
NATIONS WHICH OUT-THRUSTS THE God FROM

ΠΟΠΡΟCΩΠΟΥΤΩΝΠΑΤΕΡΩΝ 60
face OF-THE FATHERS

ΗΜΩΝΕΩCΤΩΝΗΜΕΡΩΝΔΑΥΕ 80
OF-US TILL OF-THE DAYS *of*-DAVID

ΙΔΟCΕΥΡΕΝΧΑΡΙΝΕΝΩΠΙΟ200
WHO FOUND grace IN-VIEW

s¹* *omits* AND REQUESTS
ΝΤΟΥΘΕΟΥΚΑΙΗΤΗCΑΤΟΕΥ 20
OF-THE God AND REQUESTS TO-BE

B s¹* ΟΙΚΩ HOME
s o.
ΡΕΙΝCΚΗΝΩΜΑΤΩΘΕΩΙΑΚΩ 40
FINDING BOOTH to-THE God *of*-JACOB .

AS Δ A Ω B¹ Ο *omitted by As*
ΒCΟΛΟΜΩΝΔΕΩΙΚΟΔΟΜΗCΕ 60
47 SOLOMON YET HOME-BUILDS

ΝΑΥΤΩΟΙΚΟΝΧΑΛΛΟΥΧΟΥΨΙ 80
48 to-Him HOME but NOT THE HIGH-

s o.
CΤΟCΕΝΧΕΙΡΟΠΟΙΗΤΟΙCΚ100
est IN HAND-made IN-

s o.
ΑΤΟΙΚΕΙΚΑΘΩCΟΠΡΟΦΗΤΗ 20
DOWN-HOMING according-AS THE BEFORE-AVERrer

CΛΕΓΕΙΟΟΥΡΑΝΟCΜΟΙΘΡΟ 40
49 is-saying THE heaven to-ME THRONE

B *adds* ΚΑΙ AND *omits* YET
ΝΟCΗΔΕΓΗΥΠΟΠΟΔΙΟΝΤΩΝ 60
THE YET LAND UNDER-FOOT OF-THE

ΠΟΔΩΝΜΟΥΠΟΙΟΝΟΙΚΟΝΟΙ 80
FEET OF-ME ?-THE-WHICH HOME WILL-

B Δ B-Є s o.
ΚΟΔΟΜΗCΕΤΑΙΜΟΙΛΕΓΕΙΚ200
BE-*being*-HOME-BUILT to-ME IS-saying Mas-

ΥΡΙΟCΗΤΙCΤΟΠΟCΤΗCΚΑΤ 20
ter OR ANY PLACE OF-THE DOWN-

ΑΠΑΥCΕΩCΜΟΥΟΥΧΙΗΧΕΙΡ 40
50 ceasing OF-ME . NOT THE HAND

A ALL these
ΜΟΥΕΠΟΙΗCΕΝΤΑΥΤΑΠΑΝΤ 60
OF-ME DOES these ALL .

ΑCΚΛΗΡΟΤΡΑΧΗΛΟΙΚΑΙΑΠ 80
51 HARD-NECKS AND UN-

s adds to-THE ΤΑΙC B o. AD *omit* OF-Y.
ΕΡΙΤΜΗΤΟΙΚΑΡΔΙΑΙCΥΜΩ200
ABOUT-CUT to-HEARTS OF-YOUP

are not aware what became of him.'
41 And they make a bullock in
those days and they led up the sac-
rifice to the idol, and were glad-
dened by the works of their hands.
42 Now God turns and gives them up
to be offering divine service to the
host of heaven, according as it is
written in the scroll of the proph-
ets, 'Do you not offer Me slain vic-
tims and sacrifices forty years in the
43 wilderness, O house of Israel? And
you took up the tabernacle of Mo-
loch and the constellation of your
god Raiphan, the models which you
make, to worship them. And I shall
be exiling you beyond Babylon.'
44 The tabernacle of the testimony
was with our fathers in the wilder-
ness, according as He prescribes,
speaking to Moses to make it accord-
ing to the model which he had seen,
45 which also our fathers, receiving it
through him, with Joshua, led into
the tenure of the nations, whom
God thrusts out from the face of our
46 fathers, till the days of David, who
found favor before God. And he
requests that he may find a taber-
nacle for the God of Jacob.
47 Yet Solomon builds Him a
48 house, but the Most High is not
dwelling in what is made with
hands, according as the prophet is
49 saying, ''"Heaven is My throne,
yet the earth is a footstool for My
feet. What kind of a house shall
be built for Me?" the Lord is
saying, "or what is the place of
50 My stopping? Is it not My hand
that does all these things?"'
51 Stiff necked and uncircumcised
in your hearts and ears, *you* are

41 Idolatry is, etymologically, the offering of divine service to that which can be perceived by the senses. In this way, all objects of worship, even if they are supposed to be representations of the true God, are idols. God will have no images of Himself but One—His beloved Son. He is the Image of the invisible God (Col.1^{15}). The idolatry here mentioned is usually referred to Israel in the wilderness. But their conduct at that time was hardly the occasion of the Babylonian exile. In neither Amos (5$^{25-27}$) nor Acts is the time given, but it was, most likely, in the days of the kings, before the captivity. One of the causes of their exile was that they had transgressed very much after all the abominations of the nations (2Chron.36^{14}). In the land they corrupted the form of the wilderness worship, substituting the tabernacle of Moloch for the testimony which Jehovah had directed to be constructed according to the model Moses had seen. It is possible that the Hebrew should be translated "your king", rather than "Moloch". Amos writes concerning Israel (Amos1^{1}), so that the reference may be to their first king, Jeroboam, the son of Nebat, who caused Israel to sin. He, like Aaron, made a "calf" or bull for the people to worship. In fact, he made two, and placed one in Bethel and the other in Dan (1 Ki.12$^{25-30}$). In one case it was a revolt from the prophet of Jehovah, in the other it was secession from the rightful king and the house of David. Besides the false tabernacle, they also had a substitute for the glory, which seems to have been an image of one of the constellations. Thus they worshiped the "host of heaven". Raiphan, or Remphan, is sometimes identified with Saturn, but it is not certain.

44 Stephen is charged with speaking against the temple. Hence he traces God's dwelling place to the temple of Solomon, yet proves from scripture that the true temple is not made with hands. The God of glory had left that temple tenantless (Eze.9^{3},10^{4,18},11^{23}) and had taken up His abode in His Son, as He had tabernacled amongst them, full of grace and truth (Jn.1^{14}). And now the glory was in their midst, irradiating the face of Stephen.

48 The quotation from Isaiah provoked opposition. See Ac.22^{22}.

51 A review of Israel's history reveals a series of apostasies. All of God's spokesmen suffered at their hands. Even while maintaining the outward form they were always at variance with the holy spirit. This charge is of special import at this time, for this is the first great crisis in this book. The holy spirit's testimony to Jerusalem is summarily rejected. The question, Wilt Thou at this time restore the kingdom to Israel? receives an emphatic negative, so far as Jerusalem and Judea are concerned. The testimony now goes to Samaria.

55 Stephen begins his address with "the God of glory" and now he beholds the glory in heaven, and Jesus standing, ready to return and bless them should they repent. After this He is always represented as seated, His work accomplished, waiting until the apostate nation is ready to receive Him as their Messiah.

59 Like his Master, Stephen prays for his murderers with his last breath. But, for the nation, this sin against the holy spirit could not be pardoned. Until Paul's last visit, we hear of no further testimony in Jerusalem.

55 Stephen was the messenger sent after the departed Nobleman with the message "We will not have this man to reign over us" (Lu.19[14]).

1 With Stephen was interred the hope of the kingdom. Yet at the same time God begins to hint at another testimony of a very different character. The kingdom called for righteousness. It visited iniquity with swift judgment. In preparing for the new departure, God introduces Saul of Tarsus, not as a just or holy man, but as a malignant and vicious enemy. This is necessary because He is about to deal with those who are sinners and enemies on the ground of grace. Grace cannot be shown to those who deserve aught. Merit mars it and hinders its outflow. Saul was, in very truth, the foremost of sinners. He exceeded the most rabid of the Sanhedrin in his hatred of Messiah and His people. If any man deserved to be damned, that man was Saul of Tarsus. Yet, eventually, he it is who is raised to the highest pinnacle of glory—far beyond the fondest hopes of Stephen or the twelve apostles. Such is the potency of grace when it is unhindered by human help!

ever clashing with the holy spirit!
52 As your fathers, you too! Which of the prophets do not your fathers persecute? And they kill those who announce beforehand concerning the coming of the Just One, of Whom now you became traitors and
53 murderers—who got the law by the mandate of messengers and do not maintain it!"—

54 Now, hearing this, they were harrowed in their hearts, and gnashed
55 their teeth at him. Now, possessing the fullness of faith and holy spirit, looking intently into heaven, he perceived God's glory and Jesus standing at the right hand of God,
56 and said, "*Lo!* I am beholding the heavens opened up, and the Son of Mankind standing at the right
57 hand of God." Now, crying with a loud voice, they press their ears and rush on him with one accord.
58 And, casting him out of the city, they pelted him with stones.

And the witnesses placed their garments at the feet of a young man called Saul.

59 And they pelted Stephen with stones, while he is invoking and saying, "Lord Jesus, receive my
60 spirit!" And, kneeling down, he cries with a loud voice, "*Lord, Thou shouldst not stand this sin against them!*" And, saying this, he was put to repose.

8 Now Saul was endorsing his assassination.

Now in that day there came to be a great persecution of the ecclesia which is in Jerusalem, and they were all dispersed among the districts of Judea and Samaria, save

ΝΚΑΙΤΟΙϹΩϹΙΝΥΜΕΙϹΑΕΙ 20
AND to-THE EARS YE ever

ΤΩΠΝΕΥΜΑΤΙΤΩΑΓΙΩΑΝΤΙ 40
to-THE spirit THE HOLY ARE-

B+Є s-ΑΙ
ΠΙΠΤΕΤΕΩϹΟΙΠΑΤΕΡΕϹΥΜ 60
INSTEAD-FALLING . AS THE FATHERS OF-

s o.
ΩΝΚΑΙΥΜΕΙϹΤΙΝΑΤΩΝΠΡΟ 80
52 YOUp AND YE . ANY OF-THE BEFORE-

ΦΗΤΩΝΟΥΚΕΔΙΩΞΑΝΟΙΠΑΤ 100
AVERTers NOT CHASE THE FATHERS

s o.
ΕΡΕϹΥΜΩΝΚΑΙΑΠΕΚΤΕΙΝΑ 20
OF-YOUp AND THEY-FROM-KILL

s o.
ΝΤΟΥϹΠΡΟΚΑΤΑΓΓΕΙΛΑΝΤ 40
THE *ones*-BEFORE-DOWN-MESSAG*ing*

ΑϹΠΕΡΙΤΗϹΕΛΕΥϹΕΩϹΤΟΥ 60
ABOUT THE COMING OF-THE

ΔΙΚΑΙΟΥΟΥΝΥΝΥΜΕΙϹΠΡΟ 80
JUST-*one* OF-WHOM NOW YE BEFORE-

s o.
ΔΟΤΑΙΚΑΙΦΟΝΕΙϹΕΓΕΝΕϹ 200
GIVERS AND MURDERERS BECAME .

s-ΑΙ A+Є
ΘΕΟΙΤΙΝΕϹΕΛΑΒΕΤΕΤΟΝΝ 20
53 WHO-ANY GOT THE LAW

ΟΜΟΝΕΙϹΔΙΑΤΑΓΑϹΑΓΓΕΛ 40
INTO prescription OF-MESSENGERS

A-ЄϹЄЄ
ΩΝΚΑΙΟΥΚΕΦΥΛΑΞΑΤΕΑΚΟ 60
54 AND NOT GUARD . HEARING

s1* *omits* these
ΥΟΝΤΕϹΔΕΤΑΥΤΑΔΙΕΠΡΙΟ 80
YET these THEY-*were*-THRU-

ΝΤΟΤΑΙϹΚΑΡΔΙΑΙϹΑΥΤΩΝ 300
SAWN to-THE HEARTS OF-them

ΚΑΙΕΒΡΥΧΟΝΤΟΥϹΟΔΟΝΤΑ 20
AND THEY-GNASHED THE TEETH

ϹΕΠΑΥΤΟΝΥΠΑΡΧΟΝΔΕΠΑΗ 40
55 ON him . belonging YET FULL

AD *omit* OF-BELIEF AND
ΡΗϹΠΙϹΤΕΩϹΚΑΙΠΝΕΥΜΑΤ 60
OF-BELIEF AND OF-spirit

ΟϹΑΓΙΟΥΑΤΕΝΙϹΑϹΕΙϹΤΟ 80
HOLY STRETCH*ing* INTO THE

ΝΟΥΡΑΝΟΝΕΙΔΕΝΔΟΞΑΝΘΕ 400
heaven he-PERCEIVED esteem OF-God

ΟΥΚΑΙΙΗϹΟΥΝΕϹΤΩΤΑΕΚΔ 20
AND JESUS HAVING-STOOD OUT OF-

ΕΞΙΩΝΤΟΥΘΕΟΥΚΑΙΕΙΠΕΝ 40
56 RIGHTS OF-THE God AND said

ΙΔΟΥΘΕΩΡΩΤΟΥϹΟΥΡΑΝΟΥ 60
BE-PERCEIVING I-AM-beholding THE heavens

B1 Y *for* OI
ϹΑΙΗΝΟΙΓΜΕΝΟΥϹΚΑΙΤΟΝ 80
HAVING-*been*-THRU-UP-OPENED AND THE

A*1* HAVING-STOOD OUT OF-RIGHTS
ΥΙΟΝΤΟΥΑΝΘΡΩΠΟΥΕΚΔΕΞ 600
SON OF-THE human OUT OF-RIGHTS

ΙΩΝΕϹΤΩΤΑΤΟΥΘΕΟΥΚΡΑΞ 20
57 HAVING-STOOD OF-THE God . CRY*ing*

ΑΝΤΕϹΔΕΦΩΝΗΜΕΓΑΛΗϹΥΝ 40
YET to-SOUND GREAT THEY-HAD-

ΕϹΧΟΝΤΑΩΤΑΑΥΤΩΝΚΑΙΩΡ 60
PRESSED THE EARS OF-them AND THEY-

ΜΗϹΑΝΟΜΟΘΥΜΑΔΟΝΕΠΑΥΤ 80
RUSH LIKE-FEEL ON him .

Bs *omit* him
ΟΝΚΑΙΕΚΒΑΛΟΝΤΕϹΑΥΤΟΝ 500
58 AND OUT-CASTING him

ΕΞΩΤΗϹΠΟΛΕΩϹΕΛΙΘΟΒΟΛ 20
OUT OF-THE city THEY-STONE-CAST

ΟΥΝΚΑΙΟΙΜΑΡΤΥΡΕϹΑΠΕΘ 40
AND THE witnesses FROM-

A+Є Є+n
ΕΝΤΟΤΑΙΜΑΤΙΑΑΥΤΩΝΠΑΡ 60
PLACED THE GARMENTS OF-them BESIDE

ΑΤΟΥϹΠΟΔΑϹΝΕΑΝΙΟΥΚΑΛ 80
THE FEET OF-YOUNG *masc.* *being*-

ΟΥΜΕΝΟΥϹΑΥΛΟΥΚΑΙΕΛΙΘ 700
59 CALLED SAUL (*Heb.* ASK). AND THEY-

ΟΒΟΛΟΥΝΤΟΝϹΤΕΦΑΝΟΝΕΠ 20
STONE-CAST THE Stephen ON-

ΙΚΑΛΟΥΜΕΝΟΝΚΑΙΛΕΓΟΝΤ 40
CALLING AND saying

ΑΚΥΡΙΕΙΗϹΟΥΔΕΞΑΙΤΟΠΝ 60
Master! JESUS MAY-YOU-RECEIVE THE spir-

ΕΥΜΑΜΟΥΘΕΙϹΔΕΤΑΓΟΝΑΤ 80
60 it OF-ME . BEING-PLACED YET THE KNEES

s1* *omits* to-SOUND GREAT
ΑΕΚΡΑΞΕΝΦΩΝΗΜΕΓΑΛΗΚΥ 900
he-CRIES to-SOUND GREAT Mas-

ΡΙΕΜΗϹΤΗϹΗϹΑΥΤΟΙϹΤΑΥ 20
ter NO YOU-SHOULD-STAND to-them this

s THE missing this
ΤΗΝΤΗΝΑΜΑΡΤΙΑΝΚΑΙΤΟΥ 40
THE missing AND this

ΤΟΕΙΠΩΝΕΚΟΙΜΗΘΗϹΑΥΛΟ 60
8 saying he-WAS-reposed . SAUL

ϹΔΕΗΝϹΥΝΕΥΔΟΚΩΝΤΗΝΑΝΑ 80
YET WAS TOGETHER-WELL-SEEMING to-THE UP-LIFT-

s o.
ΙΡΕϹΕΙΑΥΤΟΥΕΓΕΝΕΤΟΔΕ 900
ing OF-him . BECAME YET

s o.
ΕΝΕΚΕΙΝΗΤΗΗΜΕΡΑΔΙΩΓΜ 20
IN that THE DAY CHASING

A N
ΟϹΜΕΓΑϹΕΠΙΤΗΝΕΚΚΛΗϹΙ 40
GREAT ON THE OUT-CALLED

ΑΝΤΗΝΕΝΙΕΡΟϹΟΛΥΜΟΙϹ 50
THE IN JERUSALEM

ADs1* *omit* AND B *adds* ΑΔ YET *and* A ΤΕ BESIDES
ΚΑΙΠΑΝΤΕϹΔΙΕϹΠΑΡΗϹΑ 70
AND ALL WERE-THRU-SOWN

ΝΚΑΤΑΤΑϹΧΩΡΑϹΤΗϹΙΟΥΔ 24000
according-to THE SPACES OF-THE JUDEA

ΔΙΑCΚΑΙCΑΜΑΡΕΙΑCΠΛΗΝ 20
AND SAMARIA s o. MERELY

ΤΩΝΑΠΟCΤΟΛΩΝCΥΝΕΚΟΜΙ 40
2 OF-THE commissioners . TOGETHER-FETCH

CΑΝΔΕΤΟΝCΤΕΦΑΝΟΝΑΝΔΡ 60
YET THE Stephen MEN

ΕCΕΥΛΑΒΕΙCΚΑΙΕΠΟΙΗCΑ 80
pious AND THEY-make

ΚΟΠΕΤΟΝΜΕΓΑΝΕΠΑΥΤΩC 100
3 STRIKING GREAT ON him . SAUL

ΑΥΛΟCΔΕΕΑΥΜΑΙΝΕΤΟΤΗΝ 20
YET LOOSE-MAD-ED THE

ΕΚΚΛΗCΙΑΝΚΑΤΑΤΟΥCΟΙΚ 40
A1 o. OUT-CALLED according-to THE HOMES

ΟΥCΕΙCΠΟΡΕΥΟΜΕΝΟCCΥΡ 60
INTO-GOING DRAGGING

ΩΝΤΕΑΝΔΡΑCΚΑΙΓΥΝΑΙΚΑ 80
s1* adds TOYC THE BESIDES MEN AND WOMEN

CΠΑΡΕΔΙΔΟΥΕΙCΦΥΛΑΚΗΝ 200
he-BESIDE-GAVE INTO GUARD-house .

ΟΙΜΕΝΟΥΝΔΙΑCΠΑΡΕΝΤΕC 20
4 THE INDEED THEN *ones*-BEING-THRU-SOWN
THRU- *omitted by s1**

ΔΙΗΛΘΟΝΕΥΑΓΓΕΛΙΖΟΜΕΝ 40
THRU-CAME WELL-MESSAGIZING

ΟΙΤΟΝΛΟΓΟΝΦΙΛΙΠΠΟCΔΕ 60
5 THE saying . Philip YET

ΚΑΤΕΛΘΩΝΕΙCΤΗΝΠΟΛΙΝΤ 80
DOWN-COMING INTO THE city OF-
s1* KAIC

ΗCCΑΜΑΡΕΙΑCΕΚΗΡΥCCΕΝ 300
THE SAMARIA s o. PROCLAIMED

ΑΥΤΟΙCΤΟΝΧΡΙCΤΟΝΠΡΟC 20
6 to-them THE ANOINTED . heeded

ΕΙΧΟΝΔΕΟΙΟΧΛΟΙΤΟΙCΑΕ 40
YET THE THRONGS to-THE *being*-

ΓΟΜΕΝΟΙCΥΠΟΤΟΥΦΙΛΙΠΠ 60
said by THE Philip

ΟΥΟΜΟΘΥΜΑΔΟΝΕΝΤΩΑΚΟΥ 80
LIKE-FEEL IN THE TO-BE-HEAR-

ΕΙΝΑΥΤΟΥCΚΑΙΒΛΕΠΕΙΝΤ 400
ING them AND TO-BE-looking THE
s o.

ΑCΗΜΕΙΑΑΕΠΟΙΕΙΠΟΛΛΟΙ 20
7 SIGNS A1 o. WHICH he-DID . MANY

ΓΑΡΤΩΝΕΧΟΝΤΩΝΠΝΕΥΜΑΤ 40
for OF-THE *ones*-HAVING spirits

ΑΑΚΑΘΑΡΤΑΒΟΩΝΤΑΦΩΝΗΜ 60
UNclean IMPLORING to-SOUND GREAT

ΕΓΑΛΗΕΣΗΡΧΟΝΤΟΠΟΛΛΟΙ 80
OUT-CAME MANY

ΔΕΠΑΡΑΛΕΛΥΜΕΝΟΙΚΑΙΧΩ 500
YET HAVING-*been*-paralyzed AND LAME

ΑΟΙΕΘΕΡΑΠΕΥΘΗCΑΝΕΓΕΝ 20
8 WERE-cured . BECAME

ΕΤΟΔΕΠΟΛΛΗΧΑΡΑΕΝΤΗΠΟ 40
YET much JOY IN THE city

ΑΕΙΕΚΕΙΝΗΑΝΗΡΔΕΤΙCΩΝ 60
s o.
9 that . MAN YET ANY to-

ΟΜΑΤΙCΙΜΩΝΠΡΟΥΠΗΡΧΕΝ 80
NAME SIMON BEFORE-belonged

ΕΝΤΗΠΟΛΕΙΜΑΓΕΥΩΝΚΑΙΕ 600
s o.
IN THE city MAGIC-ING AND OUT-

ΕΙCΤΑΝΩΝΤΟΕΘΝΟCΤΗCCΑ 20
STANDING THE NATION OF-THE SA-

ΜΑΡΕΙΑCΛΕΓΩΝΕΙΝΑΙΤΙΝ 40
s o.
MARIA saying TO-BE ANY

ΑΕΑΥΤΟΝΜΕΓΑΝΩΠΡΟCΕΙΧ 60
10 self GREAT to-WHOM heeded

ΟΝΠΑΝΤΕCΑΠΟΜΙΚΡΟΥΕΩC 80
A B+E
ALL FROM LITTLE TILL

ΜΕΓΑΛΟΥΛΕΓΟΝΤΕCΟΥΤΟC 700
GREAT saying this

ΕCΤΙΝΗΔΥΝΑΜΙCΤΟΥΘΕΟΥ 20
18 THE ABILITY OF-THE god

ΗΚΑΛΟΥΜΕΝΗΜΕΓΑΛΗΠΡΟC 40
11 THE *one*-being-CALLED GREAT . THEY-

ΕΙΧΟΝΔΕΑΥΤΩΔΙΑΤΟΙΚΑΝ 60
HEEDED YET to-him THRU THE to-enough
A1 o.

ΩΧΡΟΝΩΤΑΙCΜΑΓΕΙΑΙCΕΞ 80
TIME THE MAGIC TO-
A1 A+I

ΕCΤΑΚΕΝΑΙΑΥΤΟΥCΟΤΕΔΕ 800
12 HAVE-OUT-STOOD them . when YET
s1* OF- -OY -OY

ΕΠΙCΤΕΥCΑΝΤΩΦΙΛΙΠΠΩΦΕ 20
THEY-BELIEVE to-THE Philip WELL-
s1* -OY

ΥΑΓΓΕΛΙΖΟΜΕΝΩΠΕΡΙΤΗC 40
MESSAGIZING ABOUT THE

ΒΑCΙΛΕΙΑCΤΟΥΘΕΟΥΚΑΙΤ 60
s o. s1* KYPIOY Master
KINGdom OF-THE God AND THE

ΟΥΟΝΟΜΑΤΟCΙΗCΟΥΧΡΙCΤ 80
NAME OF-JESUS ANOINTED

ΟΥΕΒΑΠΤΙΖΟΝΤΟΑΝΔΡΕCΤ 900
A *omits* BESIDES
THEY-WERE-DIPIZED MEN BE-

ΕΚΑΙΓΥΝΑΙΚΕCΟΔΕCΙΜΩΝ 20
13 SIDES AND WOMEN . THE YET SIMON

ΚΑΙΑΥΤΟCΕΠΙCΤΕΥCΕΝΚΑ 40
AND he BELIEVES AND

ΙΒΑΠΤΙCΘΕΙCΗΝΠΡΟCΚΑΡ 60
BEING-DIPIZED WAS persevering
s o

ΤΕΡΩΝΤΩΦΙΛΙΠΠΩΘΕΦΡΩΝ 80
to-THE Philip beholding
n A=THE s o. s o.

ΤΕCΗΜΕΙΑΚΑΙΔΥΝΑΜΕΙCΜ 25000
BESIDES SIGNS AND ABILITIES GREAT

2 the apostles. Yet pious men are
Stephen's pall-bearers and make a
great grieving over him.
3 Now Saul harried the ecclesia:
going into the homes, dragging out
both men and women, he gave them
over to jail.
4 Those indeed, then, who are dis-
persed, passed through, evangeliz-
5 ing the word. Now Philip, coming
down into the city of Samaria, pro-
6 claimed Christ to them. Now the
throngs with one accord heeded
what was being said by Philip, on
hearing them and observing the
7 signs which he did. For many of
those having unclean spirits, im-
ploring with a loud voice, they
came out. Now many who were
paralytics and lame were cured.
8 Now much joy came to be in that
city.
9 Now a certain man named Si-
mon belonged in the city before,
using magic and amazing the
nation of the Samaritans, saying
10 himself to be some great one, whom
they all heeded, from the small to
the great, saying "This is the power
of the god, which is called Great."
11 Now they heeded him because of
the considerable time the magic has
amazed them.
12 Now when they believe Philip
preaching the evangel concerning
the kingdom of God and the name
of Jesus Christ, they were baptized,
13 both men and women. Now Simon
himself also believes, and, being
baptized, was waiting on Philip. Be-
sides, beholding the great signs and
powers occurring, he is amazed.

4 We now enter the second cycle of the kingdom testimony. Jerusalem and Judea have not heeded its proclamation. It is now offered to Samaria, then it will go to the limits of the land, and even to the proselytes like the eunuch and Cornelius. Thus it was that the Lord had commanded (1[8]).

After the ten tribes, whose capital was Samaria, were exiled, the king of Assyria sent colonists to repopulate the country (2 Ki.17[24-27]). They intermarried with the remaining Israelites and thus sprang the mixed race of the Samaritans. Because the Jews would not recognize them or allow them to help in rebuilding the temple, they stirred up the Persian king against the Jews, and hindered the work of restoration. They also built their own temple on mount Gerizim and worshiped according to the law. They recognized only the five books of Moses. Thus sprang up a jealous antagonism between them and the Jews, so that the latter refused to have any dealings with them. As they, however, worshiped Jehovah and taught the law and had a strain of Jewish blood, it was fitting that they should hear the proclamation of Christ, after Judea had been evangelized. Physically they were nearer the Jews than any other nation. Thus the widening testimony to the kingdom spread, until the evangel reaches the limits of the land. Then it is carried beyond by means of Saul, who at this time, was its chief opponent.

9 The Roman Empire was overrun with fortune tellers and jugglers and magicians, many of whom were Jews. The Samaritans were a simple, credulous people, and in their amazement, they gave Simon the place which belongs to Christ. But when the evangel came, Simon himself was amazed, for he could see that it was accompanied with a power such as he had never known. His case is an example of "faith" founded on miracles, which is very different from the faith which is based on God's word, apart from the evidence of the senses. Many believed in the Lord when they beheld the signs which He did, yet Jesus did not entrust Himself to them, because He knew what 'was in humanity (Jn.2 [23-25]).

14 Now the apostles in Jerusalem, hearing that Samaria has received the word of God, dispatch to them
15 Peter and John, who, descending, pray concerning them so that they may be obtaining holy spirit,
16 for it was not as yet fallen on any of them, only, having been baptized, they belonged to the name of
17 the Lord Jesus. Then they place their hands on them and they obtained holy spirit.
18 Now Simon, perceiving that through the imposition of the hands of the apostles the spirit is being
19 given, offers them money, saying, "Give me, also, this authority, that on whomever I may be imposing hands, he may be obtaining holy spirit."
20 Yet Peter said to him, "May your silver be for destruction together with you, seeing that you assume that the gratuity of God is being acquired by means of money!
21 There is neither part nor lot for you in this matter, for your heart
22 is not straight in front of God. Repent, then, from this evil of yours, and beseech the Lord, if, consequently, the notion of your heart
23 will be forgiven you. For I see you are in the bile of bitterness and the fetter of injustice."
24 Now answering, Simon said, "*You* beseech the Lord for my sake so that none of the things you have declared may be coming on me."
25 They indeed, then, who certify and speak the word of the Lord, returned to Jerusalem. They evangelized many of the villages of the Samaritans, besides.

14 As our Lord told the woman at the well, salvation is of the Jews. And moreover, the twelve apostles were appointed to have jurisdiction over the whole land, including Samaria. Hence, holy spirit is not imparted to them except through the mediacy of the apostles. This is in marked contrast with the case of Cornelius and his friends, who received holy spirit without baptism or the laying on of hands. It is evident from this that physical affinity and miracles hinder rather than help the outflow of the spirit.

The exceptional dealing with the Samaritan believers, who were a circumcised people, is seen in the fact that, though repentant and baptized, they had not received the holy spirit upon these conditions as promised by Peter to the believers in Jerusalem (Ac.2^{38}). The ancient schism must now end, and Samaria must acknowledge Jerusalem as God's earthly seat of government. The supreme gift can be bestowed only as they recognize their dependence on Peter and John as come down from Jerusalem.

18 To this day men fondly imagine that spiritual gifts may be bought with money. One of the most delusive and disastrous notions in the church today is that a billion dollar budget will buy billions worth of spiritual benefit. God's gratuities are not sold to the best bidder; we cannot gain His grace with gold. Any effort to bribe Him can only bring down His displeasure. Would that there were more like Peter, who spurned the silver which sought to buy the benefits of the evangel! The church has sunk so low that it is eager to trade its blessings for sordid gain. Peter would lose prestige today if he would not take advantage of such an opportunity to add a goodly sum to the fund for the furtherance of the kingdom!

19 Among the nations, in Paul's later ministries, the spirit is received on believing, without the intervention of apostles, or baptism, or laying on of hands (Eph.1^{13}). And with the removal of such mediate causes, the effect of holy spirit's presence also changes. It is no longer manifest in signs which confirmed the coming of the kingdom, such as the gift of tongues and healing, but in the love, joy and peace which becomes God's dwelling place.

ΕΓΑΛΑΓΕΙΝΟΜΕΝΑΣΕΣΙΣ 20
becoming is-out-stood .

s1* iN
ΤΑΤΟΑΚΟΥΣΑΝΤΕΣΔΕΟΙΕΝ 40
14 heaRing yet the in

ΙΕΡΟΣΟΛΥΜΟΙΣΑΠΟΣΤΟΛΟ 60
jerusalem commissioners

s.o.
ΙΟΤΙΔΕΔΕΚΤΑΙΗΣΑΜΑΡΕΙ 80
that has-received the samaria

s1* XPICTOY anointed
ΑΤΟΝΛΟΓΟΝΤΟΥΘΕΟΥΑΠΕΣ 100
the saying of-the God they-com-

s.o.
ΤΕΙΛΑΝΠΡΟΣΑΥΤΟΥΣΠΕΤΡ 20
mission toward them Peter

B o. A+E
ΟΝΚΑΙΙΩΑΝΝΗΝΟΙΤΙΝΕΣΚ 40
15 and john who-any down-

B E
ΑΤΑΒΑΝΤΕΣΠΡΟΣΗΥΞΑΝΤΟ 60
stepping they-pray

ΠΕΡΙΑΥΤΩΝΟΠΩΣΑΛΒΩΣΙΝ 80
about them which-how they-may-be-getting

ΠΝΕΥΜΑΓΙΟΝΟΥΔΕΠΩΓΑΡ 200
16 spirit holy not-yet-as-yet for

ΗΝΕΠΟΥΔΕΝΙΑΥΤΩΝΕΠΙΠΕ 20
it-was on not-yet-one of-them having-on-

s1* o.
ΠΤΩΚΟΣΜΟΝΟΝΔΕΒΕΒΑΠΤΙ 40
fallen only yet having-*been*-dip-

ΣΜΕΝΟΙΥΠΗΡΧΟΝΕΙΣΤΟΟΝ 60
ized they-belonged into the name

ΟΜΑΤΟΥΚΥΡΙΟΥΙΗΣΟΥΤΟΤ 80
17 of-the Master jesus . then

B *apparently* O s.o.
ΕΕΠΕΤΙΘΕΣΑΝΤΑΣΧΕΙΡΑΣ 300
they-on-place the hands

ΕΠΑΥΤΟΥΣΚΑΙΕΛΑΜΒΑΝΟΝ 20
on them and they-got-up

ΠΝΕΥΜΑΑΓΙΟΝΙΔΩΝΔΕΟΣΙ 40
18 spirit holy . perceiving yet the si-

ΜΩΝΟΤΙΔΙΑΤΗΣΕΠΙΘΕΣΕΩ 60
mon that thru the on-placing

s.o.
ΣΤΩΝΧΕΙΡΩΝΤΩΝΑΠΟΣΤΟΛ 80
of-the hands of-the commissioners

A *adds* ΤΟΑΓ
ΩΝΔΙΔΟΤΑΙΤΟΠΝΕΥΜΑΠΡΟ 400
is-*being*-given the spirit he-

ION the holy *but crosses it out*
ΣΗΝΕΓΚΕΝΑΥΤΟΙΣΧΡΗΜΑΤ 20
toward-carries to-them moneys

ΛΑΕΓΩΝΔΟΤΕΚΑΜΟΙΤΗΝΕΞ 40
19 saying be-ye-giving and-to-me the au-

ΟΥΣΙΑΝΤΑΥΤΗΝΙΝΑΩΕΑΝΕ 60
thority this that to-whom if-ever i-

s.o.
ΠΙΘΩΤΑΣΧΕΙΡΑΣΛΑΜΒΑΝΗ 80
may-be-on-placing the hands he-may-be-getting-up

ΠΝΕΥΜΑΑΓΙΟΝΠΕΤΡΟΣΔΕΕ 500
20 spirit holy . peter yet said

s1* them - YC
ΠΕΝΠΡΟΣΑΥΤΟΝΤΟΑΡΓΥΡ 20
toward him the silver

ΙΟΝΣΟΥΣΥΝΣΟΙΕΙΗΕΙΣΑΠ 40
of-you together to-you may-be into de-

s.o.
ΩΛΕΙΑΝΟΤΙΤΗΝΔΩΡΕΑΝΤΟ 60
struction that the gratuity of-the

ΥΘΕΟΥΕΝΟΜΙΣΑΣΔΙΑΧΡΗΜ 80
God you-infer thru moneys

ΑΤΩΝΚΤΑΣΘΑΙΟΥΚΕΣΤΙΝΣ 600
21 to-be-acquiring . not is to-

ΟΙΜΕΡΙΣΟΥΔΕΚΑΗΡΟΣΕΝΤ 20
you part not-yet lot in the

ΩΛΟΓΩΤΟΥΤΩΗΓΑΡΚΑΡΔΙΑ 40
saying this the for heart

s.o.
ΣΟΥΟΥΚΕΣΤΙΝΕΥΘΕΙΑΕΝΑ 60
of-you not is well-placed in-instead

ΝΤΙΤΟΥΘΕΟΥΜΕΤΑΝΟΗΣΟΝ 80
22 of-the God . after-mind-you

ΟΥΝΑΠΟΤΗΣΚΑΚΙΑΣΣΟΥΤΑ 700
then from the evil of-you this

ΥΤΗΣΚΑΙΔΕΗΘΗΤΙΤΟΥΚΥΡ 20
and beseech-you of-the Master

ΙΟΥΕΙΑΡΑΑΦΕΘΗΣΕΤΑΙΣΟ 40
if consequently will-be-from-let to-you

ΙΗΕΠΙΝΟΙΑΤΗΣΚΑΡΔΙΑΣΣ 60
the on-mind of-the heart of-

ΟΥΕΙΣΓΑΡΧΟΛΗΝΠΙΚΡΙΑΣ 80
23 you into for bile of-bitterness

ΚΑΙΣΥΝΔΕΣΜΟΝΑΔΙΚΙΑΣΟ 800
and together-binder of-unjustness i-am-

ΡΩΣΕΩΝΤΑΑΠΟΚΡΙΘΕΙΣΔΕ 20
24 seeing you being . answering yet

s.-AI
ΟΣΙΜΩΝΕΙΠΕΝΔΕΗΘΗΤΕΥΜ 40
the simon said beseech- ye

s.o.
ΕΙΣΥΠΕΡΕΜΟΥΠΡΟΣΤΟΝΚΥ 60
over me toward the mas-

ΡΙΟΝΟΠΩΣΜΗΔΕΝΕΠΕΛΘΗΣ 80
ter which-how no-yet-one may-be-on-coming on

ΠΕΜΕΩΝΕΙΡΗΚΑΤΕΟΙΜΕΝΟ 900
25 me of-which ye-have-declared.the indeed then

s O
ΥΝΔΙΑΜΑΡΤΥΡΑΜΕΝΟΙΚΑΙ 20
ones-thru-witness*ing* and

ΛΑΛΗΣΑΝΤΕΣΤΟΝΛΟΓΟΝΤΟ 40
talk*ing* the saying of-the

Λ OY=God
ΥΚΥΡΙΟΥΥΠΕΣΤΡΕΦΟΝΕΙΣ 60
Master returned into

ΙΕΡΟΣΟΛΥΜΑΠΟΛΛΑΣΤΕΚΩ 80
jerusalem . many besides vil-

s.o.
ΜΑΣΤΩΝΣΑΜΑΡΕΙΤΩΝΕΥΗΓ 26000
lages of-the samaritans they-well-

A+ϵ
ΓϵΛΙΖΟΝΤΟΛΓΓϵΛΟϹΔϵΚΥ 20
26 MESSAGIZED . MESSENGER YET OF-

ΡΙΟΥϵΛΑΛΗϹϵΝΠΡΟϹΦΙΛΙ 40
Master TALKS TOWARD Philip

ΠΠΟΝΛϵΓΩΝΑΝΑϹΤΗΘΙΚΑΙ 60
SAYING UP-STAND-YOU AND

ΠΟΡϵΥΟΥΚΑΤΑΜϵϹΗΜΒΡΙΑ 80
BE-GOING according-to MID-DAY

D1 *r.-peats* THE WAY *s1* adds* ΚΑΛΟΥΜϵΝ
ΝϵΠΙΤΗΝΟΔΟΝΤΗΝΚΑΤΑΒΑ 100
ON THE WAY THE *one*-DOWN-STEP-

HN *being*-CALLED
ΙΝΟΥϹΑΝΑΠΟΙϵΡΟΥϹΑΛΗΜ 20
PING FROM JERUSALEM

ϵΙϹΓΑΖΑΝΑΥΤΗϵϹΤΙΝϵΡΗ 40
INTO GAZA . this IS DESOLATE

ΜΟϹΚΑΙΑΝΑϹΤΑϹϵΠΟΡϵΥΘ 60
27 AND UP-STAND*ing* he-WAS-GONE .

ΗΚΑΙΙΔΟΥΑΝΗΡΑΙΘΙΟΨϵΥ 80
AND BE-PERCEIVING MAN ETHIOPIAN EU-

ΝΟΥΧΟϹΔΥΝΑϹΤΗϹΚΑΝΔΑΚ 200
NUCH ABLer OF-CANDACE

A+ϵ
ΗϹΒΑϹΙΛΙϹϹΗϹΑΙΘΙΟΠΩΝ 20
KING-SS OF-ETHIOPIANS

ΟϹΗΝϵΠΙΠΑϹΗϹΤΗϹΓΑΖΗϹ 40
WHO WAS ON EVERY OF-THE EXCHEQUER

As1* *omit* WHO
ΑΥΤΗϹΟϹϵΛΗΛΥΘϵΙΠΡΟϹΚ 60
OF-her WHO HAD-COME Worshiping

ΥΝΗϹΩΝϵΙϹΙϵΡΟΥϹΑΛΗΜΗ 80
28 INTO JERUSALEM . he-

B Δ=YET
ΝΤϵΥΠΟϹΤΡϵΦΩΝΚΑΙΚΑΘΗ 300
WAS BESIDES rETURNING AND sitting

ΜϵΝΟϹϵΠΙΤΟΥΑΡΜΑΤΟϹΑΥ 20
ON THE chariot OF-

A *s1* omit* AND B+ϵ A *adds* BESIDES ΤϵΚΑΙΑΝϵΓΙΝΩϹΚϵΝΤΟΝ 40
him AND read THE

ΠΡΟΦΗΤΗΝΗϹΑΙΑΝϵΙΠϵΝΔ 60
29 BEFORE-AVERrer ISAIAH . said YET

ϵΤΟΠΝϵΥΜΑΤΩΦΙΛΙΠΠΩΠΡ 80
THE spirit to-THE Philip BE-TO-

ΟϹϵΛΘϵΚΑΙΚΟΛΛΗΘΗΤΙΤΩ 100
WARD-COMING AND BE-BEING-JOINED to-THE

ΑΡΜΑΤΙΤΟΥΤΩΠΡΟϹΔΡΑΜΩ 20
30 chariot this . TOWARD-RUNNING

ΝΔϵΟΦΙΛΙΠΠΟϹΗΚΟΥϹϵΝΑ 40
YET THE Philip HEARS OF-

s o.
ΥΤΟΥΑΝΑΓΙΝΩϹΚΟΝΤΟϹΗ 60
him reading I-

ϹΑΙΑΝΤΟΝΠΡΟΦΗΤΗΝΚΑΙϵ 80
SAIAH THE BEFORE-AVERrer AND said

B+ϵ
ΙΠϵΝΑΡΑΓϵΙΝΩϹΚϵΙϹΑΑ 500
CONSEQUENTLY SURELY YOU-ARE-KNOWING

B+ϵ
ΝΑΓΙΝΩϹΚϵΙϹΟΔϵϵΙΠϵΝΠ 20
31 WHICH YOU-ARE-reading . THE YET said how

A *omits* EVER
ΩϹΓΑΡΑΝΑΥΝΑΙΜΗΝϵΑΝΜΗ 40
for EVER MAY-I-BE-ABLE IF-EVER NO

B1 Δ AU2 -ΙΗ
ΤΙϹΟΔΗΓΗϹϵΙΜϵΠΑΡϵΚΑΛ 60
ANY WILL-BE-WAY-LEADING ME . he-BESIDE-CALLS

ϵϹΕΝΤΕΤΟΝΦΙΛΙΠΠΟΝΑΝΑ 80
BESIDES THE Philip UP-

A+ϵ *s* -ϵ
ΒΑΝΤΑΚΑΘΙϹΑΙϹΥΝΑΥΤΩΗ 600
32 STEPP*ing* TO-BE-seated TOGETHER to-him . THE

ΔϵΠϵΡΙΟΧΗΤΗϹΓΡΑΦΗϹΗΝ 20
YET ABOUT-HAVING OF-THE WRITing WHICH

B+ϵ
ΑΝϵΓΙΝΩϹΚϵΝΗΝΑΥΤΗΩϹΠ 40
he-read WAS this AS sheep

ΡΟΒΑΤΟΝϵΠΙϹΦΑΓΗΝΗΧΘΗ 60
ON SLAYing He-WAS-LED

ΚΑΙΩϹΑΜΝΟϹϵΝΑΝΤΙΟΝΤΟ 80
AND AS LAMB IN-INSTEAD OF-THE

s o. As Δ
ΥΚϵΙΡΟΝΤΟϹΑΥΤΟΝΑΦΩΝΟ 700
one-SHEARING him UN-SO-UND

Y *s o.*
ϹΟΥΤΩϹΟΥΚΑΝΟΙΓϵΙΤΟϹΤ 20
thus NOT He-IS-UP-OPENING THE MOUTH

As *s o.*
ΟΜΑΑΥΤΟΥϵΝΤΗΤΑΠϵΙΝΩϹ 40
33 OF-Him . IN THE LOWDESS

A+ϵ
ΕΙΗΚΡΙϹΙϹΑΥΤΟΥΗΡΘΗΤΗ 60
THE JUDGing OF-Him WAS-LIFTED . THE

ΝΤϵΝϵΑΝΑΥΤΟΥΤΙϹΔΙΗΓΗ 90
generation OF-Him ANY WILL-BE-re-

ϹϵΤΑΙΟΤΙΑΙΡϵΤΑΙΑΠΟΤΗ 900
lating that IS-*be*ING-LIFTED FROM THE

ϹΓΗϹΗΣΩΗΑΥΤΟΥΑΠΟΚΡΙΘ 20
34 LAND THE LIFE OF-Him . answering

ϵΙϹΔϵΟϵΥΝΟΥΧΟϹΤΩΦΙΛΙ 40
YET THE EUNUCH to-THE Philip

A ΔΔΙΟΜϵ
ΠΠΩϵΙΠϵΝΑΔϵΟΜΑΙϹΟΥΠϵΡ 60
said I-AM-beseeching OF-YOU ABOUT

ΙΤΙΝΟϹΟΠΡΟΦΗΤΗϹΛϵΓϵΙ 80
ANY THE BEFORE-AVERrer IS-saying

this *by* B2 *in margin*
ΤΟΥΤΟΠϵΡΙϵΑΥΤΟΥΗΠϵΡΙ 900
this ABOUT self OR ABOUT

ϵΤϵΡΟΥΤΙΝΟϹΑΝΟΙΣΑϹΔϵ 20
35 DIFFERENT ANY . UP-OPEN*ing* YET

ΟΦΙΛΙΠΠΟϹΤΟϹΤΟΜΑΑΥΤΟ 40
THE Philip THE MOUTH OF-him

ΥΚΑΙΑΡΞΑΜΕΝΟϹΑΠΟΤΗϹΓ 60
AND begin*ning* FROM THE WRIT-

s1 adds* ΚΑΙ AND
ΡΑΦΗϹΤΑΥΤΗϹϵΥΗΓΓϵΛΙϹ 80
ing this he-WELL-MESSAGIZES

ΑΤΟΛΥΤΩΤΟΝΙΗϹΟΥΝΩϹΔϵ 2700
36 to-him THE JESUS . AS YET

26 Now a messenger of the Lord speaks to Philip, saying, "Rise and be going at midday on the road which is descending from Jerusalem to Gaza. This is a wilderness."
27 And rising, he was gone. And *lo!* a man, an Ethiopian eunuch, a potentate of Candace, queen of the Ethiopians, who was over her entire exchequer, who had come, worship-
28 ing, to Jerusalem. And he was returning and sitting in his chariot, and read the prophet Isaiah.
29 Now the spirit said to Philip, "Approach and join this chariot."
30 Now Philip, running toward him, hears him reading Isaiah, the prophet, and said, "You surely
31 know what you are reading!" Yet he said, "How could I, should no one be guiding me?" And he entreats Philip, stepping up, to be
32 seated with him. Now the context of the scripture which he read was this:

"As a sheep to slaughter was He led,
And as a lamb in front of its shearer is not bleating,
Thus He is not opening His mouth.
33 In His humiliation His judgment was taken away.
Who will be relating His generation,
Seeing that His life is being taken away from the earth?"

34 Now, answering, the eunuch said to Philip, "I am beseeching of you, concerning whom is the prophet saying this, concerning himself or concerning some different person?"
35 Now Philip, opening his mouth, and beginning from this scripture, evangelizes to him Jesus.

26 It is notable that the messenger, or angel, who spoke to Philip is also called "the spirit" (29) and "the spirit of the Lord" (39). This suggests that these expressions may refer to created beings in some places where we are accustomed to understanding it of the holy spirit of God. In order to leave the subject open and not inject our own opinions or prejudices it has been thought best to spell spirit always without a capital S. This will leave the matter open to the student's own interpretation.

26 Gaza, once one of the five chief cities of the Philistines, was located near the southern limits of the land, not far from the Mediterranean.

27 Ethiopia includes the country south of Egypt, of which the island of Meroe, in the upper Nile, was the chief center. The title, Candace, was usually given to the queens, who ruled in Ethiopia in ancient times. The eunuch must have been a proselyte of Judaism, to come all the way from Ethiopia to worship at Jerusalem. It seems strange that he should not have been reached with the evangel of Christ in the holy city, where the apostles still remained. It indicates the fact that Jerusalem and Judea are apostate, for this stranger is going away without knowing the One Who fulfilled the fifty-third of Isaiah. But where God has prepared such a reader and hearer of His word as this Ethiopian, He always sends His preacher.

The kingdom, when it is set up by Christ in the day of the Lord, will reach all the descendants of Noah's sons. In the early part of Acts they are evangelized representatively. The eunuch probably traced his lineage from Ham. Cornelius was a descendant of Japheth. The Jews, of course, sprang from Shem.

32 Hezekiah, king of Judah, was the most beautiful type of Christ as the Vicarious Sufferer. The prophet Isaiah probably refers to his experience in the fifty-third chapter, in which are some statements which cannot be applied literally to the great Antitype. But the spirit charges the prophet's words with higher truth and deeper doctrine, so that Hezekiah's typical sufferings foretell the sufferings of His Lord.

1 Saul was at the stoning of Stephen (7[58]). He endorsed his assassination, and seems to have been the leader in the persecution which followed, until Jerusalem was emptied of all disciples except the apostles.

3 The call of Saul is the most marvelous of all the manifestations of God's grace. It is a pattern for us who believe in this day of grace. He was the foremost of sinners, yet God made him the foremost of His saints. The grace of the Lord overwhelmed him, with faith and love in Christ Jesus (1Tim.1[12-16]). The twelve apostles were called by the Lord on earth, before His ascension. Saul was called by the ascended glorified Lord from heaven. They were called in the land. He was called outside the land. Their ministry was confined to the land and the Hebrews of the dispersion. Paul's service was outside the land among the Hellenists and aliens. They were concerned with the earthly life of our Lord before His ascension. Paul begins with the Lord in glory.

4 This is only a brief outline of what was said. The following combines the three accounts and probably includes all that passed between Saul and the Lord:

THE LORD: Saul, Saul why are you persecuting Me? It is hard for you to kick against the goads.

SAUL: Who art Thou, Lord?

THE LORD: I am Jesus, the Nazarene, Whom you are persecuting.

SAUL: What shall I do, Lord?

THE LORD: But rise and stand on your feet, for I was seen by you for this, to select you for a deputy and a witness of what you have perceived, as well as what will be seen by you, extricating you from the people and from the nations, to whom I am commissioning you, to open their eyes, to turn them from darkness to light, and the authority of Satan to God, for them to get the pardon of sins and an allotment among those who have been hallowed by faith that is in Me. Stand up and go into the city of Damascus, and there you will be spoken to concerning all which has been set for you to be doing.

7 The apparent discrepancies between this verse and 22[9] are easily explained when we see that the vision was intended exclusively for Saul and

36 Now as they went along the road they came to some water, and the eunuch is affirming, "*Lo!* Water! What is preventing me from being
38 baptized?" And he orders the chariot to stand, and they both descended into the water, Philip as well as the eunuch, and he baptizes him.
39 Now when they stepped up out of the water, the spirit of the Lord snatches away Philip, and the eunuch perceived him no longer, for he went his way rejoicing.
40 Now Philip was found in Azotus, and, passing through, he preached the evangel in all the cities, till his coming into Cæsarea.

9 Now Saul, still breathing out threats and murder against the disciples of the Lord, approaching the
2 chief priest, requests from him letters for Damascus to the synagogues, so that, if he should be finding some who are of the way, men as well as women, he may be leading them bound to Jerusalem.
3 Now in his going he came to be near Damascus. Suddenly a light out of heaven flashes about him.
4 And, falling on the earth, he hears a voice saying to him, "Saul, Saul, why are you persecuting Me?"
5 Yet he said, "Who art Thou,
6 Lord?" Yet He said, "*I* am Jesus Whom *you* are persecuting. Nevertheless, rise and be entering the city, and it will be spoken to you what you must be doing."
7 Now the men who are journeying with him had stood dumbfounded, hearing, indeed, the sound, yet be-
8 holding no one. Now Saul was raised from the earth, yet, his eyes having been opened, he observed nothing. Now, leading him by the

ΕΠΟΡΕΥΟΝΤΟΚΑΤΑΤΗΝΟΔΟ 20
THEY-WENT according-to THE WAY

ΝΗΛΘΟΝΕΠΙΤΙΥΔΩΡΚΑΙΦΗ 40
THEY-CAME ON ANY water AND IS-AVER-

s1* |
CINOEYNOYXOCIΔOYΥΔΩΡ 60
RING THE EUNUCH BE-PERCEIVING water

ΤΙΚΩΛΥΕΙΜΕΒΑΠΤΙCΘΗΝΑ 80
ANY IS-FORBIDDING ME TO-BE-DIPIZED

Verse 37 is not in ADS B *o.*
ΙΚΑΙΕΚΕΛΕΥCΕΝCΤΗΝΑΙΤ 100
38 AND he-ORDERS TO-STAND THE

ΟΑΡΜΑΚΑΙΚΑΤΕΒΗCΑΝΑΜΦ 20
chariot AND THEY-DOWN-STEPPED both

ΟΤΕΡΟΙΕΙCΤΟΥΔΩΡΟΤΕΦΙ 40
INTO THE water THE BESIDES

ΑΙΠΠΟCΚΑΙΟΕΥΝΟΥΧΟCΚΑ 60
Philip AND THE EUNUCH AND

ΙΕΒΑΠΤΙCΕΝΑΥΤΟΝΟΤΕΔΕ 80
39 he-DIPIZES him . when YET

ΑΝΕΒΗCΑΝΕΚΤΟΥΥΔΑΤΟCΠ 200
THEY-UP-STEPPED OUT OF-THE water spir-
A *adds* ΑΓΙΟΝΠΝΕΥΜΑ ΕΠΕΣΕΝΕΠΙΤΟΝΕ
ΝΕΥΜΑΚΥΡΙΟΥΗΡΠΑCΕΝΤΟ 20
it OF-Master SNATCHES THE
ΥΝΟΥΧΟΝΑΓΓΕΛΟCΑΘ HOLY HAS-FALLEN ON
ΝΦΙΑΙΠΠΟΝΚΑΙΟΥΚΕΙΔΕΝ 40
Philip AND NOT PERCEIVED
THE EUNUCH. MESSENGER YET
ΑΥΤΟΝΟΥΚΕΤΙΟΕΥΝΟΥΧΟC 60
him NOT-STILL THE EUNUCH
B OF-him THE WAY
ΕΠΟΡΕΥΕΤΟΓΑΡΤΗΝΟΔΟΝΑ 80
he-WENT for THE WAY OF-

ΥΤΟΥΧΑΙΡΩΝΦΙΛΙΠΠΟCΔΕ 300
40 him JOYING . Philip YET

ΕΥΡΕΘΗΕΙCΑΖΩΤΟΝΚΑΙΔΙ 20
WAS-FOUND INTO AZOTUS AND THRU-
A *has the* Z *above line*
ΕΡΧΟΜΕΝΟCΕΥΗΓΓΕΛΙΖΕΤ 40
COMING he-WELL-MESSAGIZED
s o. A THE cities ALL he-WELL-M.
ΟΤΑCΠΟΛΕΙCΠΑCΑCΕΩCΤΟ 60
THE cities ALL TILL OF-THE
s o.
ΥΕΛΘΕΙΝΑΥΤΟΝΕΙCΚΑΙCΑ 80
TO-BE-COMING him INTO CAESAREA .
As o. *s2 supplies* STILL *p1* O *As* N
ΡΕΙΑΝΟΔΕCΑΥΛΟCΕΤΙΕΜΠ 400
9 THE YET SAUL ,STILL IN-BLOW-
s o.
ΝΕΩΝΑΠΕΙΛΗCΚΑΙΦΟΝΟΥΕ 20
ING OF-threat AND OF-MURDER INTO

ΙCΤΟΥCΜΑΘΗΤΑCΤΟΥΚΥΡΙ 40
THE LEARNers OF-THE Master

ΟΥΠΡΟCΕΛΘΩΝΤΩΑΡΧΙΕΡΕ 60
TOWARD-COMING to-THE chief-SACRED-*one*
s letters BESIDE him
ΙΗΤΗCΑΤΟΠΑΡΑΥΤΟΥΕΠΙC 80
2 he-REQUESTS BESIDE him letters

ΤΟΛΑCΕΙCΔΑΜΑCΚΟΝΠΡΟC 500
INTO DAMASCUS TOWARD

s o.
ΤΑCCΥΝΑΓΟΥCΑCΟΠΩCΕΑΝΤ 20
THE TOGETHER-LEADS WHICH-how IF-EVER ANY
B OF-THE WAY BEING
ΙΝΑCΕΥΡΗΟΝΤΑCΤΗCΟΔΟΥ 40
he-MAY-BE-FINDING BEING OF-THE WAY

ΑΝΔΡΑCΤΕΚΑΙΓΥΝΑΙΚΑCΑ 60
MEN BESIDES AND WOMEN HAV-

ΕΔΕΜΕΝΟΥCΑΓΑΓΗΕΙCΙΕΡ 80
ING-*been*-BOUND he-MAY-BE-LEADING INTO JER-

ΟΥCΑΛΗΜΕΝΔΕΤΩΠΟΡΕΥΕC 600
3 USALEM . . IN YET THE TO-BE-GOING

ΘΑΙΕΓΕΝΕΤΟΑΥΤΟΝΕΓΓΙΖ 20
BECAME him TO-BE-NEARING
s1 Ε *o.*
ΕΙΝΤΗΔΑΜΑCΚΩΦΕΞΑΙΦΝΗC 40
to-THE DAMASCUS . suddenly
A LIGHT ABOUT-GLEAM-FLINGS
ΤΕΑΥΤΟΝΠΕΡΙΗCΤΡΑΥΕΝΦ 60
BESIDES him ABOUT-GLEAM-FLINGS LIGHT

ΩCΕΚΤΟΥΟΥΡΑΝΟΥΚΑΙΠΕC 80
4 OUT OF-THE heaven AND FALLING

ΩΝΕΠΙΤΗΝΓΗΝΗΚΟΥCΕΝΦΩ 700
ON THE LAND he-HEARS SOUND

ΝΗΝΛΕΓΟΥCΑΝΑΥΤΩCΑΟΥΛ 20
SAYING to-him SAUL (*Heb.*)

CΑΟΥΛΤΙΜΕΔΙΩΚΕΙCΕΙΠΕ 40
5 SAUL ANY ME YOU-ARE-CHASING . he-said
AB *omit* He-said
ΝΑΕΤΙCΕΙΚΥΡΙΕΟΔΕΕΙΠΕ 60
YET ANY YOU-ARE Master . THE YET He-said
A *adds* THE NAZARENE ΟΝΑΣΩΡΑΙΟC
ΝΕΓΩΕΙΜΙΙΗCΟΥCΟΝCΥΔΙ 30
I AM JESUS WHOM YOU ARE-

ΩΚΕΙCΔΛΛΑΑΝΑCΤΗΘΙΚΑΙ 800
6 CHASING . but UP-STAND-YOU AND
B | *o.* B |
ΕΙCΕΛΘΕΕΙCΤΗΝΠΟΛΙΝΚΑ 20
BE-INTO-COMING INTO THE city AND

ΙΛΑΛΗΘΗCΕΤΑΙCΟΙΟΤΙCΕ 40
WILL-BE-TALKED to-YOU WHICH ANY YOU

ΔΕΙΠΟΙΕΙΝΟΙΔΕΑΝΔΡΕCΟ 60
7 IS-BINDING TO-BE-DOING.THE YET MEN THE
As o.
ΙCΥΝΟΔΕΥΟΝΤΕCΑΥΤΩΦΕΙC 80
TOGETHER-JOURNEYING to-him HAD-

ΤΗΚΕΙCΑΝΕΝΕΟΙΑΚΟΥΟΝΤ 900
STOOD DUMBFOUNDED HEARING

ΕCΜΕΝΤΗCΦΩΝΗCΜΗΔΕΝΑΔ 20
INDEED OF-THE SOUND NO-YET-ONE YET
s1 o. s* O *s1** Ω *o.*
ΕΘΕΩΡΟΥΝΤΕCΗΓΕΡΘΗΔΕC 40
8 beholding . WAS-ROUSED YET SAUL
D Δ Α Ο | *and s1** Υ
ΑΥΛΟCΑΠΟΤΗCΓΗCΗΝΕΩΓΜ 60
FROM THE LAND OF-HAVING-*been*-

ΕΝΩΝΔΕΤΩΝΟΦΘΑΛΜΩΝΑΥΤ 80
UP-OPENED YET THE VIEWers OF-him
A *adds* Δ *dimly above the line*
ΟΥΟΥΔΕΝΕΒΛΕΠΕΝΧΕΙΡΑΓ 28000
NOT-YET-ONE he-looked . HAND-LEADING

ΦΓΟΥΝΤΕCΔΕΑΥΤΟΝΕΙCΗΓ 20
YET him THEY-INTO-LED

ΑΓΟΝΕΙCΔΑΜΑCΚΟΝΚΑΙΗΝ 40
9 INTO DAMASCUS AND he-WAS

s o.
ΗΜΕΡΑCΤΡΕΙCΜΗΒΛΕΠΩΝΚ 60
DAYS THREE NO looking AND

ΑΙΟΥΚΕΦΑΓΕΝΟΥΔΕΕΠΙΕΝ 80
NOT he-ATE NOT-YET he-DRANK .

ΗΝΔΕΤΙCΜΑΘΗΤΗCΕΝΔΑΜΑ 100
10 WAS YET ANY LEARNer IN DAMASCUS

CΚΩΝΟΜΑΤΙΑΝΑΝΙΑCΚΑΙ 20
to-NAME ANANIAS AND

ΕΙΠΕΝΠΡΟCΑΥΤΟΝΕΝΟΡΑΜ 40
said TOWARD him IN sight

ΑΤΙΟΚΥΡΙΟCΑΝΑΝΙΑΟΔΕΕ 60
THE Master ANANIAS . THE YET he-

ΙΠΕΝΙΔΟΥΓΩΚΥΡΙΕΟΔΕΚ 80
11 said BE-PERCEIVING I Master! . THE YET Mas-

ΥΡΙΟCΠΡΟCΑΥΤΟΝΑΝΑCΤΑ 200
ter TOWARD him UP-STAND*ing*

B o.
CΠΟΡΕΥΘΗΤΙΕΠΙΤΗΝΡΥΜΗ 20
YOU-BE-BEING-GONE ON THE street

s o.
ΝΤΗΝΚΑΛΟΥΜΕΝΗΝΕΥΘΕΙΑ 40
THE *one*-BEING-CALLED WELL-PLACE

ΝΚΑΙΖΗΤΗCΟΝΕΝΟΙΚΙΑΙΟ 60
AND SEEK IN HOME OF-

ΥΔΑCΑΥΛΟΝΟΝΟΜΑΤΙΤΑΡC 80
JUDAS SAUL to-NAME TARSIAN

ΕΑΙΔΟΥΓΑΡΠΡΟCΕΥΧΕΤΑΙ 300
BE-PERCEIVING for he-IS-PRAYING

As o. As *omit* IN sight
ΚΑΙΕΙΔΕΝΑΝΔΡΑΕΝΟΡΑΜΑ 20
12 AND he-PERCEIVED MAN IN sight

ΤΙΑΝΑΝΙΑΝΟΝΟΜΑΤΙΕΙCΕ 40
ANANIAS to-NAME INTO-COMING

ΑΘΟΝΤΑΚΑΙΕΠΙΘΕΝΤΑΑΥΤ 60
AND BEING-ON-PLACED to-him

As[1]* *omit* THE s o.
ΩΤΑCΧΕΙΡΑCΟΠΩCΑΝΑΒΛΕ 80
THE HANDS WHICH-how he-SHOULD-BE-UP-

ΨΗΑΠΕΚΡΙΘΗΔΕΑΝΑΝΙΑCΚ 400
13 looking . answered YET ANANIAS Mas-

ΥΡΙΕΗΚΟΥCΑΑΠΟΠΟΛΛΩΝΠ 20
ter! I-HEAR FROM MANY A-

ΕΡΙΤΟΥΑΝΔΡΟCΤΟΥΤΟΥΟC 40
BOUT THE MAN this as-much-

ΑΚΑΚΑΤΟΙCΑΓΙΟΙCCΟΥΕΠ 60
as EVIL to-THE HOLY-*ones* OF-YOU he-

A IN JERUSALEM DOES
ΟΙΗCΕΝΕΝΙΕΡΟΥCΑΛΗΜΚΑ 80
14 DOES IN JERUSALEM AND

ΙΩΔΕΕΧΕΙΕΞΟΥCΙΑΝΠΑΡΑ 500
here he-IS-HAVING authority BESIDE

ΤΩΝΑΡΧΙΕΡΕΩΝΔΗCΑΙΠΑΝ 20
OF-THE chief-SACHED-*ones* TO-BIND ALL

ΤΑCΤΟΥCΕΠΙΚΑΛΟΥΜΕΝΟΥ 40
THE *ones*-ON-CALLING

CΤΟΟΝΟΜΑCΟΥΕΙΠΕΝΔΕΠΡ 60
15 THE NAME OF-YOU . said YET TOWARD

ΟCΑΥΤΟΝΟΚΥΡΙΟCΠΟΡΕΥΟ 80
him THE Master YOU-BE-GOING

ΥΟΤΙCΚΕΥΟCΕΚΛΟΓΗCΕCΤ 600
that INSTRUMENT OF-choice IS

ΙΝΜΟΙΟΥΤΟCΤΟΥΒΑCΤΑCΑ 20
to-ME this-*one* OF-THE TO-BEAR

As *omit* OF-THE
ΙΤΟΟΝΟΜΑΜΟΥΕΝΩΠΙΟΝΤΩ 40
THE NAME OF-ME IN-VIEW OF-THE

ΝΕΘΝΩΝΤΕΚΑΙΒΑCΙΛΕΩΝΥ 60
NATIONS BESIDES AND KINGS SONS

ΙΩΝΤΕΙCΡΑΗΛΕΓΩΓΑΡΥΠΟ 50
16 BESIDES *of*-ISRAEL . I for SHALL-BE-

s o.
ΔΕΙΞΩΑΥΤΩΟCΑΔΕΙΑΥΤΟΝ 700
UNDER-SHOWING to-him as-much-as IS-BINDING him

ΥΠΕΡΤΟΥΟΝΟΜΑΤΟCΜΟΥΠΑ 20
OVER THE NAME OF-ME TO-BE-

A Τ = BESIDES
ΘΕΙΝΑΠΗΛΘΕΝΔΕΑΝΑΝΙΑC 40
17 EMOTIONING . FROM-CAME YET ANANIAS

ΚΑΙΕΙCΗΛΘΕΝΕΙCΤΗΝΟΙΚ 60
AND INTO-CAME INTO THE HOME

ΙΑΝΚΑΙΕΠΙΘΕΙCΕΠΑΥΤΟΝ 80
AND BEING-ON-PLACED ON him

s o.
ΤΑCΧΕΙΡΑCΕΙΠΕΝCΑΟΥΛ 900
THE HANDS he-said SAUL (*Heb.*) bro-

ΔΕΑΦΕCΚΥΡΙΟCΑΠΕCΤΑΛΚ 20
ther! THE Master HAS-commissioned

ΕΝΜΕΙΗCΟΥCΟCΦΘΕΙCCΟΙ 40
ME JESUS THE *one*-BEING-VIEWED to-YOU

s[1] *omits* to-WHICH YOU-CAME
ΕΝΤΗΟΔΩΗΡΧΟΥΟΠΩCΑΝΑ 60
IN THE WAY to-WHICH YOU-CAME WHICH-how YOU-

ΒΛΕΨΗCΚΑΙΠΛΗCΘΗCΠΝΕΥ 80
SHOULD-BE-UP-looking AND SHOULD-BE-FILLED OF-spirit

ΜΑΤΟCΑΓΙΟΥΚΑΙΕΥΘΕΩCΑ 900
18 HOLY . AND immediately FROM-

s *omits* OF-him
ΠΕΠΕCΑΝΑΥΤΟΥΑΠΟΤΩΝΟΦ 20
FALLS OF-him FROM THE VIEW-

AD *omit* OF-him As[1]* *omit* -IF
ΘΑΛΜΩΝΑΥΤΟΥΩCΕΙΛΕΠΙΔ 40
ers OF-him AS IF PEELS

s Δ = YET
ΕCΑΝΕΒΛΕΨΕΝΤΕΚΑΙΑΝΑC 60
he-UP-looks BESIDES-AND UP-STAND-

ΤΑCΕΒΑΠΤΙCΘΗΚΑΙΛΑΒΩΝ 80
19 *ing* he-IS-DIPPED AND GETTING

D - ΘΗ
ΤΡΟΦΗΝΕΝΙCΧΥCΕΝΕΓΕΝΕ 29000
NURTURE he-IS-IN-STRONG . BECAME

hand, they led him into Damascus,
9 and he was three days without using his eyes, and he neither ate nor drank.
10 Now there was a certain disciple in Damascus named Ananias, and the Lord said to him in a vision, "Ananias!" Now he said, "*Lo!* it
11 is I, Lord!" Now the Lord to him, "Rise, go to the street called 'Straight,' and seek a Tarsian named Saul in the house of Judas,
12 for, *lo!* he is praying, and perceived in a vision a man named Ananias entering and placing his hands on him so that he should recover sight."
13 Yet Ananias answered, "Lord, I hear from many concerning this man, how much evil he does to Thy
14 saints in Jerusalem. And here he has authority from the chief priests to bind all who are invoking Thy
15 name." Yet the Lord said to him, "Go, seeing that *he* is a choice instrument of Mine, to bear My name before the nations as well as kings,
16 besides the sons of Israel, for *I* shall be intimating to him how much he must suffer for My name's sake."
17 Now Ananias came away and entered the house, and, placing his hands on him, said, "Brother Saul, the Lord, Jesus, Who was seen by you on the road by which you came, has commissioned me, so that you should recover sight and be filled
18 with holy spirit." And immediately as if scales fall from his eyes, and he recovers sight. And rising, he
19 is baptized, and, obtaining nourishment, is strengthened.

not for his fellow travelers. They were probably a little distance away and heard a sound and saw a light, but did not see the Person Who was speaking or recognize the sound as His voice. At first they fell on their faces, but they rose before Saul. There is a close harmony rather than any discrepancy in the various accounts.

The call of Saul is an entirely novel departure in this book. It is the first exhibition of pure grace—favor shown to one who deserves punishment—and is the key to the character of the ministries of the apostle Paul which occupy the latter half of this treatise on the proclamation of the kingdom. After the failure of the testimony in Jerusalem and Judea, Saul is called to carry it to the dispersion among the nations and to the proselytes and even to the idolaters themselves. Hence it must be founded, not on righteousness, for they had no deserts, but on grace. So he is called outside the land, by the Lord from heaven, while he is still the most malignant enemy of the evangel and deserving of the direst punishment.

10 God graciously gives a double witness to His dealing with Saul. Ananias is quite his opposite, being a devout disciple. Saul would have found it almost impossible to join the disciples as he did without some such confirmatory testimony to his conversion, for Ananias himself was afraid to go to him, knowing what he had done and what he proposed to do.

15 What grace and sovereignty is seen in terming the terrible persecutor of His people a "choice instrument"! God's choice is not like man's. He works His will in the face of human opposition. The most undeserving are the fittest instruments for the manifestation of His favor.

15 Here we have the field and scope of Paul's ministries—first and foremost to the nations, later to kings, and meanwhile to the sons of Israel among the nations.

16 Paul suffered more than any other apostle. Long before his course was completed he claimed to be foremost in this (2Co.11$^{23-33}$). All who are faithful are sure to share in the privilege of suffering for Christ's sake (Phil. 1^{29}).

Now he came to be with the dis-
20 ciples in Damascus some days. And
immediately he proclaimed Jesus in
the synagogues, that *He* is the Son
21 of God. Now all who are hearing
were amazed and said, "Is not
this the one who, in Jerusalem, rav-
ages those who are invoking this
Name? And he had come here for
this, that he may lead them bound
22 to the chief priests." Yet Saul was
the more invigorated, and confused
the Jews dwelling in Damascus, de-
ducing that this One is the Christ.
23 Now as a considerable number of
days were fulfilled, the Jews plan
24 to assassinate him. Yet their plot
is known to Saul. Now they scruti-
nized the gates day as well as night,
so that they might be assassinating
25 him. Yet the disciples, getting him
at night, let him down through the
wall, lowering him in a hamper.
26 Now, on coming along to Jerusa-
lem, he attempted to join the dis-
ciples, and all feared him, not be-
27 lieving that he is a disciple. Yet
Barnabas, getting hold of him, led
him to the apostles and relates to
them how he became acquainted
with the Lord on the road, and that
He speaks to him, and how, in Da-
maseus, he is bold in the name of
Jesus.
28 And he was with them, going in
and out, in Jerusalem. Being bold
29 in the name of the Lord Jesus, he
talked as well as discussed with the
Hellenists. Yet they take in hand

20 The Jews in the synagogues must have been greatly astonished to find this emissary of the high priest, who had come hither to stamp out the heresy of the Nazarene, boldly proclaim that He is the Son of God. None of the other apostles ever proclaim the Messiah as the Son of God in the Acts. They are chiefly interested in Him as the Son of David (2[29,30]) the King of Israel. But Saul has become acquainted with Him in a higher, heavenly glory, hence proclaims Him, in accord with his own experience, as the Son of God. Besides, he reasoned out of the Hebrew scriptures, which foretold the Messiah, and deduced from them that He Whom he had been persecuting and Who met him on the road was indeed the Anointed One, the hope of Israel.

23 At this point occurs one of those striking omissions in the narrative which assure us that it is concerned only with the kingdom, and that Paul's epistles differ from it in purpose and scope. Paul passed a large part of three years in Arabia (Gal.1[17,18]). This journey is included in the "considerable number of days". Where in Arabia he went is not revealed, in fact, the term itself is vague. He may have gone far south into the desert between the Red Sea and the Persian Gulf, which is properly called Arabia. He may have gone only a few miles from Damascus, and yet be in Arabia in the popular sense of the term. Wherever he went, and whatever he did, it is evident that it has no bearing on the narrative of Acts. Paul uses it in Galatians as evidence that he did not immediately consult those who were apostles before him, so could not have received his evangel from them. As Acts deals only with that aspect of his ministry which had contact with the commissions of the twelve it is clear why this incident should be overlooked.

25 Elsewhere Paul tells us (2Co.11[32-33]) that the Jews had gained the help of the governor under Aretas the king, and his soldiers, as well as the Jews, tried to arrest him. His ignominious escape was his greatest boast.

27 Though most of the apostles were absent from Jerusalem, Paul saw the two real leaders, Peter and James.

ΤΟΔΕΜΕΤΑΤΩΝΕΝΔΑΜΑCΚΩ 20
YET WITH THE IN DAMASCUS

ΜΑΘΗΤΩΝΗΜΕΡΑCΤΙΝΑCΚΑ 40
20 LEARNERS DAYS ANY . AND

ΙΕΥΘΕΩCΕΝΤΑΙCCΥΝΑΓΩΓ 60
immediately IN THE TOGETHER-LEADS

ΑΙCΕΚΗΡΥCCΕΝΤΟΝΙΗCΟΥ 80
he-PROCLAIMED THE JESUS

ΝΟΤΙΟΥΤΟCΕCΤΙΝΟΥΙΟCΤ 100
that this-*One* IS THE SON OF-

B1+C
ΟΥΘΕΟΥΕΞΙCΤΑΝΤΟΔΕΠΑΝ 20
21 THE God . OUT-STOOD YET ALL

ΤΕCΟΙΑΚΟΥΟΝΤΕCΚΑΙΕΛΕ 40
THE *ones*-HEARING AND THEY-

ΓΟΝΟΥΧΟΥΤΟCΕCΤΙΝΟΠΟΡ 60
said NOT this IS THE *one*-

B ΕΝ IN
ΘΗCΑCΕΙCΙΕΡΟΥCΑΛΗΜΤΟ 80
RAVAG*ing* INTO JERUSALEM THE

ΥCΕΠΙΚΑΛΟΥΜΕΝΟΥCΤΟΟΝ 200
ones-ON-CALLING THE NAME

ΟΜΑΤΟΥΤΟΚΑΙΩΔΕΕΙCΤΟΥ 20
this AND here INTO this

ΤΟΕΛΗΛΥΘΕΙΙΝΑΔΕΔΕΜΕΝ 40
he-HAD-COME THAT HAVING-*been*-BOUND

ΟΥCΑΥΤΟΥCΑΓΑΓΗΠΙΤΟΥ 60
them be-MAY-BE-LEADING ON THE

CΑΡΧΙΕΡΕΙCCΑΥΛΟCΔΕΜΑ 80
22 chief-SACRED-*ones* . SAUL YET RATHER

ΛΑΟΝΕΝΕΔΥΝΑΜΟΥΤΟΚΑΙC 300
WAS-IN-ABLED AND con-

A *o.* AS *o.* THE *omitted by* BS1*
ΥΝΕΧΥΝΝΕΝΤΟΥCΙΟΥΔΑΙΟ 20
fused THE JUDA-ans

ΥCΤΟΥCΚΑΤΟΙΚΟΥΝΤΑCΕΝ 40
THE *ones*-DOWN-HOMING IN

ΔΑΜΑCΚΩCΥΜΒΙΒΑΖΩΝΟΤΙ 60
DAMASCUS TOGETHER-STEPPING that

ΟΥΤΟCΕCΤΙΝΟΧΡΙCΤΟCΩC 80
23 this IS THE ANOINTED . AS

ΔΕΕΠΛΗΡΟΥΝΤΟΗΜΕΡΑΙΙΚ 400
YET *were*-FILLED DAYS C-

ΑΝΑΙCΥΝΕΒΟΥΛΕΥCΑΝΤΟΟ 20
nough TOGETHER-COUNSEL THE

A ΑΙ *for* Ε
ΙΙΟΥΔΑΙΟΙΑΝΕΛΕΙΝΑΥΤΟ 40
JUDA-ans TO-BE-UP-LIFTING him .

ΝΕΓΝΩCΘΗΔΕΤΩCΑΥΛΩΦΗΕΠ 60
24 IS-KNOWN YET to-THE SAUL THE ON-

ΙΒΟΥΛΗΑΥΤΩΝΠΑΡΕΤΗΡΟΥ 80
COUNSEL OF-them . THEY-BESIDE-KEPT

A W.-h. THEY-SHOULD-BE arresting h. b. A. N.
ΝΤΟΔΕΚΑΙΤΑCΠΥΛΑCΗΜΕΡ 500
YET AND THE GATES OF-DAY

A *omits* ΥΕSIDES *s*2 T.-M.-D.-U.-L. h.
ΑCΤΕΚΑΙΝΥΚΤΟCΟΠΩCΑΥΤ 20
BESIDES AND OF-NIGHT WHICH-how him

s for Ε *has* ΑΙ A *has* ΠΙΑCΩCΙΝ *for* T.-M.-BE-UP-L.
ΟΝΑΝΕΛΩCΙΝΑΑΒΟΝΤΕCΔΕ 40
25 THEY-MIGHT-BE-UP-LIFTING.GETTING YET

ΟΙΜΑΘΗΤΑΙΑΥΤΟΥΝΥΚΤΟC 60
THE LEARNERS OF-him OF-NIGHT

s o.
ΔΙΑΤΟΥΤΕΙΧΟΥCΚΑΘΗΚΑΝ 80
THRU THE WALL THEY-DOWN-LIFT

s Φ
ΑΥΤΟΝΧΑΛΑCΑΝΤΕCΕΝCΠΥ 600
him LOWERING IN HAMPER .

ΡΙΔΙΠΑΡΑΓΕΝΟΜΕΝΟCΔΕΕ 20
26 BESIDE-BECOMING YET IN-

s o.
ΙCΙΕΡΟΥCΑΛΗΜΕΠΕΙΡΑΖΕ 40
TO JERUSALEM he-attempted

B *o.*
ΝΚΟΛΛΑCΘΑΙΤΟΙCΜΑΘΗΤΑ 60
TO-BE-*being*-JOINED to-THE LEARNERS

ΙCΚΑΙΠΑΝΤΕCΕΦΟΒΟΥΝΤΟ 80
AND ALL FEARED

ΑΥΤΟΝΜΗΠΙCΤΕΥΟΝΤΕCΟΤ 700
him NO BELIEVING that

ΙΕCΤΙΝΜΑΘΗΤΗCΒΑΡΝΑΒΑ 20
27 he-IS LEARNER . Barnabas

CΑΕΕΠΙΛΑΒΟΜΕΝΟCΑΥΤΟΝ 40
YET ON-GETTING him

ΗΓΑΓΕΝΠΡΟCΤΟΥCΑΠΟCΤΟ 60
LED TOWARD THE commissioners

ΑΟΥCΚΑΙΔΙΗΓΗCΑΤΟΑΥΤΟ 80
AND relat*es* to-them

A *o.*
ΙCΠΩCΕΝΤΗΟΔΩΕΙΔΕΝΤΟΝ 800
how IN THE WAY he-PERCEIVED THE

ΚΥΡΙΟΝΚΑΙΟΤΙΕΛΑΛΗCΕΝ 20
Master AND that He-TALKS

*s*1 *omits* AND
ΑΥΤΩΚΑΙΠΩCΕΝΔΑΜΑCΚΩΕ 40
to-him AND how IN DAMASCUS he-

ΠΑΡΡΗCΙΑCΑΤΟΕΝΤΩΟΝΟΜ 60
is-bold IN THE NAME

AB *omit* OF-THE A ΚΥ = Master
ΑΤΙΤΟΥΙΗCΟΥΚΑΙΗΝΜΕΤΑ 30
28 OF-THE JESUS . AND he-WAS WITH them

ΥΤΩΝΕΙCΠΟΡΕΥΟΜΕΝΟCΚΑ 900
INTO-GOING AND

ΙΕΚΠΟΡΕΥΟΜΕΝΟCΕΙCΙΕΡ 20
OUT-GOING INTO JER-

s o.
ΟΥCΑΛΗΜΠΑΡΡΗCΙΑΖΟΜΕΝ 40
USALEM *be*ING-bold

ΟCΕΝΤΩΟΝΟΜΑΤΙΤΟΥΚΥΡΙ 60
IN THE NAME OF-THE Master

JESUS *omitted by* ABS1*
ΟΥΙΗCΟΥΕΛΑΛΕΙΤΕΚΑΙCΥ 80
29 JESUS he-TALKED BESIDES AND TOGETH-

s added ΤΕ
ΝΕΖΗΤΕΙΠΡΟCΤΟΥCΕΛΛΗΝ 30000
ER-SOUGHT TOWARD THE GREEKists

ICTACOIΔEEΠEXEIPOYNA 20
THE-*ones* YET ON-HANDED TO-BE-
A ΔI *for* E
NEΛEINAYTONEΠIΓNONTE 40
UP-LIFTING him . ON-KNOWING

CΔEOIΔΔEΛΦOIKATHΓAΓO 60
YET THE brothers THEY-DOWN-LED
A JERUSALEM (EPOCOΛ *(s o.)* YMA
NAYTONEICKAICAPEIANK 80
him INTO CAESAREA AND
s o. A *omits* him
ΛIEΣΠECTEIΛANAYTONE 100
THEY-OUT-FROM-PUT him IN-
A *o.*
ICTAPCONHMENOYNEKKΛH 20
TO TARSUS . THE INDEED THEN OUT-CALLED

CIAKAΘOΛHCTHCIOYΔAIA 40
DOWN WHOLE OF-THE JUDEA
B+E
CKAIΓΑΛΙΛΑΙΑCKAICAMA 60
AND GALILEE AND SAMARIA
A *has* N *above line*
s o.
PEIACEIXENEIPHNHNOIK 80
HAD PEACE *be*ING-

OΔOMOYMENHKAIΠOPEYOM 200
HOME-BUILDED AND GOING
A *omits* OF-THE
ENHTΩΦOBΩTOYKYPIOYKA 20
to-THE FEAR OF-THE Master AND

ITHΠAPAKΛHCEITOYAΓIO 40
to-THE BESIDE-CALLING OF-THE HOLY
YΠNEYMATOCEΠΛHΘYNETO 60
spirit *was*-multiplied .
EΓENETOΔEΠETPONΔIEPX 80
32 BECAME YET Peter THRU-COMING
OMENONΔIAΠANTΩNKATEΛ 300
THRU ALL TO-BE-DOWN-
s o.
ΘEINKAIΠPOCTOYCAΓIOY 20
COMING AND TOWARD THE HOLY-*ones*
s added EN IN
CTOYCKATOIKOYNTACΛYΔ 40
THE *ones*-DOWN-HOMING LYDDA .

ΔAEYPENΔEEKEIΛNΘPΩΠO 60
33 he-FOUND YET there human

NTINAONOMATIΛINEANEΣ 80
ANY to-NAME ENEAS OUT
A ΔI *for* E
ETΩNOKTΩKATAKEIMENON 100
OF-YEARS EIGHT DOWN-LYING
B² ; B*K
EΠIKPABATTOYOCHNΠAPA 20
ON PALLET WHO WAS HAVING-*been*-

ΛEΛYMENOCKAIEIΠENAYT 40
34 paralyzed . AND said to-him
D] E
ΩΠETPOCAINEΛIATAICE 60
THE Peter ENEAS IS-HEALING YOU
A-] OKC O = THE Master JESUS THE ANOINTED
IHCOYCXPICTOCANACTHΘ 80
JESUS ANOINTED . UP-STAND-YOU

IKAICTPΩCONCEAYTΩKAI 500
AND STREW-YOU to-self . AND

s O
EYΘEΩCANECTHKAIEIΔAN 20
35 immediately he-UP-STOOD . AND PERCEIVED
AYTONΠANTECOIKATOIKO 40
it ALL THE *ones*-DOWN-HOMING
*s*1* *omits* THE B *o.*
YNTECAYΔAKAITONCAPP 60
LYDDA AND THE SARON
A+E
ΩNAOITINECEΠECTPEΨAN 80
WHO-ANY ON-TURN

EΠITONKYPIONENIOΠΠHΔ 5 80
36 ON THE Master . IN JOPPA YET
ETICHNMAΘHTPIAONOMAT 200
ANY WAS LEARNERESS TO-NAME
B+E
ITABIΘAHΔIEPMHNEYOME 40
TABITHA WHICH *be*ING-THRU-TRANSLATED
NHΛEΓETAIΔOPKACAYTHH 60
IS-*be*ING-said GAZELLE (Dorcas) this-*one* WAS
B OF-ACTS GOOD
NΠAHPHCAΓAΘΩNEPΓΩNKA 80
FULL OF-GOOD ACTS AND
s AI *for* E
IEAEHMOCYNΩNΩNEΠOIEI 500
OF-alms WHICH she-DID .

EΓENETOΔEENTAICHMEPA 20
37 BECAME YET IN THE DAYS
s o.
ICEKEINAICACΘENHCACA 40
those *Be*ing-UN-FIRM
s o.
NAYTHNAΠOΘANEINAOYCA 60
her TO-BE-FROM-DYING . BATH*ing*
*s*2* her THEY-PLACE B *omits* her A *adds* THE TΩ
NTECΔEEΘHKANAYTHNENY 80
YET THEY-PLACE her IN OVER-

ΠEPΦΩEΓΓYCΔEOYCHCAYΔ 300
38 apartment . NEAR YET OF-BEING LYDDA
B² HAS² *o.*
ΔACTHIOΠΠHOIMAΘHTAIA 20
to-THE JOPPA THE LEARNERS HEAR-

KOYCANTECOTIΠETPOCEC 30
ing that Peter IS
s o.
TINENAYTHAΠECTEIΛANΔ 80
IN her THEY-commission TWO

YOANΔPACΠPOCAYTONΠAP 80
MEN TOWARD him BESIDE-
AKAΛOYNTECMHOKNHCHCΔ 900
CALLING NO YOU-SHOULD-BE-SLOTH-ING
s o.
IEΛΘEINEΩCHMΩNANACTA 20
39 TO-BE-THRU-COMING TILL OF-US . UP-STAND*ing*
CΔEΠETPOCCYNHΛΘENAYT 60
YET Peter TOGETHER-CAME to-them
OICONΠAPAΓENOMENONAN 600
WHOM BESIDE-BECOMING THEY-
HΓAГONEICTOYΠEPΩONKA 80
UP-LED INTO THE OVER-apartment . AND

IΠAPECTHCANAYTΩΠACAI 31000
BESIDE-STAND to-him ALL

30 to assassinate him. Now, realizing this, the brethren led him down into Caesarea, and they send him away
31 to Tarsus. Then, indeed, the ecclesia of the whole of Judea and Galilee and Samaria had peace, being edified, and, going on in the fear of the Lord and the consolation of the holy spirit, was multiplied.
32 Now it occurred that Peter, passing through all, comes down also to the saints who are dwelling at Lyd-
33 da. Now he found there a certain man named Eneas, eight years lying down on a pallet, who was para-
34 lyzed. And Peter said to him, "Eneas, Jesus Christ is healing you! Stand up and spread your pallet by yourself!" And immedi-
35 ately he stood up. And all those dwelling at Lydda and Saron were aware of it, who turn back to the Lord.
36 Now in Joppa there was a certain disciple named Tabitha, which, being interpreted, is termed Dorcas. She was full of good acts and
37 alms which she did. Now it occurred, in those days, being infirm, she dies. Now, bathing her, they place her in an upper chamber.
38 Now, Lydda being near Joppa, the disciples, hearing that Peter is in it, dispatch two men to him, entreating, "You should not be sloth-
39 ful in coming to us!" Now Peter, rising, came with them, whom, coming along, they led up into the upper chamber. And beside him stand

30 Other details of Paul's stay in Jerusalem (not pertinent at this point) are interesting. Not only did the brethren lead him away, but the Lord Himself warned him to flee. While he was praying in the temple, in an ecstasy, the Lord urged him to hurry out of the holy city, because they would not receive his testimony (22$^{17-18}$). With the true tenacity of a Jew, Saul's heart's desire and petition to God for Israel was for their salvation (Ro.10^{1}). He would wish for nothing better than to be the instrument in God's hands to bring salvation to his own kith and kin. He did not yet understand God's greater purpose to bring salvation to the nations through their defection (Ro.11^{11}). It needed more than the entreaties of his brethren to make him leave Jerusalem, so God gives him a vision, reminding him of his commission for the nations afar.
33 There is always a designed contrast between the acts of Peter and Paul, which it is most inspiring to apprehend and enjoy, for Paul dips into depths of grace and ascends to heights of glory unknown to Peter. They illustrate the distinction between mercy and grace, favor shown to those who have some claim on the divine pity and that which is wholly undeserved. Eneas should be compared to the lame man of Lystra (14^{8}). Eneas, eight years paralyzed: the lame man never had walked in his life. The former stood up, the latter leaped and walked. These are types of the "walk" of the Circumcision and Uncircumcision. The former made no progress in divine things, the latter advanced joyfully.

Eneas means praise and his paralysis symbolizes the paralysis of praise in Israel. His healing is another taste of the powers of the age to come when Jerusalem shall be a praise in the earth (Isa.43^{21}62^{7}Jer.33^{9}). As Eneas presents to us the healing of the sinners of the people, so Doras shows the resurrection of the saints who have been full of good works (Un.14^{13}).
36 Dorcas and Eutychus bring before us a picture of the former resurrection (Un.20^{5}), and the eclectic resurrection which Paul preached, which precedes it, for which we look. Dorcas was full of good acts. She was deserving. So will those be who have part in the former resurrection, who live and

reign with Christ the thousand years (Un.20[4]). This was in the day time. But Eutychus' case comes before us at a time which corresponds with our resurrection. It is at night, before the darkness that precedes the dawn. He had no deserts that we know of. He was drowsing (20[9]). Nevertheless Paul brings him back to life (1Thes.5[10]).

The kingdom has been proclaimed in Jerusalem and rejected; it has been heralded in Judea and Samaria, and now is being carried to the limits of the land. The Ethiopian proselyte has been reached by Philip. Now a Roman "proselyte of the gate" is brought before us in the person of Cornelius.

There were two classes of proselytes: the proselyte of righteousness and the proselyte of the gate. The former by circumcision and conformation to the Jewish ritual, became incorporated into the Jewish people. The latter, called "fearers of God" or "the devout," renounced idolatry and acknowledged the God of Israel as the one true God, but were not circumcised and gave only scant heed to the ceremonial observances. Though highly esteemed, as Cornelius, they were regarded as outside the pale of Judaism, as "uncircumcised" and "of the nations." It was regarded as a crime for a Jew to enter the house of such a proselyte or to eat a meal with him.

Thus the kingdom message, as proclaimed by the twelve apostles, reaches its furthest limit in Cornelius. This accounts for the extraordinary pressure brought upon Peter, for none of the Jews thought that the proselyte of the gate was included in the kingdom commission. First the word was to the Jews only (including proselytes of righteousness), then the Hellenists are evangelized, followed by the despised Samaritans. Now that Cornelius is included, the original commission to the twelve (1[8]) is fulfilled. The twelve never went to the nations. That was reserved for the apostle Paul (Gal.2[9]).

As Cornelius was a Roman, descended from Japheth, and the eunuch was an Ethiopian, probably belonging to Ham, and the Jews were Shemites, all the sons of Noah were reached through their representatives. This was typical of the spread of the kingdom over

all the widows lamenting and exhibiting tunics and garments, whatever Dorcas made while she was with them.

40 Now, putting them all out, Peter, kneeling also, prays. And, turning about to the body, he said, "Tabitha, rise!" Now she opens her eyes, and, perceiving Peter, 41 sits up. Now, giving her a hand, he raises her. Now, summoning the saints and the widows, he presents her alive.

42 Now it became known in the whole of Joppa, and many believe 43 on the Lord. Now it occurred that he remains a considerable number of days in Joppa with a certain Simon, a tanner.

10 Now a certain man in Cæsarea, named Cornelius, a centurion, of 2 the squadron called "Italian," devout and fearing God with his entire house, is making many alms to the people and is beseeching God 3 continually. He perceived in a vision apparently, as if about the ninth hour of the day, a messenger of God coming toward him and say- 4 ing to him, "Cornelius!" Now, looking intently at him, and becoming affrighted, he said, "What is it, Lord?" Now he said to him, "Your prayers and your alms ascended for a memorial before God. 5 And now send men to Joppa and send after Simon, who is surnamed 6 Peter. This man is lodging with a certain Simon, a tanner, whose house is beside the sea."

7 Now as the messenger who is speaking to him came away, sum-

s∈ o.
ΑΙΧΗΡΑΙΚΑΔΙΟΥCΑΙΚΑΙ∈ 20
THE WIDOWS LAMENTING AND ex-

Asb1 o. A Γ
ΠΙΔ∈ΙΚΝΥΜ∈ΝΑΙΧΙΤΩΝΑC 40
hibiting TUNICS

A+∈
ΚΑΙΙΜΑΤΙΑ ΟCΑ∈ΠΟΙ∈ΙΜ∈ 60
AND GARMENTS as-many-as made WITH

ΤΑΥΤΩΝΟΥCΑΗΔΟΡΚΑCΕΚΒ 80
40 them DEING THE Dorcas . OUT-

ΑΛΦΝΔ∈∈ΣΩΠΑΝΤΑCΟΠ∈ΤΡ 100
CASTING YET OUT ALL THE Peter

ΟCΚΑΙΘ∈ΙCΤΑΓΟΝΑΤΑΠΡΟ 20
AND BEING-PLACED THE KNEES be-prays

CΗΥΣΑΤΟΚΑΙ∈ΠΙCΤΡ∈ΨΑC 40
. AND ON-TURNing

B+∈
ΠΡΟCΤΟCΩΜΑ∈ΙΠ∈ΝΤΑΒΙΘ 60
TOWARD THE BODY said TABITHA

s o.
ΑΑΝΑCΤΗΘΙΗΔ∈ΗΝΟΙΣ∈ΝΤ 80
UP-STAND-YOU . THE-one YET UP-OPENS THE

ΟΥCΟΦΘΑΛΜΟΥCΑΥΤΗCΚΑΙ 200
VIEWers OF-her AND

ΙΔΟΥCΑΤΟΝΠ∈ΤΡΟΝΑΝ∈ΚΑ 20
PERCEIVING THE Peter she-IS-UP-seated

A ;∈ A T=BESIDES
θΙC∈ΝΔΟΥCΔ∈ΑΥΤΗΧ∈ΙΡΑ 40
41 GIVING YET to-her HAND

ΑΝ∈CΤΗC∈ΝΑΥΤΗΝΦΩΝΗCΑ 60
he-UP-STANDS her . SOUNDing

CΑ∈ΤΟΥCΑΓΙΟΥCΚΑΙΤΑCΧ 80
YET THE HOLY-ones AND THE WID-

ΗΡΑCΠΑΡ∈CΤΗC∈ΝΑΥΤΗΝΖ 300
OWS he-BESIDE-STANDS her LIV-

ΦCΑΝΓΝΩCΤΟΝΔ∈∈Γ∈Ν∈ΤΟ 20
42 ING . KNOWN YET it-BECAME

B omits OF-THE
ΚΑΘΟΛΗCΤΗCΙΟΠΠΗCΚΑΙ∈ 40
DOWN WHOLE OF-THE JOPPA AND DE-

ΠΙCΤ∈ΥCΑΝΠΟΛΛΟΙ∈ΠΙΤΟ 60
LIEVE MANY ON THE

bs1* omit him
ΝΚΥΡΙΟΝ∈Γ∈Ν∈ΤΟΔ∈ΑΥΤΟ 80
43 Master . BECAME YET him

s o.
ΗΗΜ∈ΡΑCΙΚΑΝΑCΜ∈ΙΝΑΙ∈ 400
DAYS enough TO-REMAIN IN

ΝΙΟΠΠΗΠΑΡΑΤΙΝΙCΙΜΩΝΙ 20
JOPPA BESIDE ANY SIMON

ΒΥΡCΕΙΑΝΗΡΔ∈ΤΙC∈ΝΚΑΙ 40
10 tanner . MAN YET ANY IN CAESAREA

s o.
CΑΡ∈ΙΑΩΝΟΜΑΤΙΚΟΡΝΗΛΙ 60
to-NAME CORNELIUS

ΟCΕΚΑΤΟΝΤΑΡΧΗCΕΚCΠ∈Ι 80
HUNDRED-chief OUT OF-TROOP

B A
ΡΗCΤΗCΚΑΛΟΥΜ∈ΝΗCΙΤΑΛ 500
THE being-CALLED OF-ITALY-ic

ΙΚΗC∈ΥC∈ΒΗCΚΑΙΦΟΒΟΥΜ 20
2 devout AND FEARING

∈ΝΟCΤΟΝΘ∈ΟΝCΥΝΠΑΝΤΙΤ 40
THE God TOGETHER to-EVERY THE

ΩΟΙΚΩΑΥΤΟΥΠΟΙΩΝ∈Λ∈ΗΜ 60
HOME OF-him DOING alms

ΟCΥΝΑCΠΟΛΛΑCΤΩΛΑΩΚΑΙ 80
MANY to-THE PEOPLE AND

Δ∈ΟΜ∈ΝΟCΤΟΥΘ∈ΟΥΔΙΑΠΑ 600
beseeching OF-THE God THRU-EVERY .

s added Ωs1* o. IN omitted by s
ΝΤΟC∈ΙΔ∈ΝΕΝΟΡΑΜΑΤΙΦΑ 20
3 he-PERCEIVED IN sight AP-

s1* omits -IF
ΝΕΡΩCΩ∈ΙΠ∈ΡΙΦΑΝ∈ΝΑ 40
PEARly AS-IF ABOUT HOUR NINTH

ΤΗΝΤΗCΗΜ∈ΡΑCΑΓΓ∈ΛΟΝΤ 60
OF-THE DAY MESSENGER OF-

ΟΥΘ∈ΟΥ∈ΙC∈ΛΘΟΝΤΑΠΡΟC 80
THE God INTO-COMING TOWARD

ΑΥΤΟΝΚΑΙ∈ΙΠΟΝΤΑΑΥΤΩΚ 700
him AND saying to-him COR-

ΟΡΝΗΛΙ∈ΟΔ∈ΑΤ∈ΝΙCΑCΑΥ 20
4 NELIUS! THE-one YET STRETCHing to-

ΤΩΚΑΙ∈ΜΦΟΒΟCΓ∈ΝΟΜ∈ΝΟ 40
him AND IN-FEAR BECOMING

C∈ΙΠ∈ΝΤΙ∈CΤΙΝΚΥΡΙ∈∈Ι 60
said ANY it-IS Master! he-

ΠΕΝΔ∈ΑΥΤΩΑΙΠΡΟC∈ΥΧΑΙ 80
said YET to-him THE prayers

CΟΥΚΑΙΑΙ∈Λ∈ΗΜΟCΥΝΑΙC 800
OF-YOU AND THE alms OF-

s1* omits INTO REMINDer
ΟΥΑΝ∈ΒΗCΑΝ∈ΙCΜΝΗΜΟCΥ 20
YOU UP-STEPped INTO REMINDer

ΝΟΝ∈ΜΠΡΟCΘ∈ΝΤΟΥΘ∈ΟΥΚ 40
5 IN-TOWARD-PLACE OF-THE God . AND

ΑΙΝΥΝΠ∈ΜΨΟΝΑΝΔΡΑC∈ΙC 60
NOW SEND MEN INTO

A adds M above line
ΙΟΠΠΗΝΚΑΙΜ∈ΤΑΠ∈ΜΨΑΙC 80
JOPPA AND after-SEND SI-

s omits ANY
ΙΜΩΝΑΤΙΝΑΟC∈ΠΙΚΑΛ∈ΙΤ 900
MON ANY WHO IS-being-ON-CALLED

A -∈
ΑΙΠ∈ΤΡΟCΟΥΤΟCΞ∈ΝΙΖ∈Τ 20
6 Peter . this-one IS-LODGING

A -∈
ΑΙΠΑΡΑΤΙΝΙCΙΜΩΝΙΒΥΡC 40
BESIDE ANY SIMON tanner

∈ΙΩ∈CΤΙΝΟΙΚΙΑΠΑΡΑΘΑΛ 60
to-WHOM IS HOME BESIDE SEA .

ΑCCΑΝΦCΔ∈ΑΠΗΛΘ∈ΝΟΛΓΓ 80
7 AS YET FROM-CAME THE MES-

∈ΛΟCΟΛΛΑΦΝΑΥΤΩΦΩΝΗCΑ 2000
SENGER THE one-TALKING to-him SOUNDing

ΔΥΟΤΩΝΟΙΚΕΤΩΝΚΑΙΣΤΡ 20
TWO OF-THE domestics AND WARRIOR

ΑΤΙΩΤΗΝΕΥΣΕΒΗΤΩΝΠΡΟΣ 40
devout OF-THE *ones*-per-

ΚΑΡΤΕΡΟΥΝΤΩΝΑΥΤΩΚΑΙΕ 60
8 severing to-him AND un-

ΣΗΓΗΣΑΜΕΝΟΣΑΠΑΝΤΑΛΑΥΤ 80
folding ALL (*emphatic*) to-them

s o.
ΟΙΣΑΠΕΣΤΕΙΛΕΝΑΥΤΟΥΣΕ 100
he-commissions them IN-

ΙΣΤΗΝΙΟΠΠΗΝΤΗΔΕΕΠΑΥΡ 20
9 TO THE JOPPA . to-THE YET ON-MORROW

As OF-them ΑΥΤΩΝ
ΙΟΝΟΔΟΙΠΟΡΟΥΝΤΩΝΕΚΕΙ 40
OF-WAY-GOING . OF-those

ΝΩΝΚΑΙΤΗΠΟΛΕΙΕΓΓΙΖΟΝ 60
AND to-THE city OF-NEARING

ΤΩΝΑΝΕΒΗΠΕΤΡΟΣΕΠΙΤΟΔ 80
UP-STEPPED Peter ON THE house-

As ·Ε
ΩΜΑΠΡΟΣΕΥΞΑΣΘΑΙΠΕΡΙΩ 200
top to-pray ABOUT HOUR

s² NINTH ΝΑ *for* Κ *Bs omit* OF-THE DAY
ΡΑΝΕΚΤΗΝΤΗΣΗΜΕΡΑΣΕΓΕ 20
10 SIXTH OF-THE DAY . he-BE-

As o.
ΝΕΤΟΔΕΠΡΟΣΠΕΙΝΟΣΚΑΙΗ 40
CAME YET TOWARD-HUNGRY AND WILL-

B o. *As* ·Ε
ΘΕΛΕΝΓΕΥΣΑΣΘΑΙΠΑΡΑΣΚ 60
ED TO-TASTE . OF-preparing

ΕΥΑΖΟΝΤΩΝΔΕΑΥΤΩΝΕΓΕΝ 80
YET OF-them BECAME

ΕΤΣΕΠΑΥΤΟΝΕΚΣΤΑΣΙΣΚΑ 300
11 ON him OUT-STANDING AND

s o.
ΙΘΕΩΡΕΙΤΟΝΟΥΡΑΝΟΝΑΝΕ 20
he-is-beholding THE heaven HAVING-

ΩΓΜΕΝΟΝΚΑΙΚΑΤΑΒΑΙΝΟΝ 40
been-UP-OPENED AND DOWN-STEPPING

ΣΚΕΥΟΣΤΙΩΣΟΘΟΝΗΝΜΕΓΑ 60
INSTRUMENT ANY AS SHEET GREAT

A ΑΙ *for* Ε
ΑΗΝΤΕΣΣΑΡΣΙΝΑΡΧΑΙΣΚΑ 80
to-FOUR ORIGINALS *being*-

B +Ε
ΘΙΕΜΕΝΟΝΕΠΙΤΗΣΓΗΣΕΝΩ 400
12 LET-DOWN ON OF-THE LAND IN WHICH

ΥΠΗΡΧΕΝΠΑΝΤΑΤΑΤΕΤΡΑΠ 20
belonged ALL THE FOUR-FOOTS

ΩΔΑΚΑΙΕΡΠΕΤΑΤΗΣΓΗΣΚΑ 30
AND REPTILES OF-THE LAND AND

s o.
ΙΠΕΤΕΙΝΑΤΟΥΣΟΥΡΑΝΟΥΚΑ 60
13 flyers OF-THE heaven . AND

ΙΕΓΕΝΕΤΟΦΩΝΗΠΡΟΣΑΥΤΟ 80
BECAME SOUND TOWARD him

ΝΑΝΑΣΤΑΣΠΕΤΡΕΘΥΣΟΝΣΚΑ 500
UP-STAND*ing* Peter! SACRIFICE AND

ΙΦΑΓΕΟΔΕΠΕΤΡΟΣΕΙΠΕΝΜ 20
14 BE-EATING THE YET Peter said N-

ΗΔΑΜΩΣΚΥΡΙΕΟΤΙΟΥΔΕΠΟ 40
YET-SIMULTANEOUS Master that NOT-YET-?-when

ΤΕΣΦΑΓΟΝΠΑΝΚΟΙΝΟΝΚΑΙ 60
I-ATE EVERY COMMON AND

ΑΚΑΘΑΡΤΟΝΚΑΙΦΩΝΗΠΑΛΙ 80
15 UNclean . AND SOUND AGAIN

ΝΕΚΔΕΥΤΕΡΟΥΠΡΟΣΑΥΤΟΝ 500
OUT OF-SECOND TOWARD him

A Ε *A has* Ν *above line*
ΑΟΘΕΟΣΕΚΑΘΑΡΙΣΕΝΣΥΜΗ 20
WHICH THE God cleanses YOU NO

ΚΟΙΝΟΥΤΟΥΤΟΔΕΓΕΓΕΝΕΤΟ 40
16 BE-COMMONING THIS YET BECAME

B o.
ΕΠΙΤΡΙΣΙΣΚΑΙΕΥΘΥΣΑΝΕΛ 60
ON THRICE AND immediately WAS-UP-G OF-

ΗΜΦΘΗΤΟΣΚΕΥΟΣΕΙΣΤΟΝΟ 80
TEN THE INSTRUMENT INTO THE hea-

B o. = him
ΥΡΑΝΟΝΩΣΔΕΣΕΝΕΑΥΤΩΔΙΗ 700
17 ven . AS YET IN self was-

ΠΟΡΕΙΣΠΕΤΡΟΣΤΙΑΝΕΙΗΤ 20
bewildered THE Peter ANY EVER MAY-BE THE

A o.
ΟΡΑΜΑΟΕΙΔΕΝΙΔΟΥΟΙΑΝ 40
sight WHICH he-PERCEIVED BE-PERCEIVING THE

ΔΡΕΣΟΙΑΠΕΣΤΑΛΜΕΝΟΙΥΠ 60
MEN THE *ones*-HAVING-*been*-commissioned by

ΟΤΟΥΚΟΡΝΗΛΙΟΥΔΙΕΡΩΤΗ 80
THE CORNELIUS THRU-ASK*ing*

ΣΑΝΤΕΣΤΗΝΟΙΚΙΑΝΤΟΥΣΙ 800
THE HOME OF-THE SI-

ΜΩΝΟΣΕΠΕΣΤΗΣΑΝΕΠΙΤΟΝ 20
MON THEY-ON-STAND ON THE

ΠΥΛΩΝΑΚΑΙΦΩΝΗΣΑΝΤΕΣΕ 40
18 GATE AND SOUND*ing* THEY-

B o. *o. o.*
ΠΥΝΘΑΝΟΝΤΟΣΕΙΣΙΜΩΝΟΣΕΠ 60
UP-ASCERTAINED IF SIMON THE *one*-

ΙΚΑΛΟΥΜΕΝΟΣΠΕΤΡΟΣΕΝΘ 80
*be*ING-ON-CALLED Peter IN-PLACE-

ΑΔΕΣΕΝΙΖΕΤΑΙΤΟΥΔΕΠΕΤ 900
19 YET IS-LODGIZING . OF-THE YET Peter

s o. o. o.
ΡΟΥΔΙΕΝΘΥΜΟΥΜΕΝΟΥΠΕΡ 20
THRU-IN-FEELING ABOUT

ΙΤΟΥΟΡΑΜΑΤΟΣΕΙΠΕΝΤΟΠ 40
THE sight said THE spir-

B omits to-him *B* TWO ΔΥΟ
ΝΕΥΜΑΔΥΤΩΙΔΟΥΔΥΝΔΡΕΣΤ 60
it to-him BE-PERCEIVING MEN THREE

s o. *A* ΑΒΕ-*S.* -CIN
ΡΕΙΣΖΗΤΟΥΝΤΕΣΣΕΣΛΑΛΑ 30
20 SEEKING YOU . but UP-

ΝΑΣΤΑΣΚΑΤΑΒΗΘΙΚΑΙΠΟΡ 33004
STAND*ing* BE-DOWN-STEPPING AND BE-GOING

moning two domestics and a devout soldier of those who waited on him,
8 and unfolding it all to them, he dispatches them to Joppa.
9 Now on the morrow, while they are journeying and drawing near the city, Peter went up on the housetop to pray about the sixth
10 hour of the day [noon]. Yet he became ravenous and wanted to taste food. Now, while they are preparing it, he came to be in an ecstasy,
11 and is beholding heaven opened and a certain utensil descending, as a large sheet, with four edges,
12 let down on the earth, in which belonged all the quadrupeds and reptiles of the earth and the flying creatures of heaven.
13 And a voice came to him, "Rise,
14 Peter! Sacrifice and eat!" Yet Peter said, "Far be it from me, Lord, seeing that I never ate any-
15 thing common and unclean!" And again, a second time, the voice came to him, "What God cleanses, do not
16 *you* count common!" Now this occurred thrice, and immediately the utensil was taken up into heaven.
17 Now as Peter was bewildered in himself as to whatever the vision he perceived should be, *lo!* the men who have been dispatched by Cornelius, asking for the house of Simon,
18 stand by at the portal. And shouting they inquired to ascertain if Simon, surnamed Peter, is lodging in this place.
19 Now, as Peter is engrossed with the vision, the spirit said to him, "*Lo!* three men are seeking you!
20 But rise, descend and go with

the whole earth when it will be set up in power at Christ's return. His dominion will include all the descendants of Noah's sons, and embrace all the families of the earth. His salvation will be known from sea to sea.

As the Romans despised the Jews, the signs of the operation of the spirit of God in Cornelius were very marked even before he called for Peter. Centurions were not naturally devout or in fear of God, nor did they give alms to the Jews or pray to God. Cornelius believed the scriptures or he would not have recognized Israel's supremacy. He knew God or he would not have prayed to Him continually. Hence the salvation here proclaimed to him was not prefaced by repentance. It was of the same nature as that which Peter proclaimed at Pentecost. It was a deliverance which insured his entrance into the kingdom.

According to Solomon's dedicatory petition (1Ki.8$^{41-43}$) that Jehovah should do all that the stranger who prayed toward His house should call for, Cornelius' prayers and alms come up for a memorial before God. Yet he must be taught that all his blessings come to him through Israel. Hence he is told to call for Peter. This is in direct antithesis to the present truth, for now, during Israel's apostasy, we get our blessings direct from God.

The location of Peter at the time is suggestive. The nations are often represented by the sea, and he had gone as far as he could on land for he was at the sea side. His hunger is typical of the hunger of God for the worship of all his creatures—not Israel alone, hence Peter is told to "*sacrifice* and eat." The ceremonially unclean animals must represent those among the nations whom God had cleansed. Hence we must regard Cornelius as one whom God had cleansed before Peter met him.

Peter, like all the Jews, was so prejudiced by birth and training that it was almost impossible for him to conceive of such a thing as having fellowship with a gentile, or even a proselyte of the gate, no matter how devout he might be. Henceforth the apostasy of Israel consists largely in refusing to be a channel of blessing to the nations. This led them to question Peter and persecute Paul.

The vision alone was not sufficient to break through the prejudice of Peter, for he could not make out what it meant. But the presence of the three men, who were ceremonially unclean, like the animals he had just seen in the vision, made his course clear. He dared not refuse to fellowship with them or disregard the call of Cornelius. The character of Cornelius was evidence that God had cleansed him. Peter could no longer class him as common or unclean. The fact that Cornelius gave of his means to the people of the covenant was much in his favor, for in the judgment of the nations which precedes the kingdom the nations are judged according to their treatment of the sons of Israel (Mt.25[31-46]).

[23] The journey from Joppa to Cæsarea would lie along the sea shore. Thus Peter skirted the "limits of the land." The location of Cæsarea is doubtless typical also. Its geographical location corresponded with Cornelius' moral position. It was on the fringe of Judaism, near the outer gentile world.

[23] Later we learn that six brethren from Joppa accompanied Peter to Cæsarea. This was a prudent thing to do, for Peter well knew that he would have to defend his action in thus going against all Jewish precedent and prejudice. True, there was nothing in their scriptures which forbade all social intercourse with foreigners, but the apostles, as well as the other disciples, were bound by custom and tradition more firmly than by the divine revelation. In view of the storm of protest which was sure to arise, the six men accompany Peter so that they can confirm his account of the event.

[24] Cornelius seems to have carried many of his dependents and friends with him in his regard for the Jews and their religion. They also were in a measure prepared for Peter's message. They were not, like Paul's converts, turned from darkness to light and from idolatry to the worship of the true God. They already had much light and worshiped the God of Israel. So the proclamation to them is much the same as to the Jews.

[30] Cornelius calls the messenger, or angel, he had seen, a *man*. There is no warrant, in scripture, for the pop-

them, nothing doubting, seeing that *I* have commissioned them."

21 Now Peter, descending to the men, said, "*Lo! I* am he whom you are seeking. What is the cause of
22 your presence?" Now they said, "The centurion Cornelius, a just and God-fearing man, besides being borne witness to by the whole Jewish nation, was apprised by a holy messenger to send after you [to come] into his house, and to hear
23 declarations from you." Calling them in, then, he lodges them.

Now on the morrow, on rising, he came away with them, and some of the brethren from Joppa came with
24 him. Now on the morrow he entered Cæsarea. Now Cornelius was hoping for them, calling together his relatives and his intimate
25 friends. Now as Peter came to enter, Cornelius, meeting him, fall-
26 ing at his feet, worships. Yet Peter raises him, saying, "Rise, even
27 *I* myself am human." And, conversing with him, he entered, and
28 finds many come together. "Besides," he averred to them, "*you* are versed in the fact how illicit it is for a man who is a Jew to be joined to or approach another tribe, and God shows me not to say that any
29 man is common or unclean. Wherefore, being sent after, I came without gainsaying also. I am inquiring to ascertain, then, on what account you send after me."

30 And Cornelius averred, "Four days ago at this ninth hour [three o'clock] I was fasting and praying

ΕΥΟΥΣΥΝΑΥΤΟΙΣΜΗΔΕΝΑ 20
TOGETHER to-them NO-YET-ONE *being-*

Β¹+Ε
ΑΚΡΙΝΟΜΕΝΟΣΟΤΙΕΓΩΑΠΕ 40
THRU-JUDGED that I HAVE-

ΣΤΑΛΑΝΤΟΥΣΚΑΤΑΒΑΣΑ 60
21 commissioned them . DOWN-STEPPING YET

ΕΠΕΤΡΟΣΠΡΟΣΤΟΥΣΑΝΔΡΑ 80
Peter TOWARD THE MEN

ΣΕΙΠΕΝΙΔΟΥΕΓΩΕΙΜΙΟΝΖ 100
said BE-PERCEIVING I AM WHOM YE-

Β *omits* THE
ΗΤΕΙΤΕΤΙΣΗΑΙΤΙΑΔΙΗΝΠ 20
ARE-SEEKING ANY THE cause THRU WHICH YE-

ΑΡΕΣΤΕΟΙΔΕΕΙΠΑΝΚΟΡΝΗ 40
22 ARE-BESIDE-BEING, THE-*ones* YET said CORNELIUS

ΑΙΟΣΕΚΑΤΟΝΤΑΡΧΗΣΑΝΗΡ 60
HUNDRED-chief MAN

ΔΙΚΑΙΟΣΚΑΙΦΟΒΟΥΜΕΝΟΣ 80
JUST AND FEARING

ΤΟΝΘΕΟΝΜΑΡΤΥΡΟΥΜΕΝΟΣ 200
THE God *being*-witnessed

ΤΕΥΠΟΟΛΟΥΤΟΥΕΘΝΟΥΣΤΩ 20
BESIDES by WHOLE OF-THE NATION OF-THE

ΝΙΟΥΔΑΙΩΝΕΧΡΗΜΑΤΙΣΘΗ 40
JUDA-ans IS-apprised

ΥΠΟΑΓΓΕΛΟΥΑΓΙΟΥΜΕΤΑΠ 60
by MESSENGER HOLY TO-after-SEND

ΕΜΨΑΣΘΑΙΣΕΕΙΣΤΟΝΟΙΚΟ 80
YOU INTO THE HOME

ΝΑΥΤΟΥΚΑΙΑΚΟΥΣΑΙΡΗΜΑ 300
OF-him AND TO-HEAR declarations

ΤΑΠΑΡΑΣΟΥΕΙΣΚΑΛΕΣΑΜΕ 20
23 BESIDE YOU . INTO-CALL*ing*

ΝΟΣΟΥΝΑΥΤΟΥΣΕΞΕΝΙΣΕΝ 40
THEN them he-LODGIZES .

ΤΗΔΕΕΠΑΥΡΙΟΝΑΝΑΣΤΑΣΕ 60
to-THE YET ON-MORROW UP-STAND*ing* OUT-

Α+Ε
ΣΗΛΘΕΝΣΥΝΑΥΤΟΙΣΚΑΙΤΙ 80
CAME TOGETHER to-them AND ANY

ΝΕΣΤΩΝΑΔΕΛΦΩΝΤΩΝΑΠΟΙ 400
OF-THE brothers OF-THE-*ones* FROM JOP-

ΟΠΠΗΣΣΥΝΗΛΘΟΝΑΥΤΩΤΗΔ 20
24 PA TOGETHER-CAME to-him . to-THE YET

s Δ *and* Δ *has* Ο
ΕΞΑΥΡΙΟΝΕΙΣΗΛΘΕΝΕΙΣ 40
ON-MORROW he-INTO-CAME INTO

s Ε *o.* *As o.*
ΤΗΝΚΑΙΣΑΡΕΙΑΝΟΔΕΚΟΡΝ 60
THE CAESAREA . THE YET CORNELIUS

ΗΑΙΟΣΗΝΠΡΟΣΔΟΚΩΝΑΥΤΟ 80
WAS TOWARD-SEEMING them

s Ν
ΥΣΣΥΓΚΑΛΕΣΑΜΕΝΟΣΤΟΥΣ 500
TOGETHER-CALL*ing* THE

Β¹+C
ΣΥΓΓΕΝΕΙΣΑΥΤΟΥΚΑΙΤΟΥ 20
TOGETHER-generated OF-him AND THE

ΣΑΝΑΓΚΑΙΟΥΣΦΙΛΟΥΣΩΣΑ 40
25 necessary FOND-*ones* . AS YET

s o.
ΕΓΕΝΕΤΟΤΟΥΕΙΣΕΛΘΕΙΝ 60
BECAME OF-THE TO-BE-INTO-COMING

Α C
ΤΟΝΠΕΤΡΟΝΣΥΝΑΝΤΗΣΑΣΑ 80
THE Peter TOGETHER-meet*ing* to-

ΥΤΩΟΚΟΡΝΗΛΙΟΣΠΕΣΟΝΕΠ 600
him THE CORNELIUS FALLING ON

ΙΤΟΥΣΠΟΔΑΣΠΡΟΣΕΚΥΝΗΣ 20
OF-THE FEET he-worships .

ΕΝΟΔΕΠΕΤΡΟΣΗΓΕΙΡΕΝΑΥ 40
26 THE YET Peter ROUSES him

Α *o. o.*
ΤΟΝΛΕΓΩΝΑΝΑΣΤΗΘΙΚΑΙΕ 60
saying UP-STAND-YOU AND I

ΓΩΑΥΤΟΣΑΝΘΡΩΠΟΣΕΙΜΙΚ 80
27 SAME human AM . AND

s o.
ΑΙΣΥΝΟΜΙΛΩΝΑΥΤΩΕΙΣΗ 700
TOGETHER-conversing to-him he-INTO-

ΛΘΕΝΚΑΙΕΥΡΙΣΚΕΙΣΥΝΕΛ 20
CAME AND IS-FINDING HAVING-

ΗΛΥΘΟΤΑΣΠΟΛΛΟΥΣΕΦΗΤΕ 40
28 TOGETHER-COME . MANY . he-AVERRED BESIDES

s o.
ΠΡΟΣΑΥΤΟΥΣΥΜΕΙΣΕΠΙΣΤ 60
TOWARD them YE TO-BE-*being*-

Β-Ε
ΑΣΘΑΙΩΣΑΘΕΜΙΤΟΝΕΣΤΙΝ 80
adepted AS UN-PLACED it-IS

ΑΝΔΡΙΙΟΥΔΑΙΩΚΟΛΛΑΣΘΑ 800
to-MAN JUDA-an TO-BE-*being*-JOINED

Β¹-Ε
ΙΗΠΡΟΣΕΡΧΕΣΘΑΙΑΛΛΟΦΥ 20
OR TO-BE-TOWARD-COMING to-other-tribe

Β THE God SHOWS *s o.*
ΛΦΩΚΑΜΟΙΕΔΕΙΞΕΝΟΘΕΟΣΜ 40
AND-to-ME SHOWS THE God NO-

ΗΔΕΝΑΚΟΙΝΟΝΗΑΚΑΘΑΡΤΟ 60
YET-ONE COMMON OR UNclean

ΝΑΕΓΕΙΝΑΝΘΡΩΠΟΝΔΙΟΚΑ 80
29 TO-BE-saying human . THRU-WHICH AND

Β¹ *o.*
ΙΑΝΑΝΤΙΡΡΗΤΩΣΗΛΘΟΝΜΕ 900
UN-INSTEAD-declare-ly I-CAME BEING-

s Ε
ΤΑΠΕΜΦΘΕΙΣΠΥΝΘΑΝΟΜΑΙ 20
after-SENT . I-AM-UP-ASCERTAINING

ΟΥΝΤΙΝΙΑΟΓΩΜΕΤΕΠΕΜΨΑ 40
THEN to-ANY saying TO-BE-*being*-after-SENT

Β-Ε
ΣΘΑΙΜΕΚΑΙΟΚΟΡΝΗΛΙΟΣΕ 60
30 ME . AND THE CORNELIUS AVER-

ΦΗΑΠΟΤΕΤΑΡΤΗΣΗΜΕΡΑΣΜ 80
red FROM FOURTH DAY UN-

ΕΧΡΙΤΑΥΤΗΣΤΗΣΩΡΑΣΗΜΗ 1000
TO this THE HOUR I-WAS

B8 *omit* fasting AND
NNHCTEYWNKAITHNENATH 20
fasting AND THE NINTH

NΠPOCEYXOMENOCENTWOI 40
praying IN THE HOME

KWMOYKAIΠΔOYANHPECTH 60
OF-ME AND BE-PERCEIVING MAN STOOD

A-∈
ENWΠIONMOYENECΘHTIAA 80
IN-VIEW OF-ME IN GARMENT SHIN-

A B *o.*
MΠPAKAIΦHCINKOPNHAIE 100
31 ing AND he-IS-AVERRING CORNELIUS!

EICHKOYCΘHCOYHΠPOCEY 20
IS-INTO-HEARD OF-YOU THE prayer

XHKAIAIEAEHMOCYNAICO 40
AND THE alms . OF-YOU

YEMNHCΘHCANENWΠIONTO 60
ARE-REMINDED IN-VIEW OF-THE

YΘEOYΠEMΨONOYNEICIOΠ 80
32 God . SEND THEN INTO JOPPA

ΠHNKAIMETAKAAECAICIM 200
AND WITH-CALL SIMON

A-∈
WNAOCEΠIKAAEITAIΠETP 20
WHO IS-*being*-ON-CALLED Peter

OCOYTOCΞENIZETAIENOI 40
this-*one* IS-LODGIZING IN HOME

KIACIMWNOCBYPCEWCΠAP 60
OF-SIMON tanner BESIDE

AΘAAACCANEΞAYTHCOYNE 80
33 SEA . forthwith THEN I-

ΠEMΨAΠPOCCECYTEKAAWC 300
SEND TOWARD YOU YOU BESIDES IDEALLY

EΠOIHCACΠAPAГENOMENO 20
DO BESIDE-BECOMING

CNYNOYNΠANTECHMEICEN 40
NOW THEN ALL WE IN-

WΠIONTOYΘEOYΠAPECMEN 60
VIEW OF-THE God ARE-BESIDE-BEING

A THE HAVING-*been*-bidden to-YOU ALL
AKOYCAIΠANTATAΠPOCTE 80
TO-HEAR ALL THE HAVING-*been*-

B8* Y=by
TAГMENACOIAΠOTOYKYPI 400
bidden to-YOU FROM THE Master .

OYANOIΞACΔEΠETPOCTOC 20
34 UP-OPENING YET Peter THE MOUTH

B8* *omit* OF-him
TOMAAYTOYEIΠENENΠAAHΘ 40
OF-him said ON TRUTH

EIACKATAAAMBANOMAIOT 60
I-AM-DOWN-GETTING that

IOYKECTINΠPOCWΠOAHMΠ 80
NOT IS partial-er

B8 *o.*
THCOΘEOCAAAAENΠANTIE 500
35 THE God but IN EVERY NA-

s o.
ΘNEIOΦOBOYMENOCAYTON 20
TION THE *one*-FEARING Him

KAIEPГAZOMENOCΔIKAIO 40
AND WORKING JUSTICE

A-AI
CYNHNΔEKTOCAYTWECTIN 60
RECEIVABLE to-Him IS .

*s*1 *adds* ON WHICH *s o.*
TONAOГONAΠECTEIAENTO 80
36 THE saying He-commissions to-THE

A-∈
ICYIOICICPAHAEYAΓГEA 600
SONS *of*-ISRAEL WELL-MESSAGIZING

B1 *o. o.*
IZOMENOCEIPHNHNΔIAIH 20
PEACE THRU JESUS

COYXPICTOYOYTOCECTIN 40
ANOINTED this-*One* IS

B *omits* YE
ΠANTWNKYPIOCYMEICIA 60
37 OF-ALL Master YE HAVE-

ATETOГENOMENONPHMAKA 80
PERCEIVED. THE BECOMING declaration DOWN

ΘOAHCTHCIOYΔAIACAPΞA 200
WHOLE OF-THE JUDEA beginning

A-∴ГAP for B-∈
MENOCAΠOTHCГAAIAAIAC 20
FROM THE GALILEE

METATOBAΠTICMAOEKHPY 40
after THE DIPISM WHICH PROCLAIMS

B *o.*
ΞENIWANNHCIHCOYNTONA 60
38 JOHN JESUS THE FROM

A T *s o.*
ΠONAZAPEΘWCEXPEICENA 80
NAZARETH AS ANOINTS Him

YTONOΘEOCΠNEYMATIAГI 300
THE God to-spirit HOLY

*s*1* Ω
ΦKAIΔYNAMEIOCAIHAΘEN 20
AND ABILITY WHO THRU-CAME

EYEPГETWNKAIΠWMENOCΠ 40
WELL-ACTING AND HEALING ALL

ANTACTOYCKATAΔYNACTE 600
THE *ones*-*being*-DOWN-ABLED

YOMENOYCYΠOTOYΔIABOA 80
by THE THRU-CAST*er*

OYOTIOΘEOCHNMETAYTOY 900
that THE God WAS WITH Him .

A YE Y *s o.*
KAIHMEICMAPTYPECΠANT 20
39 AND WE witnesses OF-ALL

ΦNWNEΠOIHCENENTETHXΦ 40
WHICH He-DOES IN BESIDES THE SPACE

B *omits* IN
PATWNIOYΔAIWNKAIENIE 60
OF-THE JUDA-ans AND IN JER-

s o.
POYCAAHMONKAIANEIAAN 80
USALEM WHOM AND THEY-UP-LIFT

KPEMACANTECEΠIΞYAOYT 35000
40 HANGING ON WOOD . this

in my house, and *lo!* a man stood
31 before me in shining attire, and he
is averring, 'Cornelius, your
prayer is hearkened to and your
alms are brought to remembrance
32 before God. Send, then, into
Joppa, and call for Simon, who is
surnamed Peter. He is lodging in
the house of Simon the tanner, be-
33 side the sea.' Forthwith, then,
I send to you, and *you* do ideally in
coming along. Now, then, *we* are
all present before God to hear all
that you have been bidden by the
Lord."

34 Now Peter, opening his mouth,
said, "Of a truth I am grasping
35 that God is not partial, but in
every nation he who is fearing Him
and acting righteously is acceptable
36 to Him. Of the word He dis-
patches to the sons of Israel,
preaching the evangel of peace
through Jesus Christ (He is Lord
37 of all), *you* are aware. The decla-
ration came down the whole of Ju-
dea, beginning from Galilee with
the baptism which John proclaims:
38 Jesus from Nazareth, as God an-
oints Him with holy spirit and
power, Who passed through as a
benefactor and healer of all those
who are tyrannized over by the
Slanderer, seeing that God was
with Him.

39 And we are witnesses of all that
He does in the country of the Jews
and in Jerusalem: Whom they assas-
sinate, also, hanging Him on a tree.

ular idea that angels always have wings, like the cherubim. They usually appear in a human form.

31 The conversion of Cornelius is not in accord with the truth for today. Salvation is not offered to those who have access to God in prayer, for such are already saved. It is for sinners, and the ungodly and God's enemies (Ro.5[1-11]). It is not of works (Ro.11[6]). Cornelius and his friends were acceptable to God because they feared Him and acted righteously, and this *before* Simon was sent to them. They occupied the place of the godly Israelite before Christ came. They lacked the pardon and gifts which came with the proclamation of the kingdom. These are now made theirs through the chief of the twelve apostles. Their blessing is connected with and depends on the blessing of Israel in the kingdom. Our blessing depends on the opposite. It follows Israel's *apostasy.* Cornelius is blessed in accord with the prophetic prediction concerning the nations in the kingdom, as it will be during the millennial eon. We are blessed in accord with a secret administration, of which the prophets knew nothing, which could not be revealed until after the kingdom proclamation had been heralded to the people and the proselytes like Cornelius.

34-35 This statement teaches, not that fear of God and righteous acts take the place of faith in Christ, but they take the place of Moses. Such as Cornelius who pant after the living God are candidates for the kingdom, but must hear the word of life in order to be saved (11[14]). Such as Cornelius are they who will enter the kingdom when the nations are judged (Mt.25[34-36]).

35 Peter's proclamation to the nations is in contrast with Paul's. He details the life of our Lord and His beneficent deeds in the land, leading up to His resurrection. Paul begins with His death and resurrection and proclaims His ascension and His heavenly glories. In a word Peter proclaims "Jesus Christ," Paul preaches "Christ Jesus." The former lays stress on His rejection on earth, the latter on His acceptance in heaven.

39 Paul could have no place in this testimony, for he was not a witness of our Lord's earthly life.

Besides being a specimen of the future blessing of the believing nations in the kingdom, who will be rewarded according to their treatment of Israel, the case of Cornelius was undoubtedly divinely intended to bridge the almost impassable gap between the ministries of Peter and Paul, between the evangels of the Circumcision and of the Uncircumcision. Here we see the blessings of the Circumcision given by God to those who are uncircumcised, and in such a way that His hand could not be doubted. Hence Peter claims (15 7) that God chose him first to speak to the nations, and he was enabled to acknowledge Paul's commission to the Uncircumcision. Unless Peter had been so prepared, it would have been practically impossible for Paul to carry on his earlier ministries among the nations, for he would have had, not only the unbelieving Jews, but the disciples and the apostles themselves firmly set against his work. Paul did not confine himself to converts to Judaism, as Cornelius and his friends, but had a message of grace suited to idolaters who had never heard of the true God. Nevertheless the principle taught to Peter applied to them also, for God acknowledged them by spiritual gifts, which made it evident that He had cleansed them.

44 At Pentecost the call to repent came to a people who had already rejected Jesus Christ. Peter says nothing of repentance to Cornelius (11 18).

48 By baptism they were united to the believing remnant in the nation of Israel, for the name used was the same (2 38). It is evident, however, that this was a loose union, for the fact of their uncircumcision would bar them from the temple and from everything which the disciples had in common with the Jewish nation. In practice, even the social communion was always on a most doubtful and hesitating basis. Many of the disciples never would have fellowship with the Uncircumcision, and even Peter himself after boldly defending his course with Cornelius, as well as the truth involved, was intimidated by the prevailing opposition, so that, at Antioch he first ate with the Uncircumcision and then withdrew and severed himself for fear of the party headed by James, the brother of the Lord (Ga. 2 11-12).

40 This One God rouses the third day,
and gives Him to become disclosed,
41 not to the entire people, but to witnesses who have been elected before
by God, to us who ate and drank together with Him after His resurrec-
42 tion from among the dead. And He
charges us to proclaim to the
people and to certify that this One
is He Who is specified by God to be
Judge of the living and the dead.
43 To this are all the prophets testifying: everyone who is believing in
Him is to be obtaining the pardon
of sins through His name."

44 While Peter is still speaking
these declarations, the holy spirit
falls on all those hearing the word.
45 And as many of the faithful of the
Circumcision as came with Peter
were amazed, seeing that the gratuity of the holy spirit has been
poured out on the nations also.
46 For they heard them speaking lan-
guages and magnifying God. Then
47 Peter answered, "Can anyone for-
bid water, that anyone of these is
not to be baptized, who obtained
48 the holy spirit even as we?" Now
he bids them be baptized in the
name of Jesus Christ. Then they
ask him to stay some days.

11 Now the apostles and the brethren who are of Judea hear that the
nations also receive the word of
2 God. Now when Peter went up
into Jerusalem, those of the Cir-
3 cumcision doubted him, saying that
"You came in to uncircumcised
men and ate with them!"

ΟΥΤΟΝΟΘΕΟCΗΓΕΙΡΕΝΤΗΤ 20
One THE God ROUSES *s1* adds* ΕΝ IN to-THE third

ΡΙΤΗΗΜΕΡΑΚΑΙΕΔΩΚΕΝΑΥ 40
DAY AND GIVES Him

ΤΟΝΕΜΦΑΝΗΓΕΝΕCΘΑΙΟΥΠ 60
41 IN-APPEARED TO-BE-BECOMING NOT to-

ΑΝΤΙΤΩΛΑΩΑΛΛΑΜΑΡΤΥCΙ 80
EVERY THE PEOPLE but to-witnesses

ΤΟΙCΠΡΟΚΕΧΕΙΡΟΤΟΝΗΜΕ 100
THE BEFORE HAVING-*been*-HAND-STRETCHED

ΝΟΙCΥΠΟΤΟΥΘΕΟΥΗΜΙΝΟΙ 20
by THE God to-US WHO-

ΤΙΝΕCCΥΝΕΦΑΓΟΜΕΝΚΑΙC 40
ANY TOGETHER-ATE AND TO-

ΥΝΕΠΙΟΜΕΝΑΥΤΩΜΕΤΑΤΟΑ 60
GETHER-DRANK to-Him after THE TO-

ΝΑCΤΗΝΑΙΑΥΤΟΝΕΚΝΕΚΡΩ 80
UP-STAND Him OUT OF-DEAD-*ones* .

ΝΚΑΙΠΑΡΗΓΓΕΙΛΕΝΗΜΙΝΚ 200
42 AND He-charges to-US TO-

ΗΡΥΞΑΙΤΩΛΑΩΚΑΙΔΙΑΜΑΡ 20
PROCLAIM to-THE PEOPLE AND TO-BE-THRU-

ΤΥΡΑCΘΑΙΟΤΙΟΥΤΟCΕCΤΙ 40
witnessing that this IS

ΝΟΩΡΙCΜΕΝΟCΥΠΟΤΟΥΘΕΟ 60
THE *One*-*being*-defined by THE God

ΥΚΡΙΤΗCΖΩΝΤΩΝΚΑΙΝΕΚΡ 80
JUDGer OF-LIVING AND OF-DEAD .

ΩΝΤΟΥΤΟΠΑΝΤΕCΟΙΠΡΟΦΗ 300
43 to-this ALL THE BEFORE-AVER-

ΤΑΙΜΑΡΤΥΡΟΥCΙΝΑΦΕCΙΝ 20
RERS ARE-witnessING FROM-LETting

ΑΜΑΡΤΙΩΝΛΑΒΕΙΝΔΙΑΤΟΥ 40
OF-misses TO-BE-GETTING THRU THE

ΟΝΟΜΑΤΟCΑΥΤΟΥΠΑΝΤΑΤΟ 60
NAME OF-Him EVERY THE

ΝΠΙCΤΕΥΟΝΤΑCΕΙCΑΥΤΟΝΕ 80
44 *one*-BELIEVING INTO Him . STILL

ΤΙΛΑΛΟΥΝΤΟCΤΟΥΠΕΤΡΟΥ 400
OF-TALKING THE Peter

ΤΑΡΗΜΑΤΑΤΑΥΤΑΕΠΕΠΕCΕ 20
THE declarations these ON-FALLS

ΝΤΟΠΝΕΥΜΑΤΟΑΓΙΟΝΕΠΙΠ 40
THE spirit THE HOLY ON ALL

ΑΝΤΑCΤΟΥCΑΚΟΥΟΝΤΑCΤΟ 60
THE *ones*-HEARING THE

ΝΑΟΓΟΝΚΑΙΕΞΕCΤΗCΑΝΟΙ 80
45 saying . AND WERE-OUT-STOOD THE

ΕΚΠΕΡΙΤΟΜΗCΠΙCΤΟΙΟΙCΟ 500
OUT OF-ABOUT-CUTting *ones*-BELIEVing as-many-

ΙCΥΝΗΛΘΑΝΤΩΠΕΤΡΩΟΤΙΚ 20
as TOGETHER-CAME to-THE Peter that AND

ΑΙΕΠΙΤΑΕΘΝΗΗΔΩΡΕΑΤΟΥ 40
ON THE NATIONS THE gratuity OF-THE

ΑΓΙΟΥΠΝΕΥΜΑΤΟCΕΚΚΕΧΥ 60
HOLY spirit HAS-*been*-OUT-

ΤΑΙΗΚΟΥΟΝΓΑΡΑΥΤΩΝΛΑΛ 80
46 POURED THEY-HEARD for OF-them TALKING

ΟΥΝΤΩΝΓΛΩCCΑΙCΚΑΙΜΕΓ 600
to-TONGUES AND magnify-

ΛΑΥΝΟΝΤΩΝΤΟΝΘΕΟΝΤΟΤΕ 20
ING THE God . then

ΑΠΕΚΡΙΘΗΠΕΤΡΟCΜΗΤΙΤΟ 40
47 answered Peter NO-ANY THE

ΥΔΩΡΔΥΝΑΤΑΙΚΩΛΥCΑΙΤΙ 60
Water IS-ABLE TO-FORBID ANY

CΤΟΥΜΗΒΑΠΤΙCΘΗΝΑΙΤΟΥ 80
OF-THE NO TO-BE-DIPIZED these

ΤΟΥCΟΙΤΙΝΕCΤΟΠΝΕΥΜΑΤ 700
WHO-ANY THE spirit THE

ΟΑΓΙΟΝΕΛΑΒΟΝΩCΚΑΙΗΜΕ 20
HOLY GOT AS AND WE .

ΙCΠΡΟCΕΤΑΞΕΝΔΕΑΥΤΟΙC 40
48 he-TOWARD-SETS YET to-them

ΕΝΤΩΟΝΟΜΑΤΙΙΗCΟΥΧΡΙC 60
IN THE NAME *of*-JESUS ANOINTED

ΤΟΥΒΑΠΤΙCΘΗΝΑΙΤΟΤΕΗΡ 80
TO-BE-DIPIZED . then THEY-

ΩΤΗCΑΝΑΥΤΟΝΕΠΙΜΕΙΝΑΙ 800
ask him TO-ON-REMAIN

ΗΜΕΡΑCΤΙΝΑCΗΚΟΥCΑΝΔΕ 20
11 DAYS ANY . HEAR YET

ΟΙΑΠΟCΤΟΛΟΙΚΑΙΟΙΑΔΕΛ 40
THE commissioners AND THE brothers

ΦΟΙΟΙΟΝΤΕCΚΑΤΑΤΗΝΙΟΥ 60
THE *ones*-BEING according-to THE JUDEA

ΔΑΙΑΝΟΤΙΚΑΙΤΑΕΘΝΗΕΔΕ 80
that AND THE NATIONS RECEIVE

ΞΑΝΤΟΤΟΝΛΟΓΟΝΤΟΥΘΕΟΥ 900
THE saying OF-THE God .

ΟΤΕΔΕΑΝΕΒΗΠΕΤΡΟCΕΙCΙ 20
2 when YET UP-STEPPED Peter INTO JER-

ΕΡΟΥCΑΛΗΜΔΙΕΚΡΙΝΟΝΤΟ 40
USALEM THRU-JUDGED

ΠΡΟCΑΥΤΟΝΟΙΕΚΠΕΡΙΤΟΜ 60
TOWARD him THE OUT OF-ABOUT-CUTting

ΗCΛΕΓΟΝΤΕCΟΤΙΕΙCΗΛΘΕ 80
3 saying that YOU-INTO-CAME

ΠΡΟCΑΝΔΡΑCΑΚΡΟΒΥCΤΙ 30000
TOWARD MEN uncircumcised

ΑΝΕΧΟΝΤΑCΚΑΙCΥΝΕΦΑΓΕ 20
HAVING AND YOU-TOGETHER-ATE

ᴰᴺ ΕΑΥΤΟΙCΑΡΞΑΜΕΝΟCΔΕΠΕ 40
4 to-them . beginning YET Peter

ΤΡΟCΕΞΕΤΙΘΕΤΟΑΥΤΟICΚ 60
OUT-PLACED to-them ac-

ΑΘΕΞΗCΑΕΓΩΝΕΓΩΗΜΗΝΕΝ 80
5 cording-to-next SAYING I WAS IN

s.o. *s* omits* praying
ΠΟΛΕΙΙΟΠΠΗΠΡΟCΕΥΧΟΜΕ 100
city JOPPA praying

s.o.
ΝΟCΚΑΙΕΙΔΟΝΕΝΕΚCΤΑCΕ 20
AND I-PERCEIVED IN OUT-STANDING

ᴬ Ω
ΙΟΡΑΜΑΚΑΤΑΒΑΙΝΟΝCΚΕΥ 40
sight DOWN-STEPPING INSTRUMENT

ΟCΤΙΩCΟΘΟΝΗΝΜΕΓΑΛΗΝΤ 60
ANY AS SHEET GREAT to-

ΕCCΑΡCΙΝΑΡΧΑΙCΚΑΘΙΕΜ 80
FOUR ORIGINALS DOWN-LETTING

ΕΝΗΝΕΚΤΟΥΟΥΡΑΝΟΥΚΑΙΗ 200
OUT OF-THE heaven AND CAME

as b o.*
ΑΘΕΝΑΧΡΙCΕΜΟΥΕΙCΗΝΑΤ 20
6 UNTIL ME . INTO WHICH STRETCH-

ΕΝΙCΑCΚΑΤΕΝΟΟΥΝΚΑΙΕΙ 40
ing I-DOWN-MINDED AND I-PER-

ΔΟΝΤΑΤΕΤΡΑΠΟΔΑΤΗCΓΗC 60
CEIVED THE FOUR-FOOTS OF-THE LAND

ΚΑΙΤΑΘΗΡΙΑΚΑΙΤΑΕΡΠΕΤ 80
AND THE WILD-BEASTS AND THE REPTILES

s.o.
ΑΚΑΙΤΑΠΕΤΕΙΝΑΤΟΥΟΥΡΑ 300
AND THE flyers OF-THE heaven .

ΝΟΥΗΚΟΥCΑΔΕΚΑΙΦΩΝΗCΑ 20
7 I-HEAR YET AND OF-SOUND say-

ΕΓΟΥCΗCΜΟΙΑΝΑCΤΑCΠΕΤ 40
ING to-ME UP-STANDing Peter!

ΡΕΘΥCΟΝΚΑΙΦΑΓΕΕΙΠΟΝΔ 60
SACRIFICE AND BE-EATING . I-said YET

ΕΜΗΔΑΜΩCΚΥΡΙΕΟΤΙΚΟΙΝ 80
NO-YET-SIMULTANEOUS Master! that COMMON

s supplies* ΟΑΡΤΟΝ
ΟΝΗΜΑΚΑΘΑΡΤΟΝΟΥΔΕΠΟΤΕ 100
OR UNclean NOT-YET-?-when

ΕΙCΗΛΘΕΝΕΙCΤΟCΤΟΜΑΜΟ 20
INTO-CAME INTO THE MOUTH OF-ME .

ᴮ OUT OF-SECOND SOUND
ΥΑΠΕΚΡΙΘΗΔΕΦΩΝΗΕΚΔΕΥ 40
9 ANSWERED YET SOUND OUT OF-SECOND

ΤΕΡΟΥΕΚΤΟΥΟΥΡΑΝΟΥΑΘ 60
OUT OF-THE heaven WHICH THE

ᴬ ᴱ *a.o.*
ΘΕΟCΕΚΑΘΑΡΙCΕΝCΥΜΗΚΟΙ 80
God CLEANSES YOU NO BE-COM-

ΝΟΥΤΟΥΤΟΔΕΕΓΕΝΕΤΟΕΠ! 500
10 MONING . this YET BECAME ON

ᴬ+ᴱ
ΤΡΙCΚΑΙΑΝΕCΠΑCΘΗΠΑΛΙ 20
THRICE AND WAS-UP-PULLED AGAIN

ΝΑΠΑΝΤΑΕΙCΤΟΝΟΥΡΑΝΟΝ 40
ALL *emphatic* INTO THE heaven .

s.o.
ΚΑΙΙΔΟΥΕΞΑΥΤΗCΤΡΕΙCΑ 50
11 AND BE-PERCEIVING forthwith THREE MEN

ΝΑΡΕCΕΠΕCΤΗCΑΝΕΠΙΤΗΝ 30
ON-STAND ON THE

ΟΙΚΙΑΝΕΝΗΗΜΕΝΑΠΕCΤΑΛ 600
HOME IN WHICH WE-WERE HAVING-*been*-com-

As o.
ΜΕΝΟΙΑΠΟΚΑΙCΑΡΕΙΑCΠΡ 20
missioned FROM CAESAREA TOWARD

s+ᴱ*
ΟCΜΕΕΙΠΕΝΔΕΤΟΠΝΕΥΜΑΜ 40
12 ME . said YET THE spirit to-

s.o.
ΟΙCΥΝΕΛΘΕΙΝΑΥΤΟICΜΗΔ 60
ME TO-BE-TOGETHER-COMING to-them NO-YET-

ᴮ+ᴱ *s** ᴼ
ΕΝΔΙΑΚΡΙΝΑΝΤΑΗΛΘΟΝΔΕ 80
ONE THRU-JUDG*ing* . CAME YET

ΟΥΝΕΜΟΙΚΑΙΟΙΕΞΑΔΕΛΦΟ 700
TOGETHER TO-ME AND THE SIX brothers

ΙΟΥΤΟΙΚΑΙΕΙCΗΛΘΟΜΕΝΕ 20
these AND WE-INTO-CAME IN-

ΙCΤΟΝΟΙΚΟΝΤΟΥΑΝΔΡΟCΑ 50
13 TO THE HOME OF-THE MAN . he-

A o.
ΠΗΓΓΕΙΛΕΝΔΕΗΜΙΝΠΩCΕΙ 60
FROM-MESSAGES YET to-US how he-PER-

ΔΕΝΤΟΝΑΓΓΕΛΟΝΕΝΤΩΟΙΚ 80
CEIVED THE MESSENGER IN THE HOME

ΩΑΥΤΟΥCΤΑΘΕΝΤΑΚΑΙΕΙΠ 900
OF-him BEING-STOOD AND saying

ᴮ SEND ΠΕΜΨΟΝ *s.o.*
ΟΝΤΑΑΠΟCΤΕΙΛΟΝΕΙCΙΟΠ 20
commission INTO JOPPA

ΠΗΝΚΑΙΜΕΤΑΠΕΜΨΑΙCΙΜΩ 40
AND after-SEND SIMON

ΝΑΤΟΝΕΠΙΚΑΛΟΥΜΕΝΟΝΠΕ 60
THE *one-be*ING-ON-CALLED Peter

s.o. ᴬ *H for* ΕΙ
ΤΡΟΝΟCΛΑΛΗCΕΙΡΗΜΑΤΑΠ 80
14 WHO WILL-BE-TALKING declarations TO-

ΡΟCCΕΕΝΟΙCCΩΘΗCΗCΥΚΑ 900
WARD YOU IN WHICH WILL-BE-SAVED YOU AND

ΙΠΑCΟΟΙΚΟCCΟΥΕΝΔΕΤΩΑ 20
15 EVERY THE HOME OF-YOU . IN YET THE TO-

s.o.
ΡΞΑCΘΑΙΜΕΛΛΑΛΕΙΝΕΠΕΠΕ 40
begin ME TO-BE-TALKING ON-FALLS

s.o.
ΕΠΤΟΠΝΕΥΜΑΤΟΑΓΙΟΝΕΠ 60
THE spirit THE HOLY ON

ΑΥΤΟΥCΩCΠΕΡΚΑΙΕΦΗΜΑC 80
them AS-EVEN AND ON US

ᴬ WE-ARE-R. -ΜΕΝ
ΕΝΑΡΧΗΕΜΝΗCΘΗΝΔΕΤΟΥΡ 57000
16 IN ORIGINAL . I-AM-REMINDED YET OF-THE dec-

4 Now Peter begins and expounded
5 it to them consecutively, saying, "*I* was in the city of Joppa, praying, and I perceived, in an ecstasy, a vision, a certain utensil descending, as a large sheet with four edges, let down out of heaven, and it came as
6 far as me, into which, intently looking, I considered and perceived the quadrupeds of the earth and the wild beasts and the reptiles and the
7 flying creatures of heaven. Now, I hear a voice also, saying to me, 'Rise, Peter! Sacrifice and eat!'
8 Yet I said, 'Far be it from me, Lord, seeing that a thing common or unclean never entered into my
9 mouth!' Yet the voice answered a second time out of heaven, 'What God cleanses, do not *you* count
10 common!' Now this occurred thrice, and it was all pulled up again into heaven.

11 And *lo!* forthwith three men stand by at the house in which we were, having been dispatched from
12 Cæsarea to me. Now the spirit said to me to come together with them, nothing doubting. Now these six brethren also came with me, and we entered into the man's house.

13 Now he reports to us how he perceived the messenger standing in his house and saying, 'Dispatch to Joppa and send after Simon, who is
14 surnamed Peter, who will be speaking declarations to you by which *you* shall be saved, and your entire house.'

15 Now as I begin to speak, the holy spirit falls on them, even as on us
16 also in the beginning. Now I am reminded of the Lord's declaration,

4 So important is this new departure that Peter's rehearsal before his indignant brethren is given in full, for it removes the great obstacle which lay in the way of the further spread of the evangel. The commission which was received by the eleven from the Lord did not include the uncircumcised. They had made it known in Jerusalem and Judea and Samaria and the whole land of Israel, but only to the Circumcision. None of the disciples had any thought of proclaiming it to those of another nation even if they, like Cornelius, were devout and God-fearing men. This conclusion proves that the Pentecostal ecclesia did not include a single one of the Gentiles, but absolutely excluded all except those of Jewish blood. They could not, of course, exclude the Hellenists, or Jews who leaned to Greek culture, for they were not Greeks, but circumcised Israelites.

Neither may we take the case of Cornelius as the beginning of the evangel to the nations, as such. We do not find that this case was followed up by the evangelization of the Uncircumcision in the land. Indeed, it seems to have had no effect at all in this direction. After the death of Stephen and the following persecution, the disciples spoke to none but the Jews only (19). And when some of the foreign Jews spoke to the Greeks at Antioch, outside the land, it is most probable that they, like Cornelius, were proselytes in that lesser degree which was called a proselyte of the gate. The first time the evangel was proclaimed to the nations was probably the case of Sergius Paul, proconsul of Cyprus (13 7), or Paul's preaching to the people of Lystra (14 7). Throughout his early ministries, however, Paul not only went into the synagogues and preached to the Jews first, but he also spoke to the devout and God-fearing proselytes, like Cornelius, before going out to the Uncircumcision. Such converts from Judaism formed the nucleus of most of the ecclesias founded by him so far as their Gentile contents were concerned. See 13 43,14 1, Lydia 16 14,17 4,12,18 4 (contrast 6) and Justus 7. The Gentiles were a distinct class.

16 Peter saw a new significance in the words of the Lord (1 5) that he had not seen at Pentecost. John's baptism

never went beyond the Jews. Now as the gospel comes to this gentile proselyte the baptism of spirit takes precedence over that in water, and is Peter's justification for giving Israel's rite to this gentile.

17 The constant tendency, in this scroll, from the physical to the spiritual, is well illustrated by the gifts given to Cornelius and his friends, as a sign of their acceptance by God. The sign of the covenant, circumcision, was in the flesh. The lack of this excluded them from the blessings of the kingdom. In Israel, the spirit followed the bathing of their physical frames in the rite of baptism. But the Lord Himself baptizes these uncircumcised aliens in spirit *before* they are baptized in water. The spirit supersedes and governs the physical rite. In the case of these proselytes the rite of baptism followed the reception of the spirit Ac.16[15] Ro.6[3] 1 Co.1[14-16]), because of their association with Judaism, but it does not seem to have been universally administered in the case of non-proselytes (1Co.1[17],Eph.4[5],Col.2[12]).

19 We are now entering a new sphere, just outside the land of Israel. Driven out of Jerusalem and Judea, the disciples spread the proclamation among their Jewish brethren, utterly ignoring the Gentile proselytes, even though they knew of the case of Cornelius. Some of them, however, were foreign Jews, who had come into closer contact with the Gentiles. These, acting on the case of Cornelius, spoke to the Greeks, who like the centurion, were proselytes of Judaism. In this way a new center was formed for the evangel. It consisted largely of uncircumcised aliens who had been proselytes. From this new base it was that the evangel went forth and eventually reached the idolaters among the nations, giving them a subordinate place in the kingdom. It continued until Paul went to Rome, from which he sent forth the special truth for the present economy.

22 The Jerusalem disciples were most of them full of zeal for the law and the ritual, but Barnabas was full of holy spirit and faith, and thus was in line with God's purposes.

25 Barnabas knew that Saul's commission was to the nations, hence he discerned that Antioch was the very field suited to his call.

as He said that 'John, indeed, baptizes in water, yet *you* shall be bap-
17 tized in holy spirit.' If, then, God gives them the equal gratuity even as to us, when believing on the Lord Jesus Christ, what was *I*—able to forbid God?"

18 Now on hearing this, they quiet down, and glorify God, saying, "Consequently God gives repentance unto life to the nations, too!"

19 Those indeed, then, who are dispersed from the affliction which is occurring about Stephen, passed through as far as Phœnicia and Cyprus and Antioch, speaking the word to no one except to Jews only.

20 Now some of them were Cyprian men, and Cyrenians, who, coming into Antioch, spoke to the Greeks
21 also, preaching the evangel of the Lord Jesus. And the hand of the Lord was with them, besides a vast number who believe turn back to the Lord.

22 Now, the account of them was heard in the ears of the ecclesia which is in Jerusalem, and they
23 delegate Barnabas to Antioch, who, coming along and perceiving the grace of God, rejoiced and entreated all with purpose of heart to be
24 remaining in the Lord—seeing that he was a good man and full of holy spirit and faith. And a considerable throng was added to the Lord.

25 Now he came away to Tarsus to
26 hunt Saul, and finding him, led him to Antioch. Now it came that they assembled even a whole year in

ΗΜΑΤΟCΤΟΥΚΥΡΙΟΥ ΩCΕΛΕ 20
laration OF-THE Master AS He-said
and* *omit* that B *o.*
ΓΕΝΟΤΙΙΩΑΝΝΗCΜΕΝΕΒΑΠ 40
that JOHN INDEED DIPIZES

ΤΙCΕΝΥΔΑΤΙΥΜΕΙCΔΕΒΑΠ 60
to-water YE YET WILL-BE-

D-Ε
ΤΙCΘΗCΕCΘΑΙΕΝΠΝΕΥΜΑΤ 80
BEING-DIPIZED IN spirit

ΙΑΓΙΩΕΙΟΥΝΤΗΝΙCΗΝΔΩΡ 100
17 HOLY . IF THEN THE EQUAL gratuity

s+Δ.=HAS-GIVEN
ΕΑΝΕΔΩΚΕΝΑΥΤΟΙCΟΘΕΟC 20
GIVES to-them THE God

ΩCΚΑΙΗΜΙΝΠΙCΤΕΥCΑCΙΝ 40
AS AND to-US BELIEV*ing*

ΕΠΙΤΟΝΚΥΡΙΟΝΙΗCΟΥΝΧΡ 60
ON THE Master JESUS ANOINT-

ΙCΤΟΝΕΓΩΤΙCΗΜΗΝΔΥΝΑΤ 80
ED I ANY WAS ABLE

ΟCΚΩΛΥCΑΙΤΟΝΘΕΟΝΑΚΟΥ 200
18 TO-FORBID THE God . HEAR*ing*

CΑΝΤΕCΔΕΤΑΥΤΑΗCΥΧΑCΑ 20
YET these THEY-QUIETIZE

AZO
ΝΚΑΙΕΔΟΞΑCΑΝΤΟΝΘΕΟΝΑ 40
AND esteem THE God say-

ΕΓΟΝΤΕCΑΡΑΚΑΙΤΟΙCΕΘΝ 60
ING CONSEQUENTLY AND to-THE NATIONS

ΕCΙΝΟΘΕΟCΤΗΝΜΕΤΑΝΟΙΑ 80
THE God THE after-MIND

ΝΕΙCΖΩΗΝΕΔΩΚΕΝΟΙΜΕΝΟ 300
19 INTO LIFE GIVES . THE INDEED THEN

ΥΝΔΙΑCΠΑΡΕΝΤΕCΑΠΟΤΗC 20
ours-BEING-THROUGH-BOWN FROM THE

B]-Ε
ΘΛΙΨΕΩCΤΗCΓΕΝΟΜΕΝΗCΕ 40
CONSTRICTION THE BECOMING ON

A OF-S. -OY
ΠΙCΤΕΦΑΝΩΔΙΗΛΘΟΝΕΩCΦ 60
Stephen THRU-CAME TILL OF-

B]-Ε
ΟΙΝΙΚΗCΚΑΙΚΥΠΡΟΥΚΑΙΑ 80
PHOENICIA AND OF-CYPRUS AND OF-

s o.
ΝΤΙΟΧΕΙΑCΜΗΔΕΝΙΛΛΑΟΥ 400
ANTIOCH to-NO-YET-ONE TALKING

ΝΤΕCΤΟΝΛΟΓΟΝΕΙΜΗΜΟΝΟ 20
THE saying IF NO ONLY

s o.
ΝΙΟΥΔΑΙΟΙCΗCΑΝΔΕΤΙΝΕ 40
20 to-JUDA-ANS . WERE YET ANY

CΕΣΑΥΤΩΝΑΝΔΡΕCΚΥΠΡΙΟ 60
OUT OF-them MEN CYPRIANS

A+Ε
ΙΚΑΙΚΥΡΗΝΑΙΟΙΟΙΤΙΝΕC 80
AND CYRENIANS WHO-ANY

As o.
ΕΛΘΟΝΤΕCΕΙCΑΝΤΙΟΧΕΙΑ 500
COMING INTO ANTIOCH

s² *cancels* AND *but restores*
ΝΕΛΛΑΟΥΝΚΑΙΠΡΟCΤΟΥCΕ 20
TALKED AND TOWARD THE GREEKS
*s¹** ΥΑΓΓΕΛΙCΤΑC B *inserts* ICT *after* N=Hellenists
ΛΛΗΝΑCΕΥΑΓΓΕΛΙΖΟΜ 37
WELL-MESSAGIZING

ΕΝΟΙΤΟΝΚΥΡΙΟΝΙΗCΟΥΝΚ 60
21 THE Master JESUS . AND

ΑΙΗΝΧΕΙΡΚΥΡΙΟΥΜΕΤΑΥΤ 80
WAS HAND OF-Master WITH them

ΩΝΠΟΛΥCΤΕΑΡΙΘΜΟCΟΠΙC 600
MANY BESIDES NUMBER THE *ones*-

ΤΕΥCΑCΕΠΕCΤΡΕΨΕΝΕΠΙΤ 20
BELIEV*ing* ON-TURNS ON THE

ΟΝΚΥΡΙΟΝΗΚΟΥCΘΗΔΕΟΛΟ 40
22 Master . WAS-HEARD YET THE SAY-

ΓΟCΕΙCΤΑΩΤΑΤΗCΕΚΚΛΗC 60
ING INTO THE EARS OF-THE OUT-CALLED

A *omits* BEING
ΙΑCΤΗCΟΥCΗCΕΝΙΕΡΟΥCΑ 90
THE BEING IN JERUSALEM

ΑΗΜΠΕΡΙΑΥΤΩΝΚΑΙΕΞΑΠΕ 700
ABOUT them AND THEY-OUT-FROM-

s o.
CΤΕΙΛΑΝΒΑΡΝΑΒΑΝΕΩCΑΝ 20
PUT Barnabas TILL AN-

ΤΙΟΧΕΙΑCΟCΠΑΡΑΓΕΝΟΜΕ 40
23 TIOCH WHO BESIDE-BECOMING

ΝΟCΚΑΙΙΔΩΝΤΗΝΧΑΡΙΝΤΗ 60
AND PERCEIVING THE grace THE

ΝΤΟΥΘΕΟΥΕΧΑΡΗΚΑΙΠΑΡΕ 80
OF-THE God JOYED AND BESIDE-

ΚΑΛΕΙΠΑΝΤΑCΤΗΠΡΟΘΕCΕ 300
CALLED ALL to-THE BEFORE-PLACING

s o.
ΙΤΗCΚΑΡΔΙΑCΠΡΟCΜΕΝΕΙ 20
OF-THE HEART TO-BE-TOWARD-REMAINING

IN *omitted by as* *s* MAN he-WAS
ΝΕΝΤΩΚΥΡΙΩΟΤΙΗΝΑΝΗΡΑ 40
24 IN THE Master that he-WAS MAN GOOD

ΓΑΘΟCΚΑΙΠΑΗΡΗCΠΝΕΥΜΑ 60
AND FULL OF-spirit

ΤΟCΑΓΙΟΥΚΑΙΠΙCΤΕΩCΚΑ 80
HOLY AND OF-BELIEF AND

ΙΠΡΟCΕΤΕΘΗCΟΧΛΟCΙΚΑΝΟ 900
WAS-added THRONG enough

to-THE Master *omitted by* B¹
CΤΩΚΥΡΙΩΕΣΗΛΘΕΝΔΕΕΙC 20
25 to-THE Master . he-OUT-CAME YET INTO

B¹ C *o.*
ΤΑΡCΟΝΑΝΑΖΗΤΗCΑΙCΑΥΛ 10
TARSUS TO-UP-SEEK SAUL

ΟΝΚΑΙΕΥΡΩΝΗΓΑΓΕΝΕΙCΑ 60
AND FINDING he-LED INTO AN-

s o.
ΝΤΙΟΧΕΙΑΝΕΓΕΝΕΤΟΔΕΑΥ 80
26 TIOCH . it-BECAME YET to-

ΤΟΙCΚΑΙΕΝΙΑΥΤΟΝΟΛΟΝC 38000
them AND year WHOLE TO-

ΥΝΑΧΘΗΝΑΙΕΝΤΗΕΚΚΛΗCΙ 20
BE-TOGETHER-LED IN THE OUT-CALLED

ΑΚΑΙΔΙΔΑΞΑΙΟΧΛΟΝΙΚΑΝ 40
AND TO-TEACH THRONG enough .

ΟΝΧΡΗΜΑΤΙCΑΙΤΕΠΡΩΤΩC 60
TO-apprise BESIDES BEFORE
A N

A ΕΙC INTO *s.o.* A+N
ΕΝΑΝΤΙΟΧΕΙΑΤΟΥCΜΑΘΗΤ 80
IN ANTIOCH THE LEARNers

B+Ε *s!* ΗC *had for* IC *B.o.*
ΑCΧΡΙCΤΙΑΝΟΥCΕΝΤΑΥΤΑ100
27 ANOINTED-ians . IN these

ΙCΔΕΤΑΙCΗΜΕΡΑΙCΚΑΤΗΛ 20
YET THE DAYS DOWN-CAME

ΘΟΝΑΠΟΙΕΡΟCΟΛΥΜΩΝΠΡΟ 40
FROM JERUSALEM · BEFORE-

ΦΗΤΑΙΕΙCΑΝΤΙΟΧΕΙΑΝΑΝ 60
28 AVERTers INTO ANTIOCH . UP-

ΑCΤΑCΔΕΕΙCΕΞΑΥΤΩΝΟΝΟ 80
STANDing YET ONE OUT OF-them to-NAME
D+I

ΜΑΤΙΑΓΑΒΟCΕCΗΜΑΝΕΝΔΙ200
AGABUS SIGNIFIES THRU

B+Ε
ΑΤΟΥΠΝΕΥΜΑΤΟCΑΙΜΟΝΜΕ 20
THE spirit FAMINE GREAT

s.o.
ΓΑΛΗΝΜΕΛΛΕΙΝΕCΕCΘΑΙΕ 40
TO-BE-ABOUT TO-WILL-BE ON

ΦΟΛΗΝΤΗΝΟΙΚΟΥΜΕΝΗΝΗΝ 60
WHOLE THE *being*-HOMED WHICH-

ΙCΕΓΕΝΕΤΟΕΠΙΚΛΑΥΔΙΟΥ 80
ANY BECAME ON CLAUDIUS .

ΤΩΝΔΕΜΑΘΗΤΩΝΚΑΘΩCΕΥΠ300
29 OF-THE YET LEARNers according-AS thrived

s.o. A Ε
ΟΡΕΙΤΟΤΙCΩΡΙCΑΝΕΚΑCΤ 20
ANY define EACH

ΟCΑΥΤΩΝΕΙCΔΙΑΚΟΝΙΑΝΠ 40
OF-them INTO THRU-SERvice TO-

ΕΜΨΑΙΤΟΙCΚΑΤΟΙΚΟΥCΙΝ 60
SEND to-THE *ones*-DOWN-HOMING

ΕΝΤΗΙΟΥΔΑΙΑΔΑΔΕΛΦΟΙCΟ 80
30 IN THE JUDEA brothers WHICH 6
s! +Ο *s.o.*
ΚΑΙΕΠΟΙΗCΑΝΑΠΟCΤΕΙΛΑ400
AND THEY-DO commission*ing*

ΝΤΕCΠΡΟCΤΟΥCΠΡΕCΒΥΤΕ 20
TOWARD THE SENIORS

ΡΟΥCΔΙΑΧΕΙΡΟCΒΑΡΝΑΒΑ 40
THRU HAND OF-Barnabas

ΚΑΙCΑΥΛΟΥΚΑΤΕΚΕΙΝΟΝΔ 60
12 AND OF-SAUL . according-to that YET

ΕΤΟΝΚΑΙΡΟΝΕΠΕΒΑΛΕΝΗΡ 80
THE SEASON ON-CAST HEROD
s THE KING HEROD

s.o.
ΩΑΗCΟΒΑCΙΛΕΥCΤΑCΧΕΙΡ500
THE KING THE HANDS

ΑCΚΑΚΩCΑΙΤΙΝΑCΤΩΝΑΠΟ 20
TO-EVIL-treat ANY OF-THE FROM

s.o.
ΤΗCΕΚΚΛΗCΙΑCΑΝΕΙΛΕΝΑ 40
2 THE OUT-CALLED . he-UP-LIFTED YET

ΕΙΑΚΩΒΟΝΤΟΝΑΔΕΛΦΟΝΙΩ 60
JACOBUS THE brother OF-
D *o.*

ΑΝΝΟΥΜΑΧΑΙΡΗΙΔΩΝΔΕΟΤ 80
3 JOHN to-SWORD . PERCEIVING YET that

s! omits* it-IS
ΙΑΡΕCΤΟΝΕCΤΙΝΤΟΙCΙΟΥ500
PLEASING it-IS to-THE JUDA-

ΔΑΙΟΙCΠΡΟCΕΘΕΤΟCΥΛΑΑ 20
ans he-added TO-BE-TOGETHER-
s.o. A *adds* THE ΑΙ

ΒΕΙΝΚΑΙΠΕΤΡΟΝΗCΑΝΔΕΗ 40
GETTING AND Peter THEY-WERE YET DAYS

ΜΕΡΑΙΤΩΝΑΖΥΜΩΝΟΝΚΑΙΝ 60
4 OF-THE UN-FERMENTED WHOM AND ar-

ΙΑCΑCΕΘΕΤΟΕΙCΦΥΛΑΚΗΝ 80
resting he-PLACED INTO GUARD-house
A+ΔΙ

ΠΑΡΑΔΟΥCΤΕCCΑΡCΙΝΤΕΤ700
BESIDE-GIVING to-FOUR FOUR

ΡΑΔΙΟΙCCΤΡΑΤΙΩΤΩΝΦΥΛ 20
(*diminutive*) OF-WARriors TO-BE-

ΑCΕΕΙΝΑΥΤΟΝΒΟΥΛΟΜΕΝΟ 40
GUARDING him intending
A *o.* *o.* *s.o.*

CΜΕΤΑΤΟΠΑCΧΑΛΑΝΑΓΑΓΕΙ 60
after THE PASSOVER TO-BE-UP-LEADING

ΝΑΥΤΟΝΤΦΛΑΦΟΜΕΝΟΥΝΠΕ 80
5 him TO-THE PEOPLE-THE INDEED THEN Peter
s.o.

ΤΡΟCΕΤΗΡΕΙΤΟΕΝΤΗΦΥΛΑ800
WAS-KEPT IN THE GUARD-house
A H

ΚΗΠΡΟCΕΥΧΗΔΕΗΝΕΚΤΕΝΩ 20
prayer YET WAS OUT-STRETCHly
B+Ε

CΓΙΝΟΜΕΝΗΥΠΟΤΗCΕΚΚΛΗ 40
BECOMING by THE OUT-CALLED
D *omits* TOWARD THE God

CΙΑCΠΡΟCΤΟΝΘΕΟΝΠΕΡΙΑ 60
TOWARD THE God ABOUT him
A Ε A *o.*

ΥΤΟΥΟΤΕΔΕΗΜΕΛΛΕΝΠΡΟC 80
6 . when YET WAS-ABOUT TO-BE-TO-
s.o.

ΑΓΑΓΕΙΝΑΥΤΟΝΟΗΡΩΔΗCΤ900
WARD-LEADING him THE HEROD to-

ΗΝΥΚΤΙΕΚΕΙΝΗΗΝΟΠΕΤΡΟ 20
THE NIGHT that WAS THE Peter

CΚΟΙΜΩΜΕΝΟCΜΕΤΑΞΥΔΥΟ 40
reposing between TWO

CΤΡΑΤΙΩΤΩΝΔΕΔΕΜΕΝΟCΑ 60
WARriors HAVING-*been*-BOUND to-
A *o.* A *o.*

ΑΥCΕCΙΝΑΥCΙΝΦΥΛΑΚΕCΤ 80
UN-LOOSES TWO . GUARDS BESIDES
A TOWARD+C A *o.* A *o.*

ΕΠΡΟΤΗCΘΥΡΑCΕΤΗΡΟΥΝΤ900
BEFORE THE DOOR KEPT THE

the ecclesia and teach a considerable throng. Besides, in Antioch first the disciples are styled "Christians."

27 Now in these days prophets came down from Jerusalem to Antioch.
28 One of them, named Agabus, standing up, signifies, through the spirit, a great famine which is about to be on the whole inhabited earth, which occurred under Claudius.
29 Now according as any of the disciples thrived, they each of them designate something to send to the brethren dwelling in Judea, for dis-
30 pensing, which they do, also, dispatching to the elders through the hand of Barnabas and Saul.

12 Now at that season Herod the king put forth his hands to illtreat
2 some from the ecclesia. Now he assassinated James, the brother of
3 John, with the sword. Now, perceiving that it is pleasing to the Jews, he proceeded to apprehend Peter also (now they were the days
4 of unleavened bread), whom, arresting also, he placed in jail, giving him over to four quaternions of soldiers to guard him, intending after the Passover to lead him up to the people.
5 Peter, indeed, then, was kept in the jail, yet prayer was earnestly made by the ecclesia to God con-
6 cerning him. Now when Herod was about to be leading him to them, in that night Peter was reposing between two soldiers, having been bound with two chains, besides which guards before the

26 The name "Christian" is Latin in its termination, so seems to have been given by the Romans. It is mentioned only three times (26[28],I Pet.4[16]), and was a term of contempt. It is never used by the saints of themselves, though there are hundreds of passages where we would use the term today. The name probably arose from the fact that here, for the first time, gentiles, Romans, left the worship of the synagogue for the faith of Christ. They would be continually speaking of one "Christ" and their countrymen gave them this new name in derision. Paul never uses this term. Peter alone uses it of his fellow saints of the Circumcision who believed.

29 What could have been better calculated to soften the hearts of the Judean disciples than the help thus received from these uncircumcised converts? Yet we never read that they ever relented in their antagonism to the alien believers, and certainly gave little consideration to Saul, who brought their gifts to them. It is not likely, however, that Saul went as far as Jerusalem with the contribution, for, in his Galatian epistle, he intimates that he did not visit the holy city for fourteen years after his return from Damascus. The reason seems to be that there was a persecution on the part of Herod, as well as a famine in Jerusalem, so that it was not prudent to enter the city. This is the first occasion in which the saints among the nations sought to make some payment to Israel for the spiritual gifts they had received (Ro.15[27]).

1 The failure of the nation to respond to the proclamation of the kingdom is fully manifest, and it is reflected in the events now chronicled. The twelve are no longer sustained by divine power in the city of the King. Herod puts James to death and there is no effort made to fill his place and maintain the due number of the apostles. That James, rather than Peter or John, was taken is significant, for they are typical men. James, or Jacob, brings before us the nation in flesh, and, as this aspect of the kingdom proclamation has failed and is finished, he is removed. Peter (not Simon) was a spiritual name (Jn.1[42]), representative of the remnant who believed. He is persecuted, but not slain.

The apostasy of the Jewish nation was attested by the death of James. Instead of mourning the fact that one of the apostles of the Messiah was put to death, they are pleased. They prefer the yoke of their hereditary enemy, the Idumean Herod, to the Messiah God had sent them. So will the apostate nation in the time of the end rejoice at the murder of God's two witnesses (Un.11).

It was contrary to Jewish custom to carry on a trial during the national festivals, so Herod was waiting until the passover week should be over. Then he would increase his popularity by making a public exhibition of Peter's trial and death.

The Lord had told Peter that, when he should be old and decrepit he would glorify God by his death (Jn.21[18]). That time had not yet come. No power on earth can touch God's servants before the appointed time.

The deliverance of Peter should be contrasted with that of Paul and Silas at Philippi. This will show the vast advance in Paul's ministry over that of the twelve. Peter's deliverance illustrates the power and stern righteousness associated with the kingdom. The grace and salvation revealed in Philippi is in closer accord with that which is ours in Christ Jesus. Peter slept. Paul and Silas, suffering from the Roman scourge and the stocks, sang praises and prayed. Peter was taken out by stealth unknown to the guards. Paul and Silas made no attempt to escape, even when the prison doors were open. The prisoners heard them, and the warden was saved by their testimony. Peter's escape did not bring salvation to his keepers. It brought death, for his guards had to pay with their lives for his. Peter flies from Jerusalem from the face of Herod. Paul and Silas are escorted out of the jail and through the city by the officers who had mistreated them. In every particular, the deliverance of Paul and Silas eclipses the escape of Peter. One figures Israel's deliverance by judgment on the nations, the other the salvation which comes through the temporary setting aside of Israel.

12 What a touching picture we have here of the disciples praying in the dead of night, and the extreme joy occasioned by Peter's escape!

7 door kept the jail. And *lo!* a messenger of the Lord stood by, and a light shines in the room. Now, smiting Peter on the side, he rouses him, saying, "Stand up, quickly!" And the chains fall off from his
8 hands. Now the messenger said to him, "Gird yourself and bind on your soles." Now he does thus. And he is saying to him, "Throw your cloak about you and follow
9 me." And, coming out, he followed him. And he had not perceived that what is occurring by means of the messenger is true, yet he seemed to be observing a vision.
10 Now, passing through the first and second jail, they came to the iron gate that brings them into the city, which opened to them spontaneously. And, coming out, they came before one street, and immediately the messenger withdrew from
11 him. And Peter, coming to himself, said, "Now, I truly perceive that the Lord delegates His messenger, and extricates me out of the hand of Herod and all the hope of the Jewish people."
12 And, being conscious, he came to the house of Mary, the mother of John, who is surnamed Mark, where a considerable number were convened together and praying.
13 Now, at his knocking at the door of the portal, a maid approached
14 to obey, named Rhoda. And, recognizing Peter's voice, for joy she does not open the portal. Yet, running in, she reports Peter standing
15 before the portal. Yet they said to her, "You are mad!" Yet she

ΗΝΦΥΛΑΚΗΝΚΑΙΠΑΡΟΥΣΑΓΓΕ 20
7 GUARD-house . AND BE-PERCEIVING MESSEN-

ΑΟΣΚΥΡΙΟΥΕΠΕΣΤΗΚΑΙΦΩ 40
GER OF-Master ON-STOOD AND LIGHT

ΣΕΛΑΜΨΕΝΕΝΤΩΟΙΚΗΜΑΤΙ 60
SHINES IN THE ROOM .

ΠΑΤΑΞΑΣΑΣΤΗΝΠΛΕΥΡΑΝΤ 80
SMITing YET THE RIB OF-

ΟΥΠΕΤΡΟΥΗΓΕΙΡΕΝΑΥΤΟΝ100
THE Peter he-ROUSES him

ΛΕΓΩΝΑΝΑΣΤΑΕΝΤΑΧΕΙΚΑ 20
SAYING UP-STAND IN SWIFTness . AND

ΙΕΞΕΠΕΣΑΝΑΥΤΟΥΑΙΑΛΥΣ 40
OUT-FALL OF-him THE UN-LOOSES

A BESIDES T
ΕΙΣΕΚΤΩΝΧΕΙΡΩΝΕΙΠΕΝΑ 60
8 OUT OF-THE HANDS . said YET

ΕΩΑΓΓΕΛΟΣΠΡΟΣΑΥΤΟΝΖΩ 80
THE MESSENGER TOWARD him GIRD

B1 Y
ΣΑΙΚΑΙΥΠΟΔΗΣΑΙΤΑΣΑΝΔ200
AND UNDER-BIND THE PLANK-DIND-

A+E
ΑΛΙΑΣΟΥΕΠΟΙΗΣΕΝΔΕΟΥΤ 20
etles OF-YOU . he-DOES YET thus .

s o.
ΩΣΚΑΙΛΕΓΕΙΑΥΤΩΠΕΡΙΒΑ 40
AND he-IS-saying to-him BE-AB OUT-CASTING

ΛΟΥΤΟΙΜΑΤΙΟΝΣΟΥΚΑΙΑΚ 60
THE cloak OF-YOU AND BE-fol-

s o.
ΟΛΟΥΘΕΙΜΟΙΚΑΙΕΞΕΛΘΩΝ 80
9 lowING to-ME . AND OUT-COMING

s o. him *omitted by* ABs1*
ΗΚΟΛΟΥΘΕΙΑΥΤΩΚΑΙΟΥΚΗ300
he-followed him . AND NOT he-HAD-

s o. s o. B+E
ΔΕΙΟΤΙΑΛΗΘΕΣΕΣΤΙΝΤΟΓ 20
PERCEIVED that TRUE IS THE BE-

A ΥΠΟ by
ΙΝΟΜΕΝΟΝΔΙΑΤΟΥΑΓΓΕΛΟ 40
COMING THRU THE MESSENGER

s o. YET *omitted by* s1* s o.
ΥΕΔΟΚΕΙΔΕΟΡΑΜΑΒΛΕΠΕΙ 60
he-SEEMED YET sight TO-BE-looking .

ΝΔΙΕΛΘΟΝΤΕΣΔΕΠΡΩΤΗΝΦ 80
10 THRU-COMING YET BEFORE GUARD-

ΥΛΑΚΗΝΚΑΙΔΕΥΤΕΡΑΝΗΛΘ100
house AND SECOND THEY-CAME

ΑΝΕΠΙΤΗΝΠΥΛΗΝΤΗΝΣΙΔΗ 20
ON THE GATE THE IRON

ΡΑΝΤΗΝΦΕΡΟΥΣΑΝΕΙΣΤΗΝ 40
THE *one*-CARRYING INTO THE

sB1 Y
ΠΟΛΙΝΗΤΙΣΑΥΤΟΜΑΤΗΗΝΟ 60
city WHICH-ANY SAME-effect WAS-UP-

o. sB1
ΙΓΗΛΥΤΟΙΣΚΑΙΕΞΕΛΘΟΝΤ 80
OPENed to-THEM . AND OUT-COMING

ΕΣΠΡΟΗΛΘΟΝΡΥΜΗΝΜΙΑΝΚ500
THEY-BEFORE-CAME street ONE AND

A-CAME -ΗΛΘΕΝ
ΑΙΕΥΘΕΩΣΑΠΕΣΤΗΣΑΓΓΕΛ 20
immediately FROM-STOOD THE MESSENGER

ΟΣΑΠΑΥΤΟΥΚΑΙΟΠΕΤΡΟΣΕ 40
11 FROM him . AND THE Peter IN

B1 o.
ΝΕΑΥΤΩΓΕΝΟΜΕΝΟΣΕΙΠΕΝ 60
self BECOMING said

ΝΥΝΟΙΔΑΛΗΘΩΣΟΤΙΕΞΑΠ 80
NOW I-HAVE-PERCEIVED TRULY that OUT-FROM-

s o. As *omit* THE
ΕΣΤΕΙΛΕΝΟΚΥΡΙΟΣΤΟΝΑΓ600
PUTS THE Master THE MES-

ΓΕΛΟΝΑΥΤΟΥΚΑΙΕΞΕΙΛΑΤ 20
SENGER OF-him AND OUT-LIFTS

ΟΜΕΕΚΧΕΙΡΟΣΗΡΩΔΟΥΚΑΙ 40
ME OUT OF-HAND OF-HEROD AND

A *omits* OF-THE PEOPLE
ΠΑΣΗΣΤΗΣΠΡΟΣΔΟΚΙΑΣΤΟ 60
OF-EVERY THE TOWARD-SEEM OF-THE

A+E
ΥΛΑΟΥΤΩΝΙΟΥΔΑΙΩΝΣΥΝΗ 80
12 PEOPLE OF-THE JUDA-ans . beING-con-

A Δ=YET A+E
ΔΩΝΤΕΗΛΘΕΝΕΠΙΤΗΝΟΙΚΙ700
scious BESIDES he-CAME ON THE HOME

ΑΝΤΗΣΜΑΡΙΑΣΤΗΣΜΗΤΡΟΣ 20
OF-THE MARY THE MOTHER

B o.
ΙΩΑΝΝΟΥΤΟΥΕΠΙΚΑΛΟΥΜΕ 40
OF-JOHN THE *one*-be'ING-ON-CALLED

ΝΟΥΜΑΡΚΟΥΟΥΗΣΑΝΙΚΑΝΟ 60
MARK where WERE enough

A ΟΙ *for* Η
ΙΣΥΝΗΘΡΟΙΣΜΕΝΟΙΚΑΙΠΡ 80
HAVING-*been*-TOGETHER-CONVENED AND pray-

ΟΣΕΥΧΟΜΕΝΟΙΚΡΟΥΣΑΝΤΟ800
13 ING . OF-KNOCK*ing*

ΣΔΕΑΥΤΟΥΤΗΝΘΥΡΑΝΤΟΥΠ 20
YET of-him THE DOOR OF-THE GATE

s BEFORE- o. sB o.
ΥΑΩΝΟΣΠΡΟΣΗΛΘΕΝΠΑΙΔΙ 40
TOWARD-CAME maid

s1 -ΟΥΣΑ
ΣΚΗΥΠΑΚΟΥΣΑΙΟΝΟΜΑΤΙΡ 60
TO-obey to-NAME RHO-

ΟΔΗΚΑΙΕΠΙΓΝΟΥΣΑΤΗΝΦΩ 80
14 DA . AND ON-KNOWING THE SOUND

ΝΗΝΤΟΥΠΕΤΡΟΥΑΠΟΤΗΣΧΑ900
OF-THE Peter FROM THE JOY

s Yo. s o.
ΡΑΣΟΥΚΗΝΟΙΞΕΝΤΟΝΠΥΛΩ 20
NOT she-UP-OPENS THE GATE

ΝΑΕΙΣΔΡΑΜΟΥΣΑΔΕΑΠΗΓΓ 40
INTO-RUNNING YET she-FROM-MES-

s o.
ΕΙΛΕΝΕΣΤΑΝΑΙΤΟΝΠΕΤΡΟ 60
SAGES TO-HAVE-STOOD THE Peter

ΝΠΡΟΤΟΥΠΥΛΩΝΟΣΟΙΔΕΠΡ 80
15 BEFORE THE GATE . THE YET TOWARD

ΟΣΑΥΤΗΝΕΙΠΑΝΜΑΙΝΗΗΔΕ1880
her said YOU-ARE-*being*-MAD-THE

ΔΙΙΣΧΥΡΙΖΕΤΟΟΥΤΩΣΕΧΕ 20
YET WAS-THRU-STRONG thus TO-BE-HAV-

B ΕΙΠΑΝ s1* *omits* THE
ΙΝΟΙΔΕΕΛΕΓΟΝΟΑΓΓΕΛΟΣ 40
ING . THE-*ones* YET said THE MESSENGER

s2 OF-him it-is
ΕΣΤΙΝΑΥΤΟΥΟΔΕΠΕΤΡΟΣΕ 60
16 it-is OF-him . THE YET Peter ON-

s o.
ΠΕΜΕΝΕΝΚΡΟΥΩΝΑΝΟΙΞΑΝ 80
REMAINED KNOCKING . UP-OPEN*ing*

s O
ΤΕΣΔΕΕΙΔΑΝΑΥΤΟΝΚΑΙΕΞ 100
YET THEY-PERCEIVE him AND THEY-

As o. A -ΝΤΟΣ
ΕΣΤΗΣΑΝΚΑΤΑΣΕΙΣΑΣΔΕΑ 20
17 WERE-OUT-STOOD . gesturing YET to-

A -Υ . s o. B +Ε
ΥΤΟΙΣΤΗΧΕΙΡΙΣΙΓΑΝΔΙΗ 40
them to-THE HAND . TO-BE-HUSHING he-re-

As *omit* to-them A him THE Master
ΓΗΣΑΤΟΑΥΤΟΙΣΠΩΣΟΚΥΡΙ 60
lates to-them how THE Master

ΟΣΑΥΤΟΝΕΞΗΓΑΓΕΝΕΚΤΗΣ 80
him OUT-LED OUT OF-THE

s o.
ΦΥΛΑΚΗΣΕΙΠΕΝΤΕΑΠΑΓΓΕ 200
GUARD-house . he-said BESIDES FROM-MESSAGE

ΙΑΚΩΒΩΚΑΙΤΟΙΣΑΔ 20
to-JACOBUS AND to-THE broth-

ΕΛΦΟΙΣΤΑΥΤΑΚΑΙΕΞΕΛΘΩ 40
ers these . AND OUT-COMING

ΝΕΠΟΡΕΥΘΗΕΙΣΕΤΕΡΟΝΤΟ 60
he-WAS-GONE INTO DIFFERENT PLACE-

ΠΟΝΓΕΝΟΜΕΝΗΣΔΕΗΜΕΡΑΣ 80
18 OF-BECOMING YET DAY

As X
ΗΝΤΑΡΑΧΟΣΟΥΚΟΛΙΓΟΣΕΝ 300
WAS DISTURBance NOT FEW IN

ΤΟΙΣΣΤΡΑΤΙΩΤΑΙΣΤΙΑΡΑ 20
THE WARriors ANY CONSEQUENT-

ΟΠΕΤΡΟΣΓΕΝΕΤΟΗΡΩΔΗΣ 40
19 LY THE Peter BECAME . HERod

A T = BESIDES
ΔΕΕΠΙΖΗΤΗΣΑΣΑΥΤΟΝΚΑΙ 60
YET ON-SEEK*ing* him AND

B +Ε
ΜΗΕΥΡΩΝΑΝΑΚΡΙΝΑΣΤΟΥΣ 80
NO FINDING examin*ing* THE

ΦΥΛΑΚΑΣΕΚΕΛΕΥΣΕΝΑΠΑΧ 400
GUARDS ORDERS TO-BE-FROM-

ΘΗΝΑΙΚΑΙΚΑΤΕΛΘΩΝΑΠΟΤ 20
LED . AND D WN-COMING FROM THE

As o.
ΗΣΙΟΥΔΑΙΑΣΕΙΣΚΑΙΣΑΡΕ 40
JUDEA INTO CAESAREA

B +Ε A Ψ
ΙΑΝΔΙΕΤΡΙΒΕΝΗΝΔΕΘΥΜΟ 60
20 he-tarried . he-WAS YET FEEL-FIGHT-

B +Ε
ΜΑΧΩΝΤΥΡΙΟΙΣΚΑΙΣΙΔΩΝ 80
ING to-TYRians AND to-SIDONians

ΙΟΙΣΟΜΟΘΥΜΑΔΟΝΔΕΠΑΡΗ 500
LIKE-FEEL YET THEY-WERE-

s o.
ΣΑΝΠΡΟΣΑΥΤΟΝΚΑΙΠΕΙΣΑ 20
BESIDE-BEING TOWARD him AND PERSUAD*ing*

ΝΤΕΣΒΛΑΣΤΟΝΤΟΝΕΠΙΤΟΥ 40
Blastus THE ON OF-THE

ΚΟΙΤΩΝΟΣΤΟΥΒΑΣΙΛΕΩΣΗ 60
bed-chamber OF-THE KING THEY-

A HCA *for* OY
ΤΟΥΝΤΟΕΙΡΗΝΗΝΔΙΑΤΟΤΡ 80
REQUESTED PEACE THRU THE TO-BE-

A -Ε
ΕΦΕΣΘΑΙΑΥΤΩΝΤΗΝΧΩΡΑΝ 500
being-NURTURED OF-them THE SPACE

A +Ε
ΑΠΟΤΗΣΒΑΣΙΛΙΚΗΣΤΑΚΤΗ 20
21 FROM THE KINGic . to-SET

B *omits* THE
ΔΕΗΜΕΡΑΩΗΡΩΔΗΣΕΝΔΥΣΑ 40
YET DAY THE HEROD IN-SLIPP*ing*

As Αι *for* Ε
ΜΕΝΟΣΕΣΘΗΤΑΒΑΣΙΛΙΚΗΝ 60
GARMENT KINGic

ΚΑΙ AND *added by* A
ΚΑΘΙΣΑΣΕΠΙΤΟΥΒΗΜΑΤΟΣ 80
BE*ing*-seated ON THE platform

ΕΔΗΜΗΓΟΡΕΙΠΡΟΣΑΥΤΟΥΣ 700
he-haranguED TOWARD them .

ΟΔΕΔΗΜΟΣΕΠΕΦΩΝΕΙΘΕΟΥ 20
22 THE YET PUBLIC ON-SOUNDED OF-God

s1* *plural* -ΩΝ
ΦΩΝΗΚΑΙΟΥΚΑΝΘΡΩΠΟΥΠΑ 40
23 SOUND AND NOT OF-human . in-

ΡΑΧΡΗΜΑΔΕΕΠΑΤΑΣΕΝΑΥΤ 60
stantly YET SMITES him

ΟΝΑΓΓΕΛΟΣΚΥΡΙΟΥΑΝΘΩΝ 80
MESSENGER OF-Master INSTEAD OF-WHICH

s o.
ΟΥΚΕΔΩΚΕΝΤΗΝΔΟΞΑΝΤΩΘ 800
NOT he-GIVES THE esteem to-THE God

ΕΩΚΑΙΓΕΝΟΜΕΝΟΣΣΚΩΛΗΚ 20
AND BECOMING WORM-FEED

ΟΒΡΩΤΟΣΕΞΕΨΥΞΕΝΟΔΕΛΟ 40
24 he-OUT-souls . THE YET SAV-

B KYPIOY Master A -TO
ΓΟΣΤΟΥΘΕΟΥΗΥΞΑΝΕΝΚΑΙ 60
ING OF-THE God UP-GREW AND

ΕΠΛΗΘΥΝΕΤΟΒΑΡΝΑΒΑΣΔΕ 80
25 *was*-multiplied . Barnabas YET

ΚΑΙΣΑΥΛΟΣΥΠΕΣΤΡΕΨΑΝΕ 900
AND SAUL return INTO

A Ξ o. = OUT
ΙΣΙΕΡΟΥΣΑΛΗΜΠΛΗΡΩΣΑΝ 20
JERUSALEM FILL*ing*

D M
ΤΕΣΤΗΝΔΙΑΚΟΝΙΑΝΣΥΝΠΑ 40
THE THRU-SERVICE TOGETHER-BE-

ΡΑΛΑΒΟΝΤΕΣΙΩΑΝΝΗΝΤΟΝ 60
SIDE-GETTING JOHN THE

B -BEING- -ΛΗΘΕΝΤΑ
ΕΠΙΚΛΗΘΟΥΜΕΝΟΝΜΑΡΚΟΝΗ 80
13 *one-be*ING-ON-CALLED MARK . WERE

s o.
ΣΑΥΛΕΕΝΑΝΤΙΟΧΕΙΑΚΑΤΑ 1000
YET IN ANTIOCH according-t

stoutly insisted it is so. Yet they said, "It is his messenger."

16 Yet Peter persisted in knocking. Now, opening, they perceive him
17 and were amazed. Yet, gesturing with a hand to them to hush, he relates to them how the Lord led him out of the jail. Besides he said, "Report these things to James and the brethren." And, coming out he was gone to a different place.

18 Now, day being come, there was no slight disturbance among the soldiers as to what had become of Pe-
19 ter. Now Herod, seeking for him and not finding him, examining the guards, orders them to be led away [to death]. And, coming down from Judea, he tarried in Cæsarea.

20 Now he was in a fighting fury with the Tyrians and Sidonians, yet, with one accord, they were present with him, and persuading Blastus, the king's chamberlain, they requested peace, because their country was nurtured from the
21 king's. Now, on a set day, Herod, dressed in regal attire, being seated on the dais, harangued
22 them. Now the populace responded, "It is the voice of a god
23 and not of a man!" Now instantly a messenger of the Lord smites him, because he gives not the glory to God, and, becoming the food of worms, he gives up his soul.

24 Yet the word of God grew and multiplied.

25 Now Barnabas and Saul return to Jerusalem, completing the dispensing, taking along with them John, who is surnamed "Mark."

13 Now there were in Antioch, to

17 The death of James and the escape of Peter mark a crisis in the history of the kingdom proclamation. The power in Jerusalem passes out of the hands of the apostles into the hands of James, the Lord's brother. Note that Peter does not ask them to report to the rest of the apostles, but to James and the brethren. Henceforth these have the controlling voice in Jerusalem. The death of James broke the ranks of the apostles. Now there were only eleven. Peter was compelled to flee and John does not seem to have taken an active part.

It is most significant that the leadership now falls upon one who was never commissioned by the Lord, but held his place and wielded his influence on the ground of a close *physical* relationship to the Lord. While He was yet on earth none of his brothers or sisters believed in Him. Our Lord made light of such physical ties. To those who told Him that His mother and brothers wished to speak to Him He said "These who are hearing and doing the word of God are my mother and My brethren" (Lu.8^{21}). But the believers in Jerusalem have drifted away from spiritual realities and give the Lord's own brother the place which He gave to the apostles. James early had a high place among the Jerusalem saints. Paul makes special mention of him when he went up to Jerusalem (Ga.1^{19}). This is in marked contrast to the course of Paul, which is characterized by the gradual elimination of the physical and a strong tendency toward the spiritual.

20 Josephus' account of Herod's death agrees with this in all its main features, though he does not seem to know of the reason for the flattery, nor does he ascribe the disease to a messenger of the Lord. In accepting divine honors Herod becomes a type of the great dictator of the end time, who will set himself up, saying that he is God, and will be slain by the Lord Himself.

24 The death of Herod seems to have stopped the persecution of the apostles.

25 Barnabas and Saul were commissioned to bring succor to the poor (11 30). The manuscripts vary greatly as to whether they return *out of*, or *from*, or *into* Jerusalem, or *into* Antioch.

2 The severance of Barnabas and Saul by the spirit is the prelude to an entirely new departure in the book of Acts. The commission entrusted to the twelve apostles has been fulfilled and their testimony rejected. They went to the limits of the land of Israel. Beyond this they were not sent. Jerusalem in Judea, now gives place to Antioch, outside the land. The message now goes to the dispersion among the nations and to the proselytes and even to the nations themselves, and continues until it becomes manifest that the Jews outside the land refuse the Messiah, even as those in the land have done. This ministry is carried on by an entirely new set of apostles. The twelve have no part in it. Saul, or Paul, as he is now called, takes the place of Peter in this new apostolic group.

2 The choice of Barnabas and Saul *by the spirit* is in marked contrast with the choice of James, the brother of our Lord, *by the flesh*. He leads the apostasy of the pentecostal believers, who insisted on circumcision and law keeping. He was the author of decrees, which were concerned only with the flesh. This new departure takes us in the opposite direction. Saul was chosen by the spirit and led by the spirit until, at length, in his epistles, he gives the flesh no place at all.

6 Sergius Paul was the first individual among the nations who heard the evangel, without first becoming a proselyte of Judaism. Hence his case is typical. Bar-Jesus stands for the Jewish dispersion, who always resisted every attempt to proclaim the evangel to the nations. Seldom, indeed, do we find Paul performing any judgment miracle, but here he blinds the sorcerer for a season. This is the judgment which has befallen Israel during the present administration of God's grace. Israel, in part, has become calloused until the full complement of the nations may be entering (Ro.11[25]). Throughout Paul's missionary journeys, when he turned from the unbelieving Jews to the nations, the Jews became jealous and sought to turn the gentiles against him. They became blind spiritually, as Bar-Jesus became physically.

accord with the ecclesia, prophets and teachers, Barnabas as well as Simeon, called Niger, and Lucius the Cyrenian, besides Manaen, the tetrarch Herod's foster brother, and
2 Saul. Now, at their ministering to the Lord and fasting, the holy spirit said, "By all means sever to Me Barnabas and Saul for the work to
3 which I have called them." Then, fasting and praying and placing their hands on them, they dismiss them.

4 They, indeed, then, being sent forth by the holy spirit, came down to Seleucia, and from thence they
5 sail away to Cyprus. And, coming to be in Salamis, they announced the word of God in the synagogues of the Jews. Now they had John also as deputy.

6 Now, passing through the whole island up to Paphos, they found a certain man, a magician, a false prophet, a Jew, whose name was
7 Bar-Jesus, who was with the proconsul Sergius Paul, an intelligent man. *He*, calling for Barnabas and Saul, seeks to hear the word of God.

8 Now Elymas the "Magician" (for thus is his name construed) withstood them, seeking to pervert
9 the proconsul from the faith. Now Saul, who is also Paul, being filled with holy spirit, looking intently at
10 him, said, "O, full of all guile and all knavery, son of the Slanderer, enemy of all righteousness, will you not cease perverting the straight
11 ways of the Lord? And now, *lo!*

ΤΗΝΟΥCΑΝΕΚΚΛΗCΙΑΝΠΡΟ 20
THE BEING OUT-CALLED BEFORE-

ΦΗΤΑΙΚΑΙΔΙΔΑCΚΑΛΟΙΟΤ 40
AVERTERS AND TEACHERS WHICH

ΕΒΑΡΝΑΒΑCΚΑΙCΥΜΕΩΝΟΚ 60
BESIDES Barnabas AND SIMEON THE *one-*

A+E
ΛΛΟΥΜΕΝΟCΝΙΓΕΡΚΑΙΛΟΥ 80
bring-CALLED NIGER AND LUCIUS

ΚΙΟCΟΚΥΡΗΝΑΙΟCΜΑΝΑΗΝ 100
THE CYRENIAN MANAEN

B1 *o. o. s had* +A
ΤΕΗΡΩΔΟΥΤΟΥΤΕΤΡΑΡΧΟΥ 20
BESIDES OF-HEROD THE FOURTH-chief

ΣΥΝΤΡΟΦΟCΚΑΙCΑΥΛΟCΑΕ 40
2 TOGETHER-nursed AND SAUL . OF-

ΙΤΟΥΡΓΟΥΝΤΩΝΔΕΑΥΤΩΝΤ 60
officiating YET OF-them to-

ΩΚΥΡΙΩΚΑΙΝΗCΤΕΥΟΝΤΩΝ 80
THE Master AND OF-fasting

ΕΙΠΕΝΤΟΠΝΕΥΜΑΤΟΑΓΙΟΝ 200
said THE spirit THE HOLY

ΑΦΟΡΙCΑΤΕΔΗΜΟΙΤΟΝΒΑΡ 20
FROM-define BIND to-ME THE Barnabas

s1 adds TON THE
ΝΑΒΑΝΚΑΙCΑΥΛΟΝΕΙCΤΟΕ 40
AND SAUL INTO THE Work

ΡΓΟΝΟΠΡΟCΚΕΚΛΗΜΑΙΑΥΤ 60
WHICH I-HAVE-TOWARD-CALLED them .

ΟΥCΤΟΤΕΝΗCΤΕΥCΑΝΤΕCΚ 80
3 then *fasting* AND

ΑΙΠΡΟCΕΥΞΑΜΕΝΟΙΚΑΙΕΠ 300
praying AND ON-

s o.
ΙΘΕΝΤΕCΤΑCΧΕΙΡΑCΑΥΤΟ 20
PLACING THE HANDS to-them

ΙCΑΠΕΑΥCΑΝΑΥΤΟΙΜΕΝΟΥ 40
4 THEY-FROM-LOOSE . they INDEED THEN

ΝΕΚΠΕΜΦΘΕΝΤΕCΥΠΟΤΟΥΑ 80
BEING-OUT-SENT by THE HOLY

A ΑΠ- FROM-
ΓΙΟΥΠΝΕΥΜΑΤΟCΚΑΤΗΛΘΟ 80
spirit DOWN-CAME

As o.
ΝΕΙCCΕΛΕΥΚΕΙΑΝΕΚΕΙΘΕ 400
INTO SELEUCIA thence

ΝΤΕΑΠΕΠΛΕΥCΑΝΕΙCΚΥΠΡ 20
BESIDES THEY-FROM-FLOAT INTO CYPRUS

*s1** ΕΙC INTO
ΟΝΚΑΙΓΕΝΟΜΕΝΟΙΕΝCΑΛΑ 40
5 AND BECOMING IN SALAMIS

D +E *As 11*
ΜΙΝΙΚΑΤΗΓΓΕΛΛΟΝΤΟΛΟ 00
THEY-DOWN-MESSAGED THE say-

ΓΟΝΤΟΥΘΕΟΥΕΝΤΑΙCΣΥΝΑ 80
ing OF-THE God . IN THE TOGETHER-

ΓΩΓΑΙCΤΩΝΙΟΥΔΑΙΩΝΕΙΧ 600
LEADS OF-THE JUDA-ANS . THEY-

ΟΝΔΕΚΑΙΙΩΑΝΗΗΝΥΠΗΡΕΤ 20
HAD YET AND JOHN subservient .

ΗΝΔΙΕΛΘΟΝΤΕCΔΕΟΛΗΝΤΗ 40
6 THRU-COMING YET WHOLE THE

A Δ
ΝΝΗCΟΝΑΧΡΙΠΑΦΟΥΕΥΡΟΝ 60
ISLAND UNTIL PAPHOS THEY-FOUND

ΑΝΔΡΑΤΙΝΑΜΑΓΟΝΨΕΥΔΟΠ 80
MAN ANY MAGICIAN FALSE-BEFORE-

ΡΟΦΗΤΗΝΙΟΥΔΑΙΟΝΩΟΝΟΜ 600
AVERTER JUDA-AN to-WHOM NAME

A N *but s omits th* C
ΑΒΑΡΙΗCΟΥCΟCΗΝCΥΝΤΩΝΑ 20
7 BAR-(*Aram.* SON) JESUS WHO WAS TOGETHER to-THE pro-

ΝΘΥΠΑΤΩCΕΡΓΙΩΠΑΥΛΩΑΝ 40
consul SERGIUS PAUL MAN

ΔΡΙCΥΝΕΤΩΟΥΤΟCΠΡΟCΚΑ 60
intelligent . this-*one* TOWARD-CALL*ing*

ΛΕCΑΜΕΝΟCΒΑΡΝΑΒΑΝΚΑΙ 80
Barnabas AND

ΓΑΥΛΟΝΕΠΕΖΗΤΗCΕΝΑΚΟΥ 700
SAUL ON-SEEKS TO-HEAR

ΓΑΙΤΟΝΛΟΓΟΝΤΟΥΘΕΟΥΑΝ 20
8 THE saying OF-THE God . with-

ΘΙCΤΑΤΟΔΕΑΥΤΟΙCΕΛΥΜΑ 40
STOOD YET to-them ELYMAS

ΓΟΜΑΓΟCΟΥΤΩCΓΑΡΜΕΘΕΡ 60
THE MAGICIAN thus for IS-*being*-after-

ΜΗΝΕΥΕΤΑΙΤΟΟΝΟΜΑΑΥΤΟ 80
TRANSLATED THE NAME OF-him

ΥΖΗΤΩΝΔΙΑCΤΡΕΨΑΙΤΟΝΑ 900
SEEKING TO-THRU-TURN THE pro-

ΝΘΥΠΑΤΟΝΑΠΟΤΗCΠΙCΤΕΩ 20
consul FROM THE BELIEF .

ΓCΑΥΛΟCΔΕΟΚΑΙΠΑΥΛΟCΠ 40
9 SAUL YET THE AND PAUL BE-

ΑΗCΘΕΙCΠΝΕΥΜΑΤΟCΑΓΙΟ 60
ING-FILLED OF-spirit HOLY

ΥΑΤΕΝΙCΑCΕΙCΑΥΤΟΝΕΙΠ 80
10 STRETCH*ing* INTO him said

ΕΝΦΠΑΗΡΗCΠΑΝΤΟCΔΟΛΟΥ 900
O! FULL OF-EVERY FRAUD

ΚΑΙΠΑCΗCΡΑΔΙΟΥΡΓΙΑCΥ 20
AND OF-EVERY DEFT-ACT SON!

A o.
ΙΕΔΙΑΒΟΛΟΥΕΧΘΡΕΠΑCΗC 40
OF-THRU-CASTER enemy! OF-EVERY

ΔΙΚΑΙΟCΥΝΗCΟΥΠΑΥCΗΔΙ 60
JUSTICE NOT YOU'LL-CEASE THRU-

Bs1 add* OF-THE ΤΟΥ
ΑCΤΡΕΦΩΝΤΑCΟΔΟΥCΚΥΡΙ 80
TURNING THE WAYS OF-Master

s o.
ΟΥΤΑCΕΥΘΕΙΑCΚΑΙΝΥΝΙ 42000
11 THE WELL-PLACED . AND NOW BE-PER-

s o.
ΟΥΧΕΙΡΚΥΡΙΟΥΕΠΙCΕΚΑΙ 20
CEIVING HAND OF-Master ON YOU AND

ΕCΗΤΥΦΛΟCΜΗΒΛΕΠΩΝΤΟΝ 40
YOU'LL-BE BLIND NO looking THE

ΗΛΙΟΝΑΧΡΙΚΑΙΡΟΥΠΑΡΑΧ 60
SUN UNTIL SEASON . instantly

s BESIDES T A Al *for* Є B *omits*, A *dims* ON him
ΡΗΜΑΔΕΕΠΕCΕΝΕΠΑΥΤΟΝΑ 80
YET FALLS ON him FOG

ΧΑΥCΚΑΙCΚΟΤΟCΚΑΙΠΕΡΙ 100
AND DARKness AND ABOUT-

s o. s o.
ΑΓΩΝΕΖΗΤΕΙΧΕΙΡΑΓΩΓΟΥ 20
LEADING he-SOUGHT HAND-LEADERS .

CΤΟΤΕΙΔΩΝΟΑΝΘΥΠΑΤΟCΤ 40
12 then PERCEIVING THE proconsul THE

A *being*-astonished he-BELIEVES
ΟΓΕΓΟΝΟCΕΠΙCΤΕΥCΕΝΕΚ 60
HAVING-BECOME he-BELIEVES *being*-

B T T
ΠΛΗCCΟΜΕΝΟCΕΠΙΤΗΔΙΔΑ 80
astonished ON THE TEACHing

p1 Є
ΧΗΤΟΥΚΥΡΙΟΥΑΝΑΧΘΕΝΤΕ 200
13 OF-THE Master . BEING-UP-LED

CΔΕΑΠΟΤΗCΠΑΦΟΥΟΙΠΕΡΙ 20
YET FROM THE PAPHOS THE-*ones* ABOUT

ΠΑΥΛΟΝΗΛΘΟΝΕΙCΠΕΡΓΗΝ 40
PAUL CAME INTO PERGA

B o.
ΤΗCΠΑΜΦΥΛΙΑCΙΩΑΝΝΗCΑ 60
OF-THE Pamphylia . JOHN YET

ΕΛΠΟΧΩΡΗCΑCΑΠΑΥΤΩΝΥΠ 80
FROM-SPACing FROM them re-

s1* Δ
ΕCΤΡΕΨΕΝΕΙCΙΕΡΟCΟΛΥΜ 300
TURNS INTO JERUSALEM

ΑΔΥΤΟΙΔΕΔΙΕΛΘΟΝΤΕCΑΠ 20
14 they YET THRU-COMING FROM

A *omits* BESIDE-
ΟΤΗCΠΕΡΓΗCΠΑΡΕΓΕΝΟΝΤ 40
THE PERGA BESIDE-BECAME

ΟΕΙCΑΝΤΙΟΧΕΙΑΝΤΗΝΠΙC 60
INTO ANTIOCH THE PISIDIA

B s1* *omit* INTO-
ΙΔΙΑΝΚΑΙΕΙCΕΛΘΟΝΤΕCΕ 80
AND INTO-COMING IN-

ICΤΗΝCΥΝΑΓΩΓΗΝΤΗΗΜΕΡ 400
TO THE TOGETHER-LEAD to-THE DAY

A ± Є
ΑΤΩΝCΑΒΒΑΤΩΝΕΚΑΘΙCΑΝ 20
OF-THE SABBATHS THEY-ARE-seated .

ΜΕΤΑΔΕΤΗΝΑΝΑΓΝΩCΙΝΤΟ 40
15 after YET THE reading OF-THE

ΥΝΟΜΟΥΚΑΙΤΩΝΠΡΟΦΗΤΩΝ 60
LAW AND THE BEFORE-AVERbers

s o.
ΑΠΕCΤΕΙΛΑΝΟΙΑΡΧΙCΥΝΑ 80
commission THE chiefs-of-TOGETHER-

ΓΩΓΟΙΠΡΟCΑΥΤΟΥCΛΕΓΟΝ 500
LEAD TOWARD them saying

ΤΕCΑΝΔΡΕCΑΔΕΛΦΟΙΕΙΤΙ 2
MEN brothers IF ANY

ΕCΤΙΝΕΝΥΜΙΝΛΟΓΟCΠΑΡ 40
IS IN YOUp saying OF-BESIDE-

ΑΚΛΗCΕΦCΠΡΟCΤΟΝΛΑΟΝΑ 60
CALLing TOWARD THE PEOPLE BE-

ΕΓΕΤΕΑΝΑCΤΑCΔΕΠΑΥΛΟC 500
16 saying . UP-STANDing YET PAUL

A8 o.
ΚΑΙΚΑΤΑCΕΙCΑCΤΗΧΕΙΡΙ 600
AND *gesturing* to-THE HAND

s+A
ΕΙΠΕΝΑΝΔΡΕCΙCΡΑΗΛΕΙΤ 2
said MEN ISRAELITES

ΑΙΚΑΙΟΙΦΟΒΟΥΜΕΝΟΙΤΟΝ 1
AND THE *ones*-FEARING THE

ΘΕΟΝΑΚΟΥCΑΤΕΘΕΟCΤΟΥ 60
17 God HEAR . THE God OF-THE

B THE o. o. o.
ΛΑΟΥΤΟΥΤΟΥΙCΡΑΗΛΕΞΕΛ 50
PEOPLE this ISRAEL chooses

ΕΞΑΤΟΤΟΥCΠΑΤΕΡΑCΗΜΩΝ 700
THE FATHERS OF-US

ΚΑΙΤΟΝΛΑΟΝΥΨΩCΕΝΕΝΤΗ 20
AND THE PEOPLE He-HEIGHTENS IN THE

ΠΑΡΟΙΚΙΑΕΝΓΗΑΙΓΥΠΤΟΥ 0
BESIDE-HOME-ing IN LAND OF-EGYPT

A o.
ΚΑΙΜΕΤΑΒΡΑΧΕΙΟΝΟCΥΨΗ 60
AND WITH (upper)-arm HIGH

ΛΟΥΕΞΗΓΑΓΕΝΑΥΤΟΥCΕΞΑ 30
He-OUT-LED them OUT OF-

B2 Δ
ΥΤΗCΚΑΙΩCΤΕCCΕΡΑΚΟΝΤ 900
18 her . AND AS FOUR-TY-YEAR

A Φ
ΑΕΤΗΧΡΟΝΟΝΕΤΡΟΠΟΦΟΡΗ 20
TIME He-NURTURE-CARRIES

B *omits* AND
CΕΝΑΥΤΟΥCΕΝΤΗΕΡΗΜΩΚΑ 40
19 them IN THE DESOLATE . AND

ΙΚΑΘΕΛΩΝΕΘΝΗΕΠΤΑΕΝΓΗ 60
DOWN-LIFTING NATIONS SEVEN IN LAND

ΧΑΝΑΑΝΚΑΤΕΚΛΗΡΟΝΟΜΗC 80
CHANAAN He-DOWN-tenants

A o. ΑΥΤΟΙC to-them *added by* A
ΕΝΤΗΝΓΗΝΑΥΤΩΝΩCΕΤΕCΙ 700
20 THE LAND OF-them AS to-YEARS

ΤΕΤΡΑΚΟCΙΟΙCΚΑΙΠΕΝΤΗ 2
FOUR-hundred AND FIVE-TY

ΚΟΝΤΑΚΑΙΜΕΤΑΤΑΥΤΑΕΔΩ 1
AND after these He-GIVES

ΚΕΝΚΡΙΤΑCΕΩCCΑΜΟΥΗΛΠ
JUDGES TILL SAMUEL PRO-

s o.
ΡΟΦΗΤΟΥΚΑΚΕΙΘΕΝΗΤΗCΑ 80
21 FORE-A-ERRer . AND-thence THEY-REQUEST

ΝΤΟΒΑCΙΛΕΑΚΑΙΕΔΩΚΕΝΑ 13 900
KING AND GIVES to-

the Lord's hand is on you, and you will be blind, not observing the sun until the appointed time. Now instantly a fog and darkness falls on him, and, going about, he sought some to lead him by the hand.
12 Then the proconsul, perceiving what has occurred, believes, being astonished at the teaching of the Lord.
13 Now setting out from Paphos, those about Paul came to Perga, of Pamphylia. Yet John, departing from them, returns to Jerusa-
14 lem. Now they, passing through from Perga, came along into Antioch, Pisidia, and entering the synagogue the day of the sabbaths,
15 they are seated. Now, after the reading of the law and the prophets, the chiefs of the synagogue dispatch to them, saying, "Men, brethren, if there is in you any word of entreaty for the people, say it."
16 Now Paul, standing up and gesturing with his hand, said, "Men, Israelites, and those who are fear-
17 ing God, hear! The God of this people Israel chooses our fathers, and He exalts the people in the sojourn in the land of Egypt, and with a high arm He led them out of
18 it. And for about forty years time He carries them as a nurse in
19 the wilderness. And, pulling down seven nations in the land of Canaan, He occupies their land about four
20 hundred and fifty years. And after this He gives judges till the
21 prophet Samuel. And thence they request a king, and God gives them

The spiritual tendency we have observed is emphasized by the change of Saul's name to Paul. The name Saul suggested the first king in Israel, who was chosen by the people because of his physical superiority, well suited to Paul before he was called by Christ, and in accord with the trend of affairs in Jerusalem, but not at all in harmony with his present ministry. It is usually derived from the Latin, meaning *little*, but it may also be derived from the root *pau*, in Greek, which means an *interval*, the ending, of course taking the masculine form rather than the feminine of the ordinary Greek term. Saul is Hebrew; Paul is Greek. This change of name coincides with his new commission. This signification is most appropriate to his special ministries, which fill in the interval during which Israel is thrust aside. It is brought in for the first time at the precise point when this doom is pronounced on Bar-Jesus. It marks the beginning of God's new departure, which brings blessing to the nations through Israel's apostasy. It was given when the first real gentile believed, for all before Sergius Paul were proselytes of Judaism, like Cornelius. And it is the more remarkable that the first convert under these new conditions was also named Paul, because he inaugurates that new form of God's activities which is well pictured there by the blessed believing gentile and a blinded unbelieving Jew. Before Saul's severance, blessing could not flow except through a Jew. Samaria could not receive the spirit except through Peter and John (8[14]), and the proselyte Cornelius needed the mediacy of the chief of the apostles ere he was blessed with this gift. But now an alien, having no connection with Judaism, believes and is blessed, while a Jew, a son of the covenant, is blinded. This new principle now governs God's dealings, introducing a new dispensation, and gathers force until it is fulfilled at the close of the book.

13 John, doubtless, was at fault in thus deserting the apostles. But there seems to be a deeper reason for his defection. Being from Jerusalem, and a nephew of Barnabas, he represented the weakness of the flesh and its inability to channel blessing to the nations, hence was not qualified.

Saul, son of Kish, a man out of the tribe of Benjamin, forty years.
22 And, deposing him, He rouses up David for their king, to whom also He said, in testifying, 'I found David, of Jesse, a man according to My heart, who will be doing all
23 My will.' From this one's seed God, according to the promise, led to Israel the Saviour, Jesus.
24 John's pre-proclamation, before His personal entrance, was the baptism of repentance to the entire
25 people of Israel. Now, as John completed his career, he said, 'Who are you suspecting me to be? *I* am not. But *lo!* One is coming after me the sandal of Whose feet I am not worthy to loose.'
26 Men! Brethren! Sons of the race of Abraham, and those among you who are fearing God! To us was the word of this salvation dispatched.
27 For those dwelling in Jerusalem and their chiefs, being ignorant of Him and of the voices of the prophets which are read every sabbath,
28 fulfill them in judging Him. And, finding not even one cause of death, they request Pilate to have Him despatched.
29 Now as they accomplish all that which has been written concerning Him, taking Him down from the
30 tree, they place Him in a tomb. Yet God rouses Him from among the
31 dead: Who was seen more days by those who ascended with Him from Galilee to Jerusalem, who are now His witnesses to the people.
32 And *we* are preaching to you the evangel which comes to be a promise

14 Paul's sermon and course in Pisidian Antioch is doubtless a specimen case. He usually went first of all into the synagogue and preached the evangel of the kingdom to the Jews of the dispersion and to the gentile proselytes who attended the synagogue services. His sermons included all that Peter preached concerning Messiah as the Son of David, yet went further in order to reach the proselytes. The three classes to whom Paul preached should always be distinguished. There were the men of Israel, his brethren, who were under the law and to whom the covenants and promises pertained. But the synagogues amongst the nations were largely attended by proselytes, who are called "fearers of God," "devout," or "reverent," and usually included a company of women. The proselytes, as a class, accepted Paul's message, but the Jews rejected it, with many notable exceptions. Outside of these were the gentiles proper, the idolators who had no leanings toward Judaism. Among these it was that Paul found the greatest response, but it must be remembered that this account does not lay much stress on this part of his ministry. For instance, it is evident from his epistles that the Thessalonian converts were mostly idolators, yet no hint of this is found in Acts, which speaks only of the Jews and proselytes (17$^{1-4}$). Neither are we informed of all that the apostle preached, but only that which concerned the fate of the earthly kingdom. The doctrine contained in his epistles is none of it in Acts, but all is distinct from and above the highest point reached in this treatise. To the Jews Paul spoke of Christ as proclaimed by John the Baptist, and His life before His death and resurrection and ascension, before he knew Him. Paul's epistles, however, are entirely on resurrection ground. Christ was not seen outside the land of Israel until he was seen by Saul on the Damascus road. Let us never mix the testimony in Acts with the truth in Paul's epistles, but let us rather note the great contrast between them. Contrast Peter's first sermon and Paul's. Both quote from David. Peter to prove that Jesus is David's exalted Son (2$^{30-31}$). Paul shows by his first quotation (13^{33}) that Jesus is the Son of God.

YTOICOΘEOCTONCAOYAYI 20
them THE God THE SAUL (*Heb.*) SON

ONKEICANΔPAEKΦYAHCBE 40
KIS MAN OUT OF-tribe BEN-

B² Δ
MIAMEINETHTECCEPAKON 60
JAMIN YEARS FOUR-TY .

TAKAIMETACTHCACAYTON 80
22 AND after-STANDing him

s spells DAVID *in full*
HГEIPENTONΔAYEIΔAYTO 100
He-ROUSES THE DAVID to-them

ICEICBACIAEAΩKAIEIПE 20
INTO KING to-WHOM AND He-said

NMAPTYPHCACEYPONΔAYE 40
witnessing I-FOUND DAVID

B *omits* MAN
IATONTOYIECCAIANΔPAK 60
THE OF-THE JESSE MAN ac-

ATATHNKAPΔIANMOYOCПO 80
cording-to THE HEART OF-ME WHO WILL-

IHCEIПANTATAΘEΛHMATA 200
BE-DOING ALL THE WILLS

s[1]* *omits* FROM THE seed
MOYTOYTOYOΘEOCAПOTOY 20
23 OF-ME . OF-this-*one* THE God FROM THE

A+E
CПERMATOCKATEПAГГEΛI 40
seed according-to PROMISE

ANHГAГENTΩICPAHACΩTH 60
LED to-the ISRAEL SAVIOUR

PAIHCOYNПPOKHPYΣANTO 80
24 JESUS . OF-BEFORE-PROCLAIMing

B *o.*
CIΩANNOYПPOПPOCΩПOYT 300
JOHN BEFORE face OF-

HCEICOΔOYAYTOYBAПTIC 20
THE INTO-WAY OF-Him DIPism

A *omits* PEOPLE *s had*+IH
MAMETANOIACПANTITΩAA 40
OF-after-MIND to-EVERY THE PEOPLE

ΩICPAHAΦCΔEEПAHPOYIΩ 60
25 OF-ISRAEL AS YET FILLED JOHN

ANNHCTONΔPOMONEAEГEN 80
THE RUNning he-said

s -Δ
TIEMEYПONOEITEEINAIO 400
ANY ME YOU-ARE-UNDER-MINDING TO-BE . NOT

s+E
YKEIMIEГΩAAAIΔOYEPXE 20
AM I but BE-PERCEIVING IS-COM-

s -E
TAIMETEMEOYOYKEIMIAΣ 40
ING after ME OF-WHOM NOT I-AM WORTHY

IOCTOYПOΔHMATΩNПOΔΩN 60
THE sandal OF-THE FEET

s -E
AYCAIANΔPECAΔEAΦOIYI 80
26 TO-LOOSE . MEN brothers SONS

B *omits* AND
OIГENOYCAB PAAMKAIOIE 500
OF-breed ABRAHAM AND THE IN

A H=WE
NYMINΦOBOYMENOITONΘE 20
YOU *p* FEARING THE God

ONHMINOΛOГOCTHCCΩTHP 40
to-US THE saying OF-THE SAVing

IACTAYTHCEΣAПECTAAHO 60
27 this WAS-OUT-commissioned . THE

IГAPKATOIKOYNTECENIE 80
for *ones*-DOWN-DOMING IN JER-

POYCAAHMKAIOIAPXONTE 600
USALEM AND THE chiefs

CAYTΩNTOYTONAГNOHCAN 20
OF-them this UNKNOWing

TECKAITACΦΩNACTΩNПPO 40
AND THE SOUNDS OF-THE BEFORE-

ΦHTΩNTACKATAПANCABBA 60
AVERrers THE according-to EVERY SABBATH

B+E B+E
TONANAГINΩCKOMENACKP 80
being-READ JUDG-

INANTECEПAHPΩCANKAIM 700
28 *ing* THEY-FILL . AND NO-

HAEMIANAITIANΘANATOY 20
YET-ONE cause OF-DEATH

s[1]*+N AS o.*
EYPONTECHTHCANTOПEIA 40
FINDING THEY-REQUEST PILATE

ATONANAIPEΘHNAIAYTON 60
TO-BE-UP-LIFTED Him .

ΦCΔEETEAECANПANTATAП 80
29 AS YET THEY-FINISH ALL THE A-

B HAVING-*been*-WHITTEN ABOUT Him
EPIAYTOYГEГPAMMENAKA 800
BOUT Him HAVING-*been*-WHITTEN DOWN-

ΘEAONTECAПOTOYΣYAOYE 20
LIFTING FROM THE WOOD THEY-

s o.
ΘHKANEICMNHMEIONΔEΘ 40
30 PLACE INTO memorial-vault . THE YET God

EOCHГEIPENAYTONEKNEK 60
ROUSES Him OUT OF-DEAD-

PΩNOCΩΦΘHEПIHMEPACПA 80
31 *ones* . WHO WAS-VIEWED ON DAYS MORE

s o.
EIOYCTOICCYNANABACIN 900
to-THE *ones*-TOGETHER-UP-STEPping

B+E
AYTΩAПOTHCГAAIAAIACE 20
to-Him FROM THE GALILEE IN-

B *omits* NOW
ICIEPOYCAAHMOITINECN 40
TO JERUSALEM WHO-ANY NOW

s ARE NOW *is o.*
YNEICINMAPTYPECAYTOY 60
ARE witnesses OF-Him

ПPOSTONAAONKAIHMEICY 80
32 TOWARD THE PEOPLE . AND WE YOU *p*

MACEYAГГEAIZOMEΘATHN 1000
ARE-WELL-MESSAGIZING THE

ΠΡΟΣΤΟΥΣΠΑΤΕΡΑΣΕΠΑΓΓ 20
TOWARD THE FATHERS promise
A+Ε
ΕΑΙΑΝΓΕΝΟΜΕΝΗΝΟΤΙΤΑΥ 40
33 BECOMING that this

ΤΗΝΘΕΟΣΕΚΠΕΠΛΗΡΩΚΕΝ 60
THE God HAS-OUT-FILLED

ΤΟΙΣΤΕΚΝΟΙΣΗΜΩΝΑΝΑΣΤ 80
to-THE offspring OF-US UP-STANDing
A for JESUS ΑΥΤΟΝΕΚΝΕΚΡΩΝ Him OUT OF-DEAD
ΗΣΑΣΙΗΣΟΥΝΩΣΚΑΙΕΝΤΩΨ 100
JESUS AS AND IN THE psalm
Psalm 1-2 is one, but LXX ABS SECOND ΔΕΥΤΕΡΩ
ΑΛΜΩΓΕΓΡΑΠΤΑΙΤΩΠΡΩΤΩ 20
it-HAS-been-WRITTEN THE FIRST

ΥΙΟΣΜΟΥΕΙΣΥΓΩΣΗΜΕΡΟ 40
SON OF-ME ARE YOU I TO-DAY

ΝΤΕΓΕΝΝΗΚΑΣΕΣΟΤΙΔΕΑΝΕ 60
34 HAVE-generated YOU . that YET UP-STANDS

ΣΤΗΣΕΝΑΥΤΟΝΕΚΝΕΚΡΩΝΜ 80
Him OUT OF-DEAD-ones NO-

ΗΚΕΤΙΜΕΛΛΟΝΤΑΥΠΟΣΤΡΕ 200
STILL being-ABOUT TO-BE-RETURNING
s o.
ΦΕΙΝΕΙΣΔΙΑΦΘΟΡΑΝΟΥΤΩ 20
INTO THRU-CORRUPTION thus

ΣΕΙΡΗΚΕΝΟΤΙΔΩΣΩΥΜΙΝΤ 40
He-HAS-declared that I'LL-BE-GIVING to-YOUp THE

ΑΟΣΙΑΔΑΥΕΙΔΤΑΠΙΣΤΑΔΙ 60
35 BENIGNS of-DAVID THE BELIEVing . THRU-

ΟΤΙΚΑΙΕΝΕΤΕΡΩΛΕΓΕΙΟΥ 80
that AND IN DIFFERENT He-IS-SAYING NOT
s+Ε s o.
ΔΩΣΕΙΣΤΟΝΟΣΙΟΝΣΟΥΙΔΕ 300
YOU'LL-BE-GIVING THE BENIGN-One OF-YOU TO-BE-PER-

ΙΝΔΙΑΦΘΟΡΑΝΔΑΥΕΙΔΜΕΝ 20
36 CEIVING THRU-CORRUPTION . DAVID INDEED

ΓΑΡΙΔΙΑΤΕΝΕΑΥΤΗΠΡΕΤΗΣ 40
for THE-OWN generation subserving

ΑΣΤΗΤΟΥΘΕΟΥΒΟΥΛΗΕΚΟΙ 60
to-THE OF-THE God COUNSEL WAS-repos-

ΜΗΘΗΚΑΙΠΡΟΣΕΤΕΘΗΠΡΟΣ 80
ED AND WAS-added TOWARD
A o.
ΤΟΥΣΠΑΤΕΡΑΣΑΥΤΟΥΚΑΙΕ 400
THE FATHERS OF-him AND PER-

ΙΔΕΝΔΙΑΦΘΟΡΑΝΟΝΔΕΟΘΕ 20
37 CEIVED THRU-CORRUPTION . WHOM YET THE God

ΟΣΗΓΕΙΡΕΝΟΥΚΕΙΔΕΝΔΙΑ 40
ROUSED NOT PERCEIVED THRU-
As to-YOUp LET-it-BE
38 CORRUPTION . KNOWN THEN LET-it-BE

ΥΜΙΝΑΝΔΡΕΣΑΔΕΛΦΟΙΟΤΙ 80
to-YOUp MEN brothers that
pl o.
ΔΙΑΤΟΥΤΟΥΥΜΙΝΑΦΕΣΙΣΑ 500
THRU this-One to-YOUp FROM-LETTING OF-

ΜΑΡΤΙΩΝΚΑΤΑΓΓΕΛΛΕΤΑΙ 20
misses IS-being-DOWN-MESSAGED
AND omitted by As A Ε
ΚΑΙΑΠΟΠΑΝΤΩΝΩΝΟΥΚΗΔΥ 40
39 AND FROM ALL WHICH NOT YOU-WERE-
A o.
ΝΗΘΗΤΕΕΝΝΟΜΩΜΩΥΣΕΩΣΔΑ 60
CRADLED IN LAW OF-MOSES TO-

ΙΚΑΙΩΘΗΝΑΙΕΝΤΟΥΤΩΠΑΣ 80
BE-JUSTIFIED IN this EVERY

ΟΠΙΣΤΕΥΩΝΔΙΚΑΙΟΥΤΑΙ 100
40 THE one-BELIEVING IS-being-JUSTIFIED . BE-
s* A Bs omit ON YOUp
ΛΕΠΕΤΕΟΥΝΜΗΕΠΕΛΘΗΕΙ 20
YE-looking THEN NO MAY-BE-ON-COMING ON YOUp

ΜΑΣΤΟΕΙΡΗΜΕΝΟΝΕΝΤΟΙΣ 40
THE HAVING-been-declared IN THE
s+Ε
ΠΡΟΦΗΤΑΙΣΙΔΕΤΕΘΕΙΚΑΤΑ 60
41 BEFORE-AVERTERS BE-PERCEIVING THE DOWN-
s*+CA afterH AS-Ε s Ε
ΦΡΟΝΗΤΑΙΚΑΙΘΑΥΜΑΣΑΤΕ 80
DISPOSERS AND MARVEL

ΚΑΙΑΦΑΝΙΣΘΗΤΕΟΤΙΕΡΓΟ 200
AND BE-BEING-UN-APPEARED that ACT
s+ΟΕΓΩ THE I (s-Ε) but s2 cane Is O
ΝΕΡΓΑΖΟΜΑΙΕΓΩΕΝΤΑΙΣΗ 20
AM-ACTING I IN THE DAYS

ΜΕΡΑΙΣΥΜΩΝΕΡΓΟΝΟΟΥΜΗ 40
OF-YOUp ACT WHICH NOT NO
s-ΑΙ
ΠΙΣΤΕΥΣΗΤΕΕΑΝΤΙΣΕΚΔΙ 60
YE-SHOULD-BE-BELIEVING IF-EVER ANY MAY-BE-OUT-
A ΕΙ for H
ΗΓΗΤΑΙΥΜΙΝΕΞΙΟΝΤΩΝΔΕ 80
42 relating to-YOUp . OF-OUT-BEING YET
B omits THEY-BESIDE-CALLED A1 o.
ΑΥΤΩΝΠΑΡΕΚΑΛΟΥΝΕΙΣΤΟ 300
them THEY-BESIDE-CALLED INTO THE
A O B adds WAS-WORTHY ΗΣΙΟΥΝ
ΜΕΤΑΞΥΣΑΒΒΑΤΟΝΛΑΛΗΘΗ 20
between SABBATH TO-BE-TALKED

ΝΑΙΑΥΤΟΙΣΤΑΡΗΜΑΤΑΤΑΥ 40
to-them THE declarations thes-
s o. s1* adds ΑΥΤΟΙΣ to-them
ΤΑΑΥΘΕΙΣΗΣΑΕΤΗΣΣΥΝΑΓ 60
43 OF-BEING-LOOSED YET THE TOGETHER-

ΩΓΗΣΗΚΟΛΟΥΘΗΣΑΝΠΟΛΛΟ 80
LEAD follow MANY

ΙΤΩΝΙΟΥΔΑΙΩΝΚΑΙΤΩΝΣΕ 300
OF-THE JUDA-ans AND OF-THE REVER-

ΒΟΜΕΝΩΝΠΡΟΣΗΛΥΤΩΝΤΩΠ 20
ING TOWARD-COMERS to-THE PAUL
A Ε
ΑΥΛΩΚΑΙΤΩΒΑΡΝΑΒΑΟΙΤΙ 40
AND to-THE Barnabas WHO-ANY

ΝΕΣΠΡΟΣΛΑΛΟΥΝΤΕΣΑΥΤΟ 60
TOWARD-TALKING to-them
s o.
ΙΣΕΠΕΙΘΟΝΑΥΤΟΥΣΠΡΟΣΜ 80
PERSUADED them TO-BE-TOWARD-
s o.
ΕΝΕΙΝΤΗΧΑΡΙΤΙΤΟΥΘΕΟΥ 1000
REMAINING to-THE grace OF-THE God .

33 to the fathers, that God has fully
fulfilled this for our children, in
raising Jesus, as it is written in the
first psalm, also 'My Son art *Thou;*
34 today have *I* begotten Thee.' Now
seeing that He raises Him from
among the dead no longer about to
return to decay, He has thus de-
clared, that 'I shall be giving you
the faithful benignities of David.'
35 Wherefore, also, in a different place
He is saying, 'Thou wilt not be
giving Thy Benign One to be ac-
36 quainted with decay.' For David,
indeed, being subservient to his own
generation, by God's counsel was
put to repose, and was added to his
fathers, and was acquainted with
37 decay, yet He Whom God rouses
was not acquainted with decay.
38 Let it be known to you, then,
men, brethren, that through this
One is being announced to you
39 the pardon of sins, and from all
from which you could not be justi-
fied in the law of Moses, every one
who is believing in this One is being
justified.
40 Beware, then, that what is de-
clared in the prophets may not be
41 coming on you: '*Lo!* you despisers,
and marvel and disappear! seeing
that *I* am working a work in your
days—a work which you may by no
means believe if anyone should be
detailing it to you.' "
42 Now, at their being out, they en-
treated that these declarations be
spoken to them on the intervening
43 sabbath. Now the synagogue be-
ing broken up, many of the Jews
and reverent proselytes follow Paul
and Barnabas, who, speaking to
them, persuaded them to remain in
the grace of God.

33 The rendering *first* psalm in place of *second* psalm demands some explanation. Our three great witnesses all read *second*, and we would have so rendered it, but for the confusion which would result when we come to issue the book of Psalms. There is no longer any question that the first and second psalms of our collection are in reality only one, and this quotation occurs in the *first* not the *second* psalm. Some ancient manuscripts preserve this reading. But it was generally changed to conform to the condition of the Greek version of the Hebrew scriptures. In the Hebrew text of the psalms the text reads right on without any break to indicate the division into psalms except the headings and subscriptions. Consequently it has been discovered that each psalm is thus indicated, and those psalms which have no heading or subscription to separate them are fragments of adjoining psalms. Thus the second psalm, so-called, is not an independent composition, but the conclusion of the first psalm.

38 Here we have the first intimation of the great doctrine of justification or acquittal. But how far below the lofty teaching revealed in the epistle to the Romans! There justification is apart from the law: here it is associated with the law. True to the kingdom he has just announced, Paul proclaims the pardon of sins. But pardon or forgiveness is but a temporary respite which may be forfeited or withdrawn (Mt.18$^{23-35}$). Those Pentecostal believers who had been forgiven, like the ten thousand talent debtor, yet refused to extend this blessing to the gentiles, who owed much less, had their pardon revoked.

Now, however, the apostle offers them more than pardon. Those who were pardoned still tried to keep the law of Moses (21^{20}). He promises an acquittal from their infractions of the law, on the ground of faith. Pardon takes guilt for granted. Justification or acquittal denies guilt. They mingle here for a moment, but in Paul's epistles those who are justified are beyond the necessity of any pardon, for they are pronounced not guilty. The contrast between Moses and Christ is made first by Paul, and in connection with the preaching of justification.

44 Now on the coming sabbath almost the entire city was assembled
45 to hear the word of the Lord. Yet the Jews, perceiving the throngs, are filled with jealousy, and they contradicted what is spoken by Paul,
46 blaspheming. Being bold, Paul as well as Barnabas said, "It was necessary for the word of God to be spoken first to you. Yet, since, in fact, you are thrusting it away, and are judging yourselves unworthy of eonian life, *lo!* we are turning to
47 the nations. For thus the Lord has directed us:

> 'I have appointed you for a light
> of the nations;
> For you to be for salvation to the
> limits of the earth.'"

48 Now, on hearing this, the nations rejoiced and glorified the word of the Lord, and as many as were set for eonian life believe.
49 Now the word of the Lord was carried through the whole country.
50 Yet the Jews spur on the reverent, decorous women, and the foremost ones of the city and rouse up persecution for Paul and Barnabas, and they ejected them from their boun-
51 daries. Now, shaking the dust off their feet against them, they came
52 to Iconium. And the disciples were filled with joy and holy spirit.

14 Now in Iconium the same thing occurred. They entered into the synagogue of the Jews, and so speak that a vast multitude of Jews
2 as well as Greeks believe. Yet the stubborn Jews rouse up and provoke the souls of the nations against
3 the brethren. They, indeed, then,

44 This is the first time we have the evangel preached to the nations directly except the single case of Sergius Paul. Never before this have we any intimation that the word was spoken to any except Jews, Samaritans, or proselytes. Now that the whole city came to hear the word, the Jews, following the example of Bar-Jesus, oppose Paul and Barnabas. Not till then do we hear the memorable words, "*lo! we are turning to the nations.*"

48 It would be of greatest interest to us to know what Paul preached to the gentiles on this occasion, but there is no record of his words. The reason doubtless is that he went beyond the kingdom proclamation and announced, for the first time, the grand foundation on which God's favor to the nations is based, the doctrine of justification. His previous proclamation was hampered by the fact that his hearers were under the law. Now he is able to set it forth fully and freely as he does in his epistle to the Romans, for his audience is not seeking any justification under law. He announces a divine righteousness, apart from the law.

While there can be little doubt that the apostle preached justification on this occasion in some of the fulness to which his epistles testify, yet it is of the utmost importance for us to note that the account in Acts never attains to the truth taught in his epistles. It leads us up to some of it but never makes actual contact with it. It prepares for it but does not proclaim it. Not one single doctrine for the present secret economy is found in the book of Acts, though all was made known and committed to writing during this period. We are continually led up to, but never enter into the grace which is ours in Christ Jesus. Acts is not a record of the beginning of the present, but a treatise on the end of the previous dispensation. Most of the ecclesiastical confusion which prevails would vanish if this record of the kingdom apostasy were left where it belongs, and all truth for the present based on Paul's written revelation, which deals with the same period of time, but deals with it from an entirely distinct standpoint. God's program is, some Jews, some gentiles; then all Jews and all gentiles.

n T A o.
ΤΩΔΕΕΡΧΟΜΕΝΩCΑΒΒΑΤΩC 20
44 to-THE YET COMING SABBATH AL-

A+E
ΧΕΔΟΝΠΑCΑΗΠΟΛΙCCΥΝΗΧ 40
MOST EVERY THE city WAS-TOGETHER-

ΘΗΑΚΟΥCΑΙΤΟΝΛΟΓΟΝΤΟΥ 60
LED TO-HEAR THE saying OF-THE

D1 OY=God
ΚΥΡΙΟΥΙΔΟΝΤΕCΔΕΟΙΙΟΥ 80
45 Master . PERCEIVING YET THE JUDA-

ΔΑΙΟΙΤΟΥCΟΧΛΟΥCΕΠΛΗC 100
ans THE THRONGS THEY-ARE-FILLED

ΘΗCΑΝΖΗΛΟΥΚΑΙΑΝΤΕΛΕΓ 20
OF-BOILing AND THEY-contradicted

ΟΝΤΟΙCΥΠΟΠΑΥΛΟΥΛΑΛΟΥ 40
to-THE by PAUL *be*ING-TALKED

ΜΕΝΟΙCΒΛΑCΦΗΜΟΥΝΤΕCΠ 60
46 HARM-AVERRING . *be-*

ΑΡΡΗCΙΑCΑΜΕΝΟΙΤΕΟΠΑΥ 80
ing-hold BESIDES THE PAUL

ΛΟCΚΑΙΟΒΑΡΝΑΒΑCΕΙΠΑΝ 200
AND THE Barnabus said

ΥΜΙΝΗΝΑΝΑΓΚΑΙΟΝΠΡΩΤΟ 20
to-YOU*p* it-WAS necessary BEFORE

ΝΑΛΑΘΗΝΑΙΤΟΝΛΟΓΟΝΤΟ 40
TO-BE-TALKED THE saying OF-THE

s o. Bs1* *omit* YET s o.
ΥΘΕΟΥΕΠΕΙΔΗΔΕΑΠΩΘΕΙC 60
God . ON-IF-BIND YET YE-ARE-FROM-THRUST-

B-E
ΘΑΙΑΥΤΟΝΚΑΙΟΥΚΑΞΙΟΥC 80
ING it AND NOT WORTHY

n E-E B-E B1 o.
ΚΡΙΝΕΤΑΙΕΑΥΤΟΥCΤΗCΑΙ 300
YE-ARE-JUDGING selves OF-THE e-

ΩΝΙΟΥΖΩΗCΙΔΟΥCΤΡΕΦΟΜ 20
onian LIFE BE-PERCEIVING WE-ARE-TURN-

Bs o.
ΕΘΝΗCΕΙCΤΑΕΘΝΗΟΥΤΩCΓΑΡ 40
47 ING INTO THE NATIONS thus for

s1* *omits* THE
ΕΝΤΕΤΑΛΤΑΙΗΜΙΝΟΚΥΡΙΟ 60
HAS-directED to-US THE Master

s o. s-AI
CΤΕΘΕΙΚΑCΕΕΙCΦΩCΕΘΝΩ 80
I-HAVE-PLACED YOU INTO LIGHT OF-NATIONS

ΝΤΟΥΕΙΝΑΙCΕΕΙCCΩΤΗΡΙ 400
OF-THE TO-BE YOU INTO SAVing

ΑΝΕΦCΕCΧΑΤΟΥΤΗCΓΗCΑΚ 20
48 TILL OF-LAST OF-THE LAND . HEAR-

ΟΥΟΝΤΑΔΕΤΑΕΘΝΗΕΧΑΙΡΟ 40
ING YET THE NATIONS THEY-JOYED

ΝΚΑΙΕΔΟΞΑΖΟΝΤΟΝΛΟΓΟΝ 60
AND esteemED THE saying

n ΘΕΟΥ God
ΤΟΥΚΥΡΙΟΥΚΑΙΕΠΙCΤΕΥC 80
OF-THE Master AND BELIEVE

ΑΝΟCΟΙΗCΑΝΤΕΤΑΓΜΕΝΟΙ 500
AS-MANY-AS WERE HAVING-*been*-SET

B Δ
ΕΙCΖΩΗΝΑΙΩΝΙΟΝΔΙΕΦΕΡ 20
49 INTO LIFE onian . *was*-THRU-

ΕΤΟΔΕΟΛΟΓΟCΤΟΥΚΥΡΙΟΥ 40
CARRIED YET THE saying OF-THE Master

B Δ1 THRU
ΚΑΘΟΛΗCΤΗCΧΩΡΑCΟΙΔΕΙ 60
50 according-to WHOLE OF-THE SPACE . THE YET JU-

ΟΥΔΑΙΟΙΠΑΡΩΤΡΥΝΑΝΤΑC 80
DA-ans BESIDE-INSTIGATE THE

s1* *adds* ΚΑΙ AND
CΕΒΟΜΕΝΑCΓΥΝΑΙΚΑCΤΑC 600
REVERING WOMEN THE

ΕΥCΧΗΜΟΝΑCΚΑΙΤΟΥCΠΡΩ 20
decorous AND THE BEFORE-

ΤΟΥCΤΗCΠΟΛΕΩCΚΑΙΕΠΗΓ 40
ones OF-THE city AND THEY-ON-

s o.
ΕΙΡΑΝΔΙΩΓΜΟΝΕΠΙΤΟΝΠΑ 60
ROUSE CHASing ON THE PAUL

ΥΛΟΝΚΑΙΒΑΡΝΑΒΑΝΚΑΙΕΞ 80
AND Barnabas AND THEY-

ΕΒΑΛΟΝΑΥΤΟΥCΑΠΟΤΩΝΟΡ 700
OUT-CAST them FROM THE bound-

B *omits* OF-them
ΙΩΝΑΥΤΩΝΟΙΔΕΕΚΤΙΝΑΞΑ 20
51 aries OF-them . THE YET OUT-QUIVER*ing*

ΜΕΝΟΙΤΟΝΚΟΝΙΟΡΤΟΝΤΩΝ 40
THE DUST OF-THE

ΠΟΔΩΝΕΠΑΥΤΟΥCΗΛΘΟΝΕΙ 60
FEET ON them THEY-CAME INTO

A8 o. s Δ=YET
CΕΙΚΟΝΙΟΝΟΙΤΕΜΑΘΗΤΑΙ 80
52 ICONIUM . THE DESIDES LEARNers

ΕΠΛΗΡΟΥΝΤΟΧΑΡΑCΚΑΙΠΝ 800
were-FILLED OF-JOY AND OF-

ΕΥΜΑΤΟCΑΓΙΟΥΕΓΕΝΕΤΟΔ 20
14 spirit HOLY . BECAME YET

A o. A o. o.
ΕΕΝΕΙΚΟΝΙΩΚΑΤΑΤΟΑΥΤΟ 40
IN ICONIUM according-to THE SAME

ΕΙCΕΛΘΕΙΝΑΥΤΟΥCΕΙCΤΗ 60
TO-BE-INTO-COMING them INTO THE

s1* *omits* OF-THE JUDA-ans
ΝCΥΝΑΓΩΓΗΝΤΩΝΙΟΥΔΑΙΩ 80
TOGETHER-LEAD OF-THE JUDA-ans

ΝΚΑΙΛΑΛΗCΑΙΟΥΤΩCΩCΤΕ 900
AND TO-TALK thus AS-DESIDES

ΠΙCΤΕΥCΑΙΙΟΥΔΑΙΩΝΤΕΚ 20
TO-BELIEVE OF-JUDA-ans DESIDES

A *has this* Λ *above the line*
ΔΙΕΛΛΗΝΩΝΠΟΛΥΠΛΗΘΟCΟ 40
2 AND OF-GREEKS much multitude . THE

s o.
ΙΔΕΑΠΕΙΘΗCΑΝΤΕCΙΟΥΔΑ 600
YET UNPERSUAD*ing* JUDA-ans

s o.
ΙΟΙΕΠΗΓΕΙΡΑΝΚΑΙΕΚΑΚΩ 80
ON-ROUSE AND EVIL-treat

CΑΝΤΑCΨΥΧΑCΤΩΝΕΘΝΩΝΚ 46000
THE souls OF-THE NATIONS DOWN

ΑΤΑΤΩΝΑΔΕΛΦΩΝΙΚΑΝΟΝΜ 20
3 OF-THE brothers . enough IN-
p+ЄABO *past*
ЄΝΟΥΝΧΡΟΝΟΝΔΙΕΤΡΙΨΑΝ 40
DEED THEN TIME THEY-tarry
ΠΑΡΡΗCΙΑΖΟΜΕΝΟΙЄΠΙΤΩ 60
*be*ING-bold ON THE
As1* *add* ON ЄΠΙ
ΚΥΡΙΩΤΩΜΑΡΤΥΡΟΥΝΤΙΤΩ 80
Master THE *One*-witnessing to-THE
ΛΟΓΩΤΗCΧΑΡΙΤΟCΑΥΤΟΥΔ 100
saying OF-THE grace OF-Him GIV-
s -OC s o.
ΙΔΟΝΤΙCΗΜЄΙΑΚΑΙΤЄΡΑΤ 20
ING BIGNS AND MIRACLES
s o.
ΑΓЄΙΝЄCΘΑΙΔΙΑΤΩΝΧЄΙΡ 40
TO-BE-BECOMING THRU THE HANDS
A+Є
ΩΝΑΥΤΩΝЄCΧΙCΘΗΔЄΤΟΠΛ 60
4 OF-them . IS-SPLIT YET THE mul-
ΗΘΟCΤΗCΠΟΛЄΩCΚΑΙΟΙΜЄ 80
titude OF-THE city AND THE INDEED
ΝΗCΑΝCΥΝΤΟΙCΙΟΥΔΑΙΟΙ 200
WERE TOGETHER to-THE JUDA-ans
ΣΟΙΔЄCΥΝΤΟΙCΑΠΟCΤΟΛΟ 20
THE YET TOGETHER to-THE commissioners .
ICΩCΔЄЄΓЄΝЄΤΟΟΡΜΗΤΩΝ 40
5 AS YET BECAME RUSH OF-THE
ЄΘΝΩΝΤЄΚΑΙΙΟΥΔΑΙΩΝCΥ 60
NATIONS BESIDES AND OF-JUDA-aus TOGETH-
p1 o.
ΝΤΟΙCΑΡΧΟΥCΙΝΑΥΤΩΝΥΒ 80
ER to-THE chiefs OF-them TO-
ΡΙCΑΙΚΑΙΛΙΘΟΒΟΛΗCΑΙΑ 300
OUTRAGE AND TO-STONE-CAST them
ΥΤΟΥCCΥΝΙΔΟΝΤЄCΚΑΤЄΦ 20
6 being-conscious THEY-DOWN-FLED
ΥΓΟΝЄΙCΤΑCΠΟΛЄΙCΤΗCΑ 40
INTO THE cities OF-THE LY-
ΥΚΑΟΝΙΑCΑΥCΤΡΑΝΚΑΙΔЄ 60
CAONIA LYSTRA AND DERBE
ΡΒΗΝΚΑΙΤΗΝΠЄΡΙΧΩΡΟΝΚ 80
7 AND THE ABOUT-SPACE AND
ΑΚЄΙΘΥΑΓΓЄΛΙΖΟΜΕΝΟΙΗ 100
there WELL-MESSAG'ZING THEY-
ds1* UN-ABLE IN LYSTRA
CΑΝΚΑΙΤΙCΑΝΗΡΕΝΑΥCΤΡ 20
8 WERE . AND ANY MAN IN LYSTRA
ΟΙCΑΔΥΝΑΤΟCΤΟΙCΠΟCΙΝ 40
UN-ABLE to-THE FEET
ΕΚΑΘΗΤΟΧΩΛΟCΕΚΚΟΙΛΙΑ 60
sat LAME OUT OF-CAVITY
CΜΗΤΡΟCΑΥΤΟΥΟCΟΥΔЄΠΟ 80
OF-MOTHER OF-him WHO NOT-YET-?-when
s adds NOT ΟΥΚ
ΤЄΠЄΡΙЄΠΑΤΗCЄΝΟΥΤΟCΗ 300
9 ABOUT-TREADS this-*one* HEARS

s o. s1* saying -Є Γ Ο-
ΚΟΥCΕΝΤΟΥΠΑΥΛΟΥΛΑΛΟΥ 20
OF-THE PAUL TALKING
ΝΤΟCΟCΑΤЄΝΙCΑCΑΥΤΩΚΑ 40
WHO STRETCH*ing* to-HIM AND
ΙΙΔΩΝΟΤΙЄΧЄΙΠΙCΤΙΝΤΟ 60
PERCEIVING that he-IS-HAVING BELIEF OF-THE
A *adds* THE ΤΗ
ΥCΩΘΗΝΑΙЄΙΠЄΝΜЄΓΑΛΗΦ 80
10 TO-BE-SAVED said to-GREAT SOUN
ΩΝΗΝΑΝΑCΤΗΘΙЄΠΙΤΟΥCΠΟ 100
UP-STAND ON THE FEET
A+P=EARLY B *has* AND *above line*
ΔΑCCΟΥΟΡΘΟCΚΑΙΗΛΑΤΟΚ 20
OF-YOU ERECT . AND he-LEAPS AND
ΑΙΠЄΡΙЄΠΑΤЄΙΟΙΤЄΟΧΛΟ 40
11 ABOUT-TROD . THE BESIDES THRONGS
+Є
ΙΙΔΟΝΤЄCΟЄΠΟΙΗCЄΝΠΑΥ 60
PERCEIVING WHICH DOES PAUL
s1* *omits* OF-them
ΛΟCЄΠΗΡΑΝΤΗΝΦΩΝΗΝΑΥΤ 80
LIFT THE SOUND OF-them
ΩΝΛΥΚΑΟΝΙCΤΙΛЄΓΟΝΤЄC 200
LYCAONian saying
ΟΙΘЄΟΙΟΜΟΙΩΘЄΝΤЄCΑΝΘ 20
THE gods BEING-LIKENED to-humans
s1* o.
ΡΩΠΟΙCΚΑΤЄΒΗCΑΝΠΡΟCΗ 40
DOWN-STEPPed TOWARD US
ΜΑCЄΚΑΛΟΥΝΤЄΤΟΝΒΑΡΝΑ 60
12 . THEY-CALLED BESIDES THE Barnabas
ΒΑΝΔΙΑΤΟΝΔЄΠΑΥΛΟΝЄΡΜ 80
ZEUS THE YET PAUL Hermes
s o. ΔΗ *by* s2
ΗΝЄΠЄΙΔΗΑΥΤΟCΗΝΟΗΓΟΥ 300
ON-IF-BIND he WAS THE *one*-LEAD-
ΜЄΝΟCΤΟΥΛΟΓΟΥΟΤЄΙЄΡΕ 20
13 ING OF-THE saying . THE BESIDES SACRED-
ΥCΤΟΥΔΙΟCΤΟΥΟΝΤΟCΠΡΟ 40
one OF-THE ZEUS THE BEING BEFORE
ΤΗCΠΟΛЄΩCΤΑΥΡΟΥCΚΑΙC 60
THE city BULLS AND gar-
ΤЄΜΜΑΤΑЄΠΙΤΟΥCΠΥΛΩΝΑ 80
lands ON THE GATES
CЄΝЄΓΚΑCCΥΝΤΟΙCΟΧΛΟΙ 300
CARRY*ing* TOGETHER to-THE THRONGS
CΗΘЄΛЄΝΘΥЄΙΝΑΚΟΥCΑΝΤ 200
14 he-WILLED TO-BE-SACRIFICING . HEAR*ing*
ЄCΔЄΟΙΑΠΟCΤΟΛΟΙΒΑΡΝΑ 40
YET THE commissioners Barnabas
ΒΑCΚΑΙΠΑΥΛΟCΔΙΑΡΡΗΞΑ 60
AND PAUL THRU-BURST*ing*
A+Є s1* o.
ΝΤЄCΤΑΙΜΑΤΙΑЄΑΥΤΩΝЄΞ 80
THE GARMENTS OF-selves THEY-
ЄΠΗΔΗCΑΝЄΙCΤΟΝΟΧΛΟΝΚ 7000
OUT-SPRING INTO THE THRONG CRY-

tarry a considerable time, being
bold in the Lord, Who is witnessing
to the word of His grace, granting
signs and miracles to occur through
their hands.

4 Now the multitude of the city
is rent: and some, indeed, were
with the Jews, yet some with the
5 apostles. Now as there came to be
an onset of the nations as well as
the Jews, together with their chiefs,
to outrage and pelt them with
6 stones, being conscious of it, they
fled for refuge into the cities of Ly-
caonia, Lystra and Derbe, and the
7 country about. And there they
were, preaching the evangel.

8 And there sat a certain man in
Lystra, impotent in the feet, lame
from his mother's womb, who never
9 walks. This one hears Paul speak-
ing, who, looking intently at him,
and perceiving that he has faith to
10 be saved, said in a loud voice,
"Stand up erect on your feet!"
And he leaps and walked.

11 And the throngs, perceiving
what Paul does, lift their voice in
Lycaonian, saying, "The gods de-
scended to us in the likeness of
12 men!" Besides, they called Barna-
bas Zeus, yet Paul, Hermes, since,
in fact, *he* was the leading speaker.
13 Besides, the priest of Zeus who is
before the city, bringing bulls and
garlands to the portals, wanted to
sacrifice together with the throngs.

14 Now, on hearing this, the apos-
tles Barnabas and Paul, tearing
their garments, spring out into the
15 throng, crying and saying, "Men!

6 Lystra seems to be the first place Paul preached without first proclaiming to the Jews in the synagogue, for it seems that there were not enough Jews to have a place of worship. Hence this is the first time the evangel is preached to the gentiles, apart from Judaism altogether. Here we reach the limit of his journey as well as the moral limits of the evangel. It has now broken through all barriers. From being preached to the "Jews only" (11 19) it has not only reached gentile proselytes and idolaters through the synagogue, but it has gone outside the pale and influence of Judaism, and won its way to the hearts of the far off nations.

8 The contrast between the ministries of Peter and Paul is reflected in their acts. The lame man at the gate of the temple (3 2-8) was near the dwelling place of God, the source of all blessing. The lame man of Lystra was far off. Neither had ever walked, but the former, picturing the privileged people of God, was carried by his friends. Even the manner of their salvation was different. Peter reached out his hand and lifted the lame man to his feet. Paul did not need to touch the Lystrian, for he leaped up and walked.

11 It was commonly believed among the ancients, that the gods visited the earth at times in human form, but more especially those places which were devoted to their worship. Lystra seems to have been under the protection of Zeus, for one of his priests resided before the city. Zeus was usually attended by Hermes, the messenger of the gods. Subsequent revelation suggests that, in a very real sense, the Lycaonians were not much mistaken in their estimate of Paul. He was indeed the messenger of the true God, visiting the earth for a time. The Greek gods were in reality demon spirits who had usurped the authority of the air, who, with Satan, are to be cast out of their heavenly habitations when the kingdom is set up. Paul, together with those who receive the grace which comes through him, will replace them and rule the celestial realms, as the body of Christ. So that the Lycaonians were not far wrong, and we may take their words as prophetic of the grace which God was about to reveal (Ga. 4 14).

Why are you doing this? We, too, are human beings of like emotions as you, preaching the evangel to you to turn you back from these vanities to the living God, Who makes heaven and earth and the sea and
16 all that is in them, Who, in bygone generations, leaves all the nations
17 to go on in their ways, although He leaves Himself not without the testimony of good acts, giving showers from heaven and fruitful seasons, filling our hearts with nourishment
18 and gladness." And, saying this, they hardly stop the throngs from sacrificing to them.

19 Yet Jews from Antioch and Iconium came on, and persuading the throngs, and stoning Paul, they dragged him outside the city, as-
20 suming him to have died. Yet when the disciples surround him, standing up, he entered the city. And on the morrow he came out with
21 Barnabas to Derbe. That city being evangelized as well, and making a considerable number of disciples, they return into Lystra and
22 into Iconium and into Antioch, establishing the souls of the disciples, besides entreating them to remain in the faith and that "through many afflictions must we be enter-
23 ing into the kingdom of God." Now, electing elders for them for each ecclesia, praying with fastings, they committed them to the Lord in Whom they had believed.

15 In speaking to idolaters in Lystra and Athens, Paul does not appeal to the Hebrew scriptures, for they knew nothing of God's written revelation. He appeals to them through God the Creator and Sustainer, as revealed in nature.

19 God has a way of giving his servants a vision of the end at the beginning, to sustain them in the trials on the way. Joseph knew God's purpose for him and was prepared for the pit and the prison, because he knew that these led to the throne. So we may well believe, God made known to the apostle Paul his purposes of grace for the nations long before Paul made them known from Rome. And what time would be so opportune as this, when the evangel for the first time is carried directly to the nations? Indeed, about fourteen years later, Paul seems to refer to his stoning at Lystra as the time when he received his greatest visions and revelations, which he was not allowed to publish until his kingdom ministry in Acts was brought to a close. Such a revelation must have been made in a setting calculated to reveal God's grace. And what occasion compares with this? Let us remember that Paul was stoned but once (2Co.11[25]) *and this by the gentiles just as soon as the evangel breaks through to them.* The Jews reject the evangel and call down judgment. How dire must be the punishment due to these uncircumcised aliens for stoning the chosen vessel God had sent for their salvation! This is surely the opportunity demanded by grace to show its potency! They drag his body, battered and bleeding, outside the city, but his spirit flies far ahead to the paradise of the new earth, and soars into the heights of the third heaven. There he sees the despised, undeserving gentiles, who had stoned him to death, ruling the celestial realms as members of Christ's body and "blessed with all spiritual blessings among the celestials" (Eph.1[3]). Here we reach the summit of grace, the secret (1Co.2[7]) which God had prepared for those who love Him. Though Paul was not really dead, it is well to note that, from this time on, he reckons himself and all believers as having died, and as living a resurrection life (2Co.1[9]).

ΡΑΖΟΝΤΕϹΚΑΙΛΕΓΟΝΤΕϹΑ 20
15 ING AND saying MEN

ΝΔΡΕϹΤΙΤΑΥΤΑΠΟΙΕΙΤΕΚ 40
ANY these YE-ARE-DOING AND

ΑΙΗΜΕΙϹΟΜΟΙΟΠΑΘΕΙϹΕϹ 60
WE LIKE-EMOTIONED ARE

ΜΕΝΥΜΙΝΑΝΘΡΩΠΟΙΕΥΑΓΓ 80
to-you humans WELL-MESSAG-

ΕΑΙΖΟΜΕΝΟΙΥΜΑϹΑΠΟΤΟΥ 100
IZING you FROM these

ΤΩΝΤΩΝΜΑΤΑΙΩΝΕΠΙϹΤΡΕ 20
THE VAINS TO-BE-ON-TURNING

s o. s1* adds ΤΟΝ THE
ΦΕΙΝΕΠΙΘΕΟΝΖΩΝΤΑΟϹΕΠ 40
ON God LIVING WHO makes

ΟΙΗϹΕΝΤΟΝΟΥΡΑΝΟΝΚΑΙΤ 60
THE heaven AND THE

ΗΝΓΗΝΚΑΙΤΗΝΘΑΛΑϹϹΑΝΚ 80
LAND AND THE SEA AND

ΑΙΠΑΝΤΑΤΑΕΝΑΥΤΟΙϹΟϹΕ 200
16 ALL THE IN them WHO IN

ΝΤΑΙϹΠΑΡΩΧΗΜΕΝΑΙϹΓΕΝ 20
THE HAVING-*been*-gone-by genera-

As o.
ΕΑΙϹΕΙΑϹΕΝΠΑΝΤΑΤΑΕΘΝ 40
ations LEAVES ALL THE NATIONS

s ϵ
ΗΠΟΡΕΥΕϹΘΑΙΤΑΙϹΟΔΟΙϹ 60
TO-BE-GOING THE WAYS

s1* adds Γϵ SURELY
ΑΥΤΩΝΚΑΙΤΟΙΟΥΚΑΜΑΡΤΥ 80
17 OF-them AND-TO-THE NOT UN-witness

Ans1* o. =He
ΡΟΝΕΑΥΤΟΝΑΦΗΚΕΝΑΓΑΘΟ 300
Self FROM-LETS GOOD-ACTING

bs1* add ΥΜΙΝ to-you
ΥΡΓΩΝΟΥΡΑΝΟΘΕΝΔΙΔΟΥϹ 20
from-heaven GIVING

B WET GIVING
ΥϵΤΟΥϹΚΑΙΚΑΙΡΟΥϹΚΑΡΠ 40
WET AND SEASONS FRUIT-CARRY-

ΟΦΟΡΟΥϹΕΜΠΙΠΛΩΝΤΡΟΦΗ 60
ing HAVING-IN-FILLED OF-NURTURE

ϹΚΑΙϵΥΦΡΟϹΥΝΗϹΤΑϹΚΑΡ 80
AND OF-gladness THE HEARTS

bs1* Y=OF-you
ΔΙΑϹΗΜΩΝΚΑΙΤΑΥΤΑΛΕΓΟ 400
18 OF-US . AND these saying

ΝΤΕϹΜΟΛΙϹΚΑΤΕΠΑΥϹΑΝΤ 20
HARDLY THEY-DOWN-CEASE THE

ΟΥϹΟΧΛΟΥϹΤΟΥΜΗΘΥΕΙΝΑ 40
THRONGS OF-THE NO TO-BE-SACRIFICING

ΥΤΟΙϹΕΠΗΛΘΑΝΔΕΑΠΟΑΝΤ 60
19 to-them . ON-CAME YET FROM ANTIOCH

s o. As o.
ΙΟΧΕΙΑϹΚΑΙϵΙΚΟΝΙΟΥΙΟ 80
AND ICONIUM JUDA-

s o.
ΥΔΑΙΟΙΚΑΙΠΕΙϹΑΝΤΕϹΤΟ 500
ans AND PERSUAD*ing* THE

A *adds* -CAST- *for* Δ *has* -OBOΛH-
ΥϹΟΧΛΟΥϹΚΑΙΛΙΘΑϹΑΝΤϵ 20
THRONGS AND STON*ing*

s1* *omits* OUT
ϹΤΟΝΠΑΥΛΟΝϵϹΥΡΟΝϵΞΩΤ 40
THE PAUL THEY-DRAGGED OUT OF-

ΗϹΠΟΛΕΩϹΝΟΜΙΖΟΝΤΕϹΑΥ 60
THE city inferring him

ΤΟΝΤϵΘΝΗΚΕΝΑΙΚΥΚΛΩϹΑ 80
20 TO-HAVE-DIED . OF-surROUND*ing*

ΝΤΩΝΔϵΤΩΝΜΑΘΗΤΩΝΑΥΤΟ 600
YET OF-THE LEARNers him

ΝΑΝΑϹΤΑϹΕΙϹΗΛΘΕΝΕΙϹΤ 20
UP-STAND*ing* he-INTO-CAME INTO THE

s1* *omits from* AND *to* city
ΗΝΠΟΛΙΝΚΑΙΤΗΕΠΑΥΡΙΟΝ 40
city AND to-THE ON-MORROW

ϵΞΗΛΘΕΝϹΥΝΤΩΒΑΡΝΑΒΑϵ 60
he-OUT-CAME TOGETHER to-THE Barnabas IN-

A *being*- ΖΟ
ΙϹΔΕΡΒΗΝΕΥΑΓΓΕΛΙϹΑΜΕ 80
21 TO DERBE *being*-WELL-MESSAGIZED

s2 *cancels, then restores* that
ΝΟΙΤΕΤΗΝΠΟΛΙΝΕΚΕΙΝΗΝ 700
BESIDES THE city that

ΚΑΙΜΑΘΗΤΕΥϹΑΝΤΕϹΙΚΑΝ 20
AND mak*ing*-LEARners enough

ΟΥϹΥΠΕϹΤΡΕΨΑΝϵΙϹΤΗΝΑ 40
THEY-RETURN INTO THE LYS-

A o.
ΥϹΤΡΑΝΚΑΙϵΙϹΕΙΚΟΝΙΟΝ 60
TRA AND INTO ICONIUM

D *omits* INTO s o.
ΚΑΙϵΙϹΑΝΤΙΟΧΕΙΑΝΕΠΙϹ 80
22 AND INTO ANTIOCH ON-STANDING-

ΤΗΡΙΖΟΝΤΕϹΤΑϹΨΥΧΑϹΤΩ 800
fast THE souls OF-THE

ΝΜΑΘΗΤΩΝΠΑΡΑΚΑΛΟΥΝΤϵ 20
LEARners BESIDE-CALLING

s1* ϵΝ s N s o. BESIDES *omitted by* AD
ϹΤϵϹΜΜΕΝϵΙΝΤΗΠΙϹΤΕΙΚ 40
BESIDES TO-BE-IN-REMAINING to-THE BELIEF AND

n+ϵ
ΔΙΟΤΙΔΙΑΠΟΛΛΩΝΘΛΙΨΕΩ 60
that THRU MANY CONSTRICTIONS

s o.
ΝΔϵΙΗΜΑϹϵΙϹϵΛΘϵΙΝϵΙϹ 60
it-IS-BINDING US TO-BE-INTO-COMING INTO

ΤΗΝΒΑϹΙΛϵΙΑΝΤΟΥΘϵΟΥ 900
23 THE KING.dom OF-THE God . HAND-

ϵΙΡΟΤΟΝΗϹΑΝΤϵϹΔϵΑΥΤΟ 20
STRETCH*ing* YET to-them

ΙϹΚΑΤϵΚΚΛΗϹΙΑΝΠΡϵϹΒΥ 40
according-to OUT-CALLED SENIORS

ΤϵΡΟΥϹΠΡΟϹϵΥΞΑΜϵΝΟΙΜ 60
pray*ing* WITH

As o.
ϵΤΑΝΗϹΤϵΙΩΝΠΑΡϵΘϵΝΤΟ 80
fasts THEY-BESIDE-PLACED

ΑΥΤΟΥϹΤΩΚΥΡΙΩϵΙϹΟΝΠϵ 48000
them to-THE Master INTO WHOM THEY-

A+Є sm1 o.
ΠΙCΤΕΥΚΕΙCΑΝΚΑΙΔΙΕΛΘ 20
24 HAD-BELIEVED . AND THRU-COMING

AD omit INTO
ΟΝΤΕCΕΙCΤΗΝΠΙCΙΔΙΑΝΗ 40
INTO THE PISIDIA THEY-

A omits THE
ΑΘΟΝΕΙCΤΗΝΠΑΜΦΥΛΙΑΝΚ 60
25 CAME INTO THE Pamphylia . AND

A (omitting THE) s1* INTO THE ЄICTIN +N
ΛΙΑΛΑΗCΑΝΤΕCΕΝΠΕΡΓΗΤ 80
TALKing IN PERGA THE

B omits OF-THE Master
ΟΝΛΟΓΟΝΤΟΥΚΥΡΙΟΥΚΑΤΕ 100
saying OF-THE Master THEY-DOWN-

AsB1 o.
ΒΗCΑΝΕΙCΑΤΤΑΛΕΙΑΝΚΑΚ 20
26 STEPPED INTO ATTALIA AND-

THEY-FROM-FLOAT *by* B2 *in margin*
ΕΙΘΕΝΑΠΕΠΛΕΥCΑΝΕΙCΑΝ 40
thence THEY-FROM-FLOAT INTO AN-

ΤΙΟΧΕΙΑΝΟΘΕΝΗCΑΝΠΑΡΑ 60
TIOCH WHICH-PLACE THEY-WERE HAVING-

ΔΕΔΟΜΕΝΟΙΤΗΧΑΡΙΤΙΤΟΥ 80
been-BESIDE-GIVEN to-THE grace OF-THE

ΘΕΟΥΕΙCΤΟΕΡΓΟΝΟΕΠΛΗΡ 200
God INTO THE work WHICH THEY-FILL .

ΩCΑΝΠΑΡΑΓΕΝΟΜΕΝΟΙΔΕΚ 20
27 BESIDE-BECOMING YET AND

ΑΙCΥΝΑΓΑΓΟΝΤΕCΤΗΝΕΚΚ 40
TOGETHER-LEADING THE OUT-

ΑΗCΙΑΝΑΝΗΓΓΕΛΛΟΝΟCΑΕ 60
CALLED THEY-UP-MESSAGED as-much-as

s THE God DOES
ΠΟΙΗCΕΝΟΘΕΟCΜΕΤΑΥΤΩΝ 80
DOES THE God WITH them

s Y o.
ΚΑΙΟΤΙΗΝΟΙΞΕΝΤΟΙCΕΘΝ 300
AND that He-UP-OPENS to-THE NATIONS

ЄCΙΝΘΥΡΑΝΠΙCΤΕΩCΑΙΕΤ 20
28 DOOR OF-BELIEF . THEY-tar-

B+Є s X
ΡΙΒΟΝΔΕΧΡΟΝΟΝΟΥΚΟΛΙΓ 40
RIED YET TIME NOT FEW

ΟΝCΥΝΤΟΙCΜΑΘΗΤΑΙCΚΑΙ 60
15 TOGETHER to-THE LEARNers . AND

ΤΙΝΕCΚΑΤΕΛΘΟΝΤΕCΑΠΟΤ 80
ANY DOWN-COMING FROM THE

ΗCΙΟΥΔΑΙΑCΕΔΙΔΑCΚΟΝΤ 400
JUDEA TAUGHT THE

A adds *this* Є *above the line*
ΟΥCΑΔΕΛΦΟΥCΟΤΙΕΑΝΜΗΠ 20
brothers that IF-EVER NO YE-

n1 Θ n1 o. o. s *had* N *and omits* Є
ΕΡΙΤΜΗΘΗΤΕΤΩΕΘΕΙΤΩΜΩ 40
MAY-BE-BEING-ABOUT-CUT to-THE CUSTOM to-THE MOSES

A o. s -ΑΙ
ΥCΕΦCΟΥΔΥΝΑCΘΕCΘΗΝΑ 60
NOT YE-ARE-ABLE TO-BE-SAVED .

A ΟΥΝ THEN
ΙΓΕΝΟΜΕΝΗCΔΕCΤΑCΕΩCΚ 80
2 OF-BECOMING YET OF-STANDing AND

ΑΙΖΗΤΗCΕΩCΟΥΚΟΛΙΓΟCΤ 500
OF-SEEKing NOT FEW to-

ΩΠΑΥΛΩΚΑΙΤΩΒΑΡΝΑΒΑΠΡ 20
THE PAUL AND to-THE Barnabas TOWARD

ΟCΑΥΤΟΥCΕΤΑΞΑΝΑΝΑΒΑΙ 40
them THEY-SET TO-BE-UP-STEPPING

s o.
ΝΕΙΝΠΑΥΛΟΝΚΑΙΒΑΡΝΑΒΑ 60
PAUL AND Barnabas

s OUT OF-them others
ΝΚΑΙΤΙΝΑCΑΛΛΟΥCΕΞΑΥΤ 80
AND ANY others OUT OF-them

ΟΝΠΡΟCΤΟΥCΑΠΟCΤΟΛΟΥC 600
TOWARD THE commissioners

ΚΑΙΠΡΕCΒΥΤΕΡΟΥCΕΙCΙЄ 20
AND SENIORS INTO JER-

ΡΟΥCΑΛΗΜΠΕΡΙΤΟΥΖΗΤΗΜ 40
USALEM ABOUT THE SEEK-effect

ΑΤΟCΤΟΥΤΟΥΟΙΜΕΝΟΥΝΠΡ 60
3 this . THE INDEED THEN *ones*-

ΟΠΕΜΦΘΕΝΤΕCΥΠΟΤΗCΕΚΚ 80
BEING-BEFORE-SENT by THE OUT-

A omits BESIDES
ΑΗCΙΑCΔΙΗΡΧΟΝΤΟΤΗΝΤΕ 700
CALLED THRU-CAME THE BESIDES

s o.
ΦΟΙΝΙΚΗΝΚΑΙCΑΜΑΡΕΙΑΝ 20
PHOENICIA AND SAMARIA

OUT- *by* s*
ΕΚΔΙΗΓΟΥΜΕΝΟΙΤΗΝΕΠΙC 40
OUT-relating THE ON-TURNing

ΤΡΟΦΗΝΤΩΝΕΘΝΩΝΚΑΙΕΠΟ 60
OF-THE NATIONS AND THEY-made

ΙΟΥΝΧΑΡΑΝΜΕΓΑΛΗΝΠΑCΙ 80
JOY GREAT to-ALL

Bs o.
ΝΤΟΙCΑΔΕΛΦΟΙCΠΑΡΑΓΕΝ 800
4 THE brothers . BESIDE-COMING

s adds V s Δ s H
ΟΜΕΝΟΙΔΕΕΙCΙΕΡΟCΟΛΥΜ 20
YET INTO JERUSALEM

s o. B Δ=FROM
ΑΠΑΡΕΔΕΧΘΗCΑΝΥΠΟΤΗCΕ 40
THEY-WERE-welcomed by THE OUT-

AND *by* s*
ΚΚΛΗCΙΑCΚΑΙΤΩΝΑΠΟCΤΟ 60
CALLED AND THE commissioners

ΑΦΝΚΑΙΤΩΝΠΡΕCΒΥΤΕΡΩΝ 80
AND THE SENIORS

s o. s1* *omits* BESIDES
ΑΝΗΓΓΕΙΛΑΝΤΕΟCΑCΘΕΟC 900
THEY-UP-MESSAGE BESIDES as-much-as THE God

ΕΠΟΙΗCΕΝΜΕΤΑΥΤΩΝΕΞΑΝ 20
5 DOES WITH them . OUT-UP-STAND

A adds ΑΝΑΡΕC MEN
ΕCΤΗCΑΝΔΕΤΙΝΕCΤΩΝΑΠΟ 40
YET ANY OF-THE FROM

B+Є
ΤΗCΑΙΡΕCΕΩCΤΩΝΦΑΡΙCΑ 60
THE preference OF-THE PHARISEES

ΙCΩΝΠΕΠΙCΤΕΥΚΟΤΕCΑΕΓΟ 80
HAVING-BELIEVED saying

ΝΤΕCΟΤΙΔΕΙΠΕΡΙΤΕΜΝΕΙ 49000
that it-IS-BINDING TO-BE-ABOUT-CUTTING

24 And passing through into Pisi-
25 dia, they came to Pamphylia. And, speaking the word of the Lord in Perga, they descended to Attalia,
26 and thence they sail away to Antioch, whence they were given over to the grace of God for the work which they fulfill.

27 Now, coming along and assembling the ecclesia, they informed them of whatever God does with them, and that He opens up a
28 door of faith to the nations. Now they tarried no short time with the disciples.

15 And some, coming down from Judea, taught the brethren that, "If you should not be circumcised after the custom of Moses you can-
2 not be saved." Now as Paul and Barnabas come to have no slight commotion and questioning with them, they prescribe that Paul and Barnabas and some others from among them are to go up into Jerusalem to the apostles and the elders about this question.

3 They, indeed, then, being sent forward by the ecclesia, passed through Phœnicia as well as Samaria, detailing the turning about of the nations. And they caused great joy to all the brethren.

4 Now, coming along into Jerusalem, they were welcomed by the ecclesia and the apostles and the elders, and they inform them of
5 whatever God does with them. Yet some from the sect of the Pharisees who have believed rise up, saying that "They must be circumcised,

27 The report in Antioch that *God had opened the door of faith to the nations* sums up Paul's first missionary journey. This is given out as something new, unknown before. It is evident that Antioch itself was composed partly of gentiles, but they had been proselytes of Judaism before the evangel was proclaimed to them. Many of the misconceptions as to the book of Acts, especially in regard to Pentecost and the ministry of the twelve apostles would vanish if this fact were given the prominence it deserves. The twelve apostles did not reach out to the nations. Jews from the dispersion spoke to the proselytes. When Peter did this in the case of Cornelius, it was considered a grave breach by the majority in Jerusalem. Not till Paul and Barnabas' first missionary journey did the word go out to the idolaters. Before this the door was shut. The only way of access was through Judaism. Now it is open, and consists of *faith*, altogether apart from Jewish rites and ceremonies.

1 No sooner was the door of faith opened to the nations than the emissaries of Jerusalem tried to slam it shut. Paul had been reporting that salvation had been brought directly to the gentiles without the necessity of their becoming proselytes. Now the Judaisers come and insist that it is not sufficient to be a "proselyte of the gate," but they must become a "proselyte of righteousness" and take upon themselves all the obligations of Judaism. The conflict was between faith and law, grace and works. The circumcisionists were perversely using in the interests of self-righteousness that which God had given for its cure.

From Paul's account, given in his epistle to the Galatians, we find that these "false brethren" crept into the ecclesia at Antioch unawares, spying out their freedom in Christ Jesus, and determined to bring them into the bondage of the law of Moses. Besides being sent by the brethren at Antioch Paul had a revelation which directed him to go to Jerusalem and communicate his evangel, which differed materially from that of the twelve and the Judaisers, to those in authority in Jerusalem. He also took Titus along as a test case, because he was not circumcised (Ga.2$^{1-5}$).

6 Before this convention Paul took up the question privately with the more influential members of the Jerusalem ecclesia, especially with James, the brother of the Lord, and with the apostles Peter and John. Having convinced them that he had a special revelation for the Uncircumcision they were able to influence the assembly, and thus he was able to check the growing opposition to his ministry in Jerusalem.

In Judea the ecclesia of Christ was rapidly degenerating into a Jewish sect. It was called "the sect of the Nazarenes" by its enemies. They clung to the Mosaic law and ritual as fiercely as ever, and could not bear to consider anything which seemed derogatory to their ancient religion. Besides, they gave the traditions concerning social intercourse with the alien nations all the force of a divine command. Peter's course with Cornelius was not a direct violation of the law, though it may have involved the eating of that which was forbidden by Moses.

7 Peter here refers to Cornelius, and his words must be taken, not in the light of Paul's subsequent course, but as the Jews present would understand them. Peter's preaching to the nations was confined to proselytes in the land. Without that experience Paul would never have been able to convince Peter that God could deal with the nations in a way different from His dealings with the Circumcision. The case of Cornelius was specially designed to bridge the gap between the two ministries of Peter and Paul.

11 These are bold and noble words to be spoken by the chief apostle of the Circumcision in such an assemblage of Judaisers. These are Peter's last words in the book of Acts. Instead of conceding that the gentiles must be saved by means of the law and the ritual, through Judaism, Peter insists on the very opposite. The aliens are not to be saved like the Jews, but the Circumcision themselves are not saved by the law and circumcision, but by *grace, even as the nations.* We can hardly realize how astounding such a declaration would be in this assembly. It was not understood or heeded. Peter himself denied it by his acts soon afterward (Ga.2$^{11-21}$).

besides charging them to keep the law of Moses."

6 Now the apostles and elders were assembled to see about this matter.
7 Now, there coming to be much questioning, Peter, standing up, said to them, "Men! Brethren! *You* are versed in the fact that from early days God chooses among you, that through my mouth the nations are to hear the word of the evangel
8 and believe. And God, the Knower of hearts, testifies to them, giving
9 the holy spirit even as to us, and does not discriminate at all between us and them, cleansing their
10 hearts by faith. Why, then, are you now trying God, by placing a yoke on the neck of the disciples which neither our fathers nor we have the
11 strength to bear? But through the grace of the Lord Jesus we are believing, to be saved in a manner even as they."
12 Now the entire multitude hushes, and they heard Barnabas and Paul unfolding whatever signs and miracles God does among the nations through them.
13 Now after they hush, James answered, saying, "Men! Brethren! Hear me!
14 Simeon unfolds how God first visits the nations, to obtain out of them a people for His
15 name. And with this the words of the prophets are agreeing, according as it is written,

16 "'After this I will return,
And I will rebuild the tabernacle of David which has fallen,
And its overturned structure will I rebuild,
And I will re-erect it,
17 So that those left of mankind should be seeking the Lord,

ΝΑΥΤΟΥCΠΑΡΑΓΓΕΛΛΕΙΝΤ 20
them TO-BE-charging BE- *s o.*

ΕΤΗΡΕΙΝΤΟΝΝΟΜΟΝΜΩΥCΕ 40
SIDES TO-BE-KEEPING THE LAW OF-MOSES . *A o.*

B T=BESIDES
ΩCCΥΝΗΧΘΗCΑΝΔΕΟΙΑΠΟC 60
6 WERE-TOGETHER-LED YET THE commission-

ΤΟΛΟΙΚΑΙΟΙΠΡΕCΒΥΤΕΡΟ 80
ers AND THE SENIORS

s ΕΙΔΙΝ
ΙΙΔΕΙΝΠΕΡΙΤΟΥΛΟΓΟΥΤΟ 100
TO-BE-PERCEIVING ABOUT THE saying this .

ΥΤΟΥΠΟΛΛΗCΔΕΖΗΤΗCΕΩC 20
7 OF-much YET questioning

ΓΕΝΟΜΕΝΗCΑΝΑCΤΑCΠΕΤΡ 40
BECOMING UP-STANDing Peter

ΟCΕΙΠΕΝΠΡΟCΑΥΤΟΥCΑΝΔ 60
said TOWARD them MEN

ΡΕCΑΔΕΛΦΟΙΥΜΕΙCΕΠΙCΤ 80
brothers YE ARE-adepting

s - ΑΙ that *omitted by s*1*
ΑCΘΕΟΤΙΑΦΗΜΕΡΩΝΑΡΧΑΙ 200
that FROM DAYS ORIGINals

ΩΝΕΝΥΜΙΝΕΞΕΛΕΞΑΤΟΟΘΕ 20
IN YOUp chooses THE God

ΟCΔΙΑΤΟΥCΤΟΜΑΤΟCΜΟΥΑ 40
THRU THE MOUTH OF-ME TO-

ΚΟΥCΑΙΤΑΕΘΝΗΤΟΝΛΟΓΟΝ 60
HEAR THE NATIONS THE saying

ΤΟΥΕΥΑΓΓΕΛΙΟΥΚΑΙΠΙCΤ 80
OF-THE WELL-MESSAGE AND TO-BELIEVE

ΕΥCΑΙΚΑΙΟΚΑΡΔΙΟΓΝΩCΤ 300
8 AND THE HEART-KNOWER

ΗCΘΕΟCΕΜΑΡΤΥΡΗCΕΝΑΥΤ 20
God witnesses to-them

ΟΙCΔΟΥCΤΟΠΝΕΥΜΑΤΟΑΓΙ 40
GIVING THE spirit THE HOLY

A+E *A omits* AND B Θ
ΟΝΚΑΘΩCΚΑΙΗΜΙΝΚΑΙΟΥΔ 60
9 according-AS AND to-US AND NOT-YET-

B+E *A o.*
ΕΝΔΙΕΚΡΙΝΕΝΜΕΤΑΞΥΗΜΩ 80
ONE THRU-JUDGES between US

s o.
ΝΤΕΚΑΙΑΥΤΩΝΤΗΠΙCΤΕΙΚ 400
DESIDES AND them to-THE BELIEF cleans-

ΑΘΑΡΙCΑCΤΑCΚΑΡΔΙΑCΑΥ 20
ing THE HEARTS OF-

s o.
ΤΩΝΝΥΝΟΥΝΤΙΠΕΙΡΑΖΕΤΕ 40
10 them . NOW THEN ANY YE-ARE-trying

YOKE *by s*
ΤΟΝΘΕΟΝΕΠΙΘΕΙΝΑΙΖΥΓΟ 60
THE God TO-ON-PLACE YOKE

ΝΕΠΙΤΟΝΤΡΑΧΗΛΟΝΤΩΝΜΑ 80
ON THE NECK OF-THE LEARN-

ΘΗΤΩΝΟΝΟΥΤΕΟΙΠΑΤΕΡΕC 500
ers WHICH NOT-BESIDES THE FATHERS

s o.
ΗΜΩΝΟΥΤΕΗΜΕΙCΙCΧΥCΑΜ 20
OF-US NOT-BESIDES WE ARE-STRONG

ΕΝΒΑCΤΑCΑΙΑΛΛΑΔΙΑΤΗC 40
11 TO-BEAR . but THRU THE

ΧΑΡΙΤΟCΤΟΥΚΥΡΙΟΥΙΗCΟ 60
grace OF-THE Master JESUS

s -WILL-BE- +C
ΥΠΙCΤΕΥΟΜΕΝCΩΘΗΝΑΙΚΑ 80
WE-ARE-BELIEVING TO-BE-SAVED accord-

B+E
ΘΟΝΤΡΟΠΟΝΚΑΚΕΙΝΟΙ€CΙ 600
12 ing-to WHICH manner AND-those . HUSHES

ΓΗCΕΝΔΕΠΑΝΤΟΠΛΗΘΟCΚΑ 20
YET EVERY THE multitude AND

ΙΗΚΟΥΟΝΒΑΡΝΑΒΑΚΑΙΠΑΥ 40
THEY-HEARD OF-Barnabas AND OF-Paul

ΛΟΥΕΞΗΓΟΥΜΕΝΩΝΟCΑΕΠΟ 60
unfolding as-much-as DOES

s o.
ΙΗCΕΝΟΘΕΟCCΗΜΕΙΑΚΑΙΤ 80
THE God SIGNS AND MIR-

ΕΡΑΤΑΕΝΤΟΙCΕΘΝΕCΙΝΔΙ 700
ACLES IN THE NATIONS THRU

B+E
ΑΥΤΩΝΜΕΤΑΔΕΤΟCΙΓΗCΑΙ 20
13 them . after YET THE TO-HUSH

ΑΥΤΟΥCΑΠΕΚΡΙΘΗΙΑΚΩΒΟ 40
them answered JACOBUS

CΑΕΓΩΝΑΝΔΡΕCΑΔΕΛΦΟΙΑ 60
saying MEN brothers HEAR!

s - ΑΙ
ΚΟΥCΑΤΕΜΟΥCΥΜΕΩΝΕΞΗΓ 80
14 OF-ME SIMEON unfolds

ΗCΑΤΟΚΑΘΩCΠΡΩΤΟΝΟΘΕΟ 300
according-AS BEFORE THE God

s o.
CΕΠΕCΚΕΨΑΤΟΛΑΒΕΙΝΕΞΕ 20
ON-NOTES TO-BE-GETTING OUT OF-

ΘΝΩΝΛΑΟΝΤΩΝΟΝΟΜΑΤΙΑΥΤ 40
NATIONS PEOPLE to-THE NAME OF-Him

ΟΥΚΑΙΤΟΥΤΩCΥΜΦΩΝΟΥCΙ 60
15 AND to-this ARE-agreeING

ΝΟΙΛΟΓΟΙΤΩΝΠΡΟΦΗΤΩΝΚ 80
THE sayings OF-THE BEFORE-AVERTERS ac-

ΑΘΩCΓΕΓΡΑΠΤΑΙΜΕΤΑΤΑΥ 900
16 cording-AS it-HAS-*been*-WRITEN after THESE

ΤΑΑΝΑCΤΡΕΨΩΚΑΙΑΝΟΙΚΟ 20
I-SHALL-BE-UP-TURNING AND I-SHALL-BE-UP-

ΔΟΜΗCΩΤΗΝCΚΗΝΗΝΔΑΥΕΙ 40
HOME-BUILDING THE BOOTH *of*-DAVID

ΔΤΗΝΠΕΠΤΩΚΥΙΑΝΚΑΙΤΑΚ 60
THE *one*-HAVING-FALLEN AND THE *one*-

A K *o*.B€
ΑΤΕCΤΡΑΜΜΕΝΑΑΥΤΗCΑΝΟ 80
HAVING-*been*-DOWN-TURNED OF-her I-SHALL-BE-

ΙΚΟΔΟΜΗCΩΚΑΙΑΝΟΡΘΩCΩ 5000
UP-HOME-BUILDING AND I-SHALL-BE-UP-erecting

ΑΥΤΗΝΟΠΦCΑΝΕΚΖΗΤΗCΦC 20
17 her WHICH-how EVER SHOULD-BE-OUT-SEEKING

ΙΝΟΙΚΑΤΑΛΟΙΠΟΙΤΩΝΑΝΘ 40
THE leavings OF-THE humans

ΡΩΠΩΝΤΟΝΚΥΡΙΟΝΚΑΙΠΑΝ 60
THE Master AND ALL

ΤΑΤΑΕΘΝΗΕΦΟΥCΕΠΙΚΕΚΛ 80
THE NATIONS ON WHOM HAS-*been*-ON-CALLED

ΗΤΑΙΤΟΟΝΟΜΑΜΟΥΕΠΑΥΤΟ 100
THE NAME OF-ME ON them

Bs:* *omit* THE
ΥCΛΕΓΕΙΚΥΡΙΟCΟΠΟΙΩΝΤ 20
IS-saying Master THE *one*-DOING these

A-ΟΝ Bs *omit* to-THE
ΑΥΤΑΓΝΩCΤΑΑΠΑΙCΝΟCΤΩ 40
18 . KNOWN FROM eon to-THE

Master THE ACT OF-Him
ΚΥΡΙΩΤΟΕΡΓΟΝΑΥΤΟΥΔΙΟ 60
19 Master THE ACT OF-Him . THRU-

B+Ε
ΕΓΩΚΡΙΝΩΜΗΠΑΡΕΝΟΧΛΕΙ 80
WHICH I AM-JUDGING NO TO-BE-harassing

ΝΤΟΙCΑΠΟΤΩΝΕΘΝΩΝΕΠΙC 200
to-THE FROM THE NATIONS *ones*-ON-TURN-

ΤΡΕΦΟΥCΙΝΕΠΙΤΟΝΘΕΟΝΑ 20
20 ING ON THE God but

B *o.* *s o.*
ΑΛΛΕΠΙCΤΕΙΛΑΙΑΥΤΟΙCΤ 40
to-letter to-them OF-

Bs *omit* FROM
ΟΥΑΠΕΧΕCΘΑΙΑΠΟΤΩΝΑΛΙ 60
THE TO-BE-FROM-HAVING FROM THE CEREMON-

ΓΗΜΑΤΩΝΤΩΝΕΙΔΩΛΩΝΚΑ 80
IAL-POLLUTIONS OF-THE idols AND

s o AB *omit* THE
ΙΤΗCΠΟΡΝΕΙΑCΚΑΙΤΟΥΠΝ 300
THE PROSTITUTION AND THE strangled

ΙΚΤΟΥΚΑΙΤΟΥΑΙΜΑΤΟCΜΩ 20
21 AND THE BLOOD . MOSES

A o.
ΥCΗCΓΑΡΕΚΓΕΝΕΩΝΑΡΧΑΙ 40
for OUT OF-generations ORIGINals

ΩΝΚΑΤΑΠΟΛΙΝΤΟΥCΚΗΡΥC 60
according-to city THE *ones*-PROCLAIM-

s had OF-him Y
ΟΝΤΑCΑΥΤΟΝΕΧΕΙΕΝΤΑΙ 80
ING him IS-HAVING IN THE

ΕCΥΝΑΓΩΓΑΙCΚΑΤΑΠΑΝCΑ 400
TOGETHER-LEADS according-to EVERY SAB-

B+Ε
ΒΒΑΤΟΝΑΝΑΓΙΝΩCΚΟΜΕΝΟ 20
BATH *being*-read .

ΤΟΤΕΕΔΟΞΕΤΟΙCΑΠΟCΤΟ 40
22 then it-SEEMS to-THE commissioners

ΛΟΙCΚΑΙΤΟΙCΠΡΕCΒΥΤΕΡ 60
AND to-THE SENIORS

ΟΙCCΥΝΟΛΗΤΗΕΚΚΛΗCΙΑΕ 80
TOGETHER to-WHOLE THE OUT-CALLED choos-

A *omits* OUT OF-them
ΚΛΕΖΑΜΕΝΟΥCΑΝΔΡΑCΕΖΑ 500
ing MEN OUT OF-

ΥΤΩΝΠΕΜΨΑΙΕΙCΑΝΤΙΟΧΕ *s o.* 20
them TO-SEND INTO ANTIOCH

ΙΑΝCΥΝΤΩΠΑΥΛΩΚΑΙΒΑΡΝ 40
TOGETHER to-THE Paul AND Barnabas

ΑΒΑΙΟΥΔΑΝΤΟΝΚΑΛΟΥΜΕΝ 60
JUDAS THE *one*-*be*ING-CALLED

B+Ε
ΟΝΒΑΡCΑΒΒΑΝΚΑΙCΙΑΝΑ 80
Barsabbas AND SILAS MEN

*s*1* to-L.
ΝΔΡΑCΗΓΟΥΜΕΝΟΥCΕΝΤΟΙ 600
LEADING IN THE

CΑΔΕΛΦΟΙCΓΡΑΨΑΝΤΕCΔΙ 20
23 brothers WRIT*ing* THRU

ABs1* *omit* THE YET
ΑΧΕΙΡΟCΑΥΤΩΝΤΑΔΕΟΙΑΠ 40
HAND OF-them . THE YET THE com-

ΟCΤΟΛΟΙΚΑΙΟΙΠΡΕCΒΥΤΕ 60
missioners AND THE SENIORS

ABs1* *omit* AND THE
ΡΟΙΚΑΙΟΙΑΔΕΛΦΟΙΤΟΙCΚ 80
AND THE brothers to-THE ac-

s o.
ΑΤΑΤΗΝΑΝΤΙΟΧΕΙΑΝΚΑΙC 200
cording-to THE ANTIOCH AND SYRIA

A o. o.
ΥΡΙΑΝΚΑΙΚΙΛΙΚΙΑΝΑΔΕΛ 50
AND CILICIA brothers

ΦΟΙCΤΟΙCΕΖΕΘΝΩΝΧΑΙΡΕ 40
24 to-THE OUT OF-NATIONS TO-BE-JOYING

s o. *s*1* ∈
ΙΝΕΠΕΙΔΗΗΚΟΥCΑΜΕΝΟΤΙ 60
ON-IF-DIND WE-HEAR that

A+∈ *s*1* Y =-YOUP Bs1* *omit* OUT-COMING
ΤΙΝΕCΕΞΗΜΩΝΕΞΕΛΘΟΝΤΕ 80
ANY OUT OF-US OUT-COMING

CΕΤΑΡΑΞΑΝΥΜΑCΛΟΓΟΙCΑ 800
DISTURB YOUP to-sayings UP-

ΝΑCΚΕΥΑΖΟΝΤΕCΤΑCΨΥΧΑ 20
INSTRUMENTING THE souls

s o.
ΥΜΩΝΟΙCΟΥΔΙΕCΤΕΙΛΑΜ 40
OF-YOUP to-WHOM NOT WE-THRU-PUT .

ΕΘΑΕΔΟΞΕΝΗΜΙΝΓΕΝΟΜΕΝ 60
25 it-SEEMS to-US BECOMING

ΟΙCΟΜΟΘΥΜΑΔΟΝΕΚΛΕΞΑΜ 80
LIKE-FEEL choosing

s Y
ΕΝΟΙCΑΝΔΡΑCΠΕΜΨΑΙΠΡΟ 900
MEN TO-SEND TOWARD

ΥΜΑCCΥΝΤΟΙCΑΓΑΠΗΤΟΙ 20
YOUP TOGETHER to-THE beLOVED

ΧΗΜΩΝΒΑΡΝΑΒΑΚΑΙΠΑΥΛΩ 40
OF-US Barnabas AND Paul

ΑΝΘΡΩΠΟΙCΠΑΡΑΔΕΔΟΚΟC 60
26 humans HAVING-BESIDE-GIVEN

A+Ν
ΙΤΑCΨΥΧΑCΑΥΤΩΝΥΠΕΡΤΟ 80
THE souls OF-them OVER THE

ΥΟΝΟΜΑΤΟCΤΟΥΚΥΡΙΟΥΗΜ 1000
NAME OF-THE Master OF-US

And all the nations over whom
My name has been invoked,"
The Lord is saying, Who is doing
these things.'

18 Known to the Lord is His work
from the eon.

19 Wherefore *I* decide not to be har-
assing those from the nations who
20 are turning back to God, but to dis-
patch an epistle to them to be ab-
staining from ceremonial pollution
with idols, and prostitution, and
that which is strangled, and blood.
21 For Moses, from ancient genera-
tions, as suits a city, has those who
are proclaiming him, being read
every sabbath in the synagogues."

22 Then it seems good to the apos-
tles and the elders, together with the
whole ecclesia, choosing men from
among them, to send to Antioch to-
gether with Paul and Barnabas, Ju-
das, who is called Barsabbas, and
Silas, leading men among the breth-
23 ren, writing through their hand:

"The apostles and elders and
brethren to the brethren out of the
nations at Antioch, and Syria and
Cilicia:

24 Rejoice! Since, in fact, we
hear that some coming out from us
disturb you by words, dismantling
your souls, whom we do not com-
25 mission, it seems good to us, com-
ing to be of one accord, choosing
men, to send them to you with our
26 beloved Barnabas and Paul, men
who have given up their souls for
the name of our Lord Jesus Christ.

James, the brother of our Lord, though not an apostle, had by far the most influence in Jerusalem, especially with the Judaisers. Peter, who should have had the leadership, was afraid of him. If his wise and weighty words had been heeded all would have been well. But the legalists were too strong, and listened to James, their leader, the brother of the Lord according to the flesh, rather than to one who was not only one of His brethren in spirit, but had been trained and commissioned to lead His people. Peter's decision was in accord with the spirit and should have been obeyed. James' compromise was a concession to the flesh. Later, when the full truth for the present was revealed these decrees were abolished (Eph.2[15]).

18 James does not refer to the report of Barnabas and Paul, when he quotes Amos 9[11-12], but to Peter's address. The prophet, speaking of the time when the kingdom will be set up, refers to those among the nations, who, like Cornelius, invoked the name of the Lord, and are blessed with His people Israel. It has no reference to the present economy of God's grace.

19 Notice the emphatic *I*. This was James' own solution. The object of the decrees seems to have been to make it possible for the Jews to have social intercourse with the believers among the nations without offending Jewish prejudices. A Jew, even if a believer, could not eat at the same table with a gentile if he should serve an idol sacrifice, or strangled meat, or blood. Had Peter's advice been followed, they would have cast off the yoke of the law, which they never were able to bear, and so could have had free and joyful fellowship with the Uncircumcision. James' plan keeps the Jews under the divine law and puts the nations under a human law. Instead of loosing all from bondage, he binds both.

24 The great object of the conference was definitely settled, and never again do we hear that circumcision and law keeping are essential to salvation. The Judaisers now change to the teaching that, though these may not be necessary for salvation, they are essential to progress and perfection. Paul refutes this in Galatians.

29 Strictly speaking, these decrees were binding only on the believers in Syria and Cilicia, though they must have influenced all the saints among the nations. Paul practically repeals them when he makes the eating of meats offered to idols a matter of individual conscience (1Co.8). The revelation of the new humanity (Eph.2[15]) in which all physical distinctions disappear, so that there is no Jew or Greek, nullifies this "law of precepts in decrees." They were based on a distinction which no longer exists for those who are in Christ Jesus. Speaking of this to the Colossians, the apostle boldly cancels them by "erasing the handwriting of the decrees against us, which was hostile to us, and has taken it away out of the midst . . ." How far has Jerusalem fallen! Instead of bringing blessing to the nations, they use this opportunity of burdening them with a law of their own devising. No wonder, when Paul comes again, he finds James in full charge, and all the tens of thousands of believing Jews zealous of the law and hostile to him and his ministry.

35 It was during this period that Peter came to Antioch and lived at first in unrestrained intercourse with the gentiles, eating with them in consistency with his speech at the conference and with the decrees, also with his own conduct in the case of Cornelius. In the presence of "certain from James" Peter began to vacillate and complied with their prejudices. If Peter through consideration for the weak conscience had been yielding a non-essential point, Paul would approve. But his motive was the fear of man. His example not only sanctioned the heresies of the Judaisers but also carried away such believers as Barnabas, and well merited Paul's rebuke.

37 Barnabas had already provoked Paul's indignation by weakly yielding to the influence of Peter and the Judaisers. Possibly he was still smarting under Paul's public rebuke. Paul, on the other hand, always revolted against anything that looked like compromise and weakness. Though it was impossible for them to longer work together, they evidently make amicable arrangement to divide between them the territory of their former journey.

27 We have, then, commissioned Judas and Silas, and they are report-
28 ing the same by word. For it seems good to the holy spirit and to us not to be placing one more burden on you more than these essen-
29 tials: to be abstaining from idol sacrifices, and blood, and what is strangled, and prostitution; from which, carefully keeping yourselves, you will be well engaged. Farewell!"

30 They indeed, then, being dismissed, came down to Antioch, and, assembling the multitude, hand them
31 the epistle. Now on reading it, they
32 rejoiced at the consolation. Both Judas and Silas, being also prophets themselves, entreat and establish the brethren by many a word.
33 Now, the time being spent, they were dismissed with peace from the brethren, to those who commission
35 them. Yet Paul and Barnabas tarried in Antioch, teaching and preaching the evangel of the word of the Lord, with many others also.
36 Now, after some days, Paul said to Barnabas, "By all means, turning back, we should be visiting the brethren in every city in which we announce the word of the Lord,—
37 how they are faring." Now Barnabas intended to take along with them John, also, who is called Mark.
38 Yet Paul counted him unworthy to take along—the one withdrawing from them from Pamphylia, and not coming with them to the work.
39 Now they became so incensed as to recoil from one another. And Barnabas, taking Mark along, sails off to Cyprus.

ΩΝΙΗCΟΥΧΡΙCΤΟΥΑΠΕCΤΑ20
27 JESUS ANOINTED . WE-HAVE-COM-
B+Є
ΑΚΑΜΕΝΟΥΝΙΟΥΔΑΝΚΑΙCΙ40
missioned THEN JUDAS AND SILAS
ΛΑΝΚΑΙΑΥΤΟΥCΔΙΑΛΟΓΟΥ60
AND them THRU saying
ΑΠΑΓΓΕΛΛΟΝΤΑCΤΑΑΥΤΑΕ80
28 FROM-MESSAGING THE SAME . IT-
ΔΟΞΕΝΓΑΡΤΩΠΝΕΥΜΑΤΙΤΩ100
SEEMS for to-THE spirit THE
A+Є K *s had here*
ΑΓΙΩΚΑΙΗΜΙΝΜΗΔΕΝΠΛΕΟ20
HOLY AND to-US NO-YET-ONE MORE-ly
ΝΕΠΙΤΙΘΕCΘΑΙΥΜΙΝΒΑΡΟ40
TO-BE-ON-PLACING to-YOUR HEAVY
A *omits* OF-these *s1* omits* THE
CΠΑΗΝΤΟΥΤΩΝΤΩΝΕΠΑΝΑΓ60
MORE-ly OF-these THE ON-necessaries
B Є *o.* Λ *o.*
ΚΑΙCΑΠΕΧΕCΘΑΙЄΙΔΩΛΟΘ80
29 TO-BE-FROM-HAVING OF-idol-SACRIFICES
ΥΤΩΝΚΑΙΑΙΜΑΤΟCΚΑΙΠΝΙ200
AND OF-BLOOD AND OF-
B *s1** ΩΝ *s o.*
ΚΤΟΥΚΑΙΠΟΡΝΕΙΑCΕΞΩΝΑ20
strangled AND OF-PROSTITUTION OUT OF-WHICH
ΙΑΤΗΡΟΥΝΤΕCΕΑΥΤΟΥCΕΥ40
THRU-KEEPING selves WELL
s -ΑΙ
ΠΡΑΞΕΤΕΕΡΡΩCΘΕΟΙΜΕΝΟ60
30 YE-WILL-BE-PRACTISING.FAREWELL . THE INDEED THEN
ΥΝΑΠΟΛΥΘΕΝΤΕCΚΑΤΗΛΘΟ80
ones-BEING-FROM-LOOSED DOWN-CAME
ΝΕΙCΑΝΤΙΟΧΕΙΑΝΚΑΙCΥΝ300
INTO ANTIOCH AND TOGETHER-
ΑΓΑΓΟΝΤΕCΤΟΠΛΗΘΟCΕΠΕ20
LEADING THE multitude THEY-ON-
ΔΩΚΑΝΤΗΝΕΠΙCΤΟΛΗΝΑΝΑ40
31 GIVE THE letter . reading
ΓΝΟΝΤΕCΔΕΕΧΑΡΗCΑΝΕΠΙ60
YET THEY-JOYED ON
ΤΗΠΑΡΑΚΛΗCΕΙΙΟΥΔΑCΤΕ80
32 THE BESIDE-CALLing . JUDAS BESIDES
B+Є
ΚΑΙCΙΛΑCΚΑΙΑΥΤΟΙΠΡΟΦ400
AND SILAS AND they BEFORE-AVER-
ΗΤΑΙΟΝΤΕCΔΙΑΛΟΓΟΥΠΟΛ20
rers BEING THRU saying MANY
ΛΟΥΠΑΡΕΚΑΛΕCΑΝΤΟΥCΑΔ40
BESIDE-CALL THE bro-
AND THEY-ON-STAND-fast *by s**
ΕΛΦΟΥCΚΑΙΕΠΕCΤΗΡΙΞΑΝ60
thers AND THEY-ON-STAND-fast .
ΠΟΙΗCΑΝΤΕCΔΕΧΡΟΝΟΝΑΠ80
33 DOing YET TIME THEY-
ΕΛΥΘΗCΑΝΜΕΤΕΙΡΗΝΗCΑΠ500
WERE-FROM-LOOSED WITH PEACE FROM

ΟΤΕΜΑΔΕΛΦΕΝΠΡΟCΤΟΥCΑ20
THE brothers TOWARD THE *ones*-
s o. *s had* Є=selves
ΠΟCΤΕΙΛΑΝΤΑCΑΥΤΟΥCΠΑ40
35 commissioning them . PAUL
ΥΛΟCΔΕΚΑΙΒΑΡΝΑΒΑCΔΙΕ60
YET AND Barnabas tarried
B+Є
ΤΡΙΒΟΝΕΝΑΝΤΙΟΧΕΙΑΔΙΑ80
IN ANTIOCH TEACHING
ΑCΚΟΝΤΕCΚΑΙΕΥΑΓΓΕΛΙΖ600
AND WELL-MESSAGIZING
ΟΜΕΝΟΙΜΕΤΑΚΑΙΕΤΕΡΩΝΠ20
WITH AND DIFFERENT-*ones* MA-
ΟΛΛΩΝΤΟΝΛΟΓΟΝΤΟΥΚΥΡΙ40
NY THE saying OF-THE Master .
ΟΥΜΕΤΑΔΕΤΙΝΑCΗΜΕΡΑCΕ60
36 after YET ANY DAYS said
ΙΠΕΝΠΡΟCΒΑΡΝΑΒΑΝΠΑΥΛ80
TOWARD Barnabas PAUL
*s1** Є=YET
ΟCΕΠΙCΤΡΕΨΑΝΤΕCΑΔΕΛΠΟΙ700
ON-TURN*ing* BIND WE-
ΣΚΕΨΩΜΕΘΑΤΟΥCΑΔΕΛΦΟΥ20
SHOULD-BE-ON-NOTING THE brothers
ΚΑΤΑΠΟΛΙΝΠΑCΑΝΕΝΑΙC40
according-to city EVERY IN WHICH
s o.
ΚΑΤΗΓΓΕΙΛΑΜΕΝΤΟΝΛΟΓΟ60
WE-DOWN-MESSAGE THE saying
ΝΤΟΥΚΥΡΙΟΥΠΩCΕΧΟΥCΙΝ80
OF-THE Master how THEY-ARE-HAVING .
ΒΑΡΝΑΒΑCΔΕΕΒΟΥΛΕΤΟCΥ800
37 Barnabas YET intended TO-BE-
B2M Α-Γ-ΥΡ-ΛΑΜ(*s o.*)ΒΑΝΕΙΝ THE *omitt'd by* A
ΝΠΑΡΑΛΑΒΕΙΝΚΑΙΤΟΝΙΩΑ20
TOGETHER-BESIDE-GETTING AND THE JOHN
s2 attempts to prefix ΕΠΙ- ON- *but d-letes*
ΝΝΗΝΤΟΝΚΑΛΟΥΜΕΝΟΝΜΑΡ40
THE *one*-BEING-CALLED MARK .
ΚΟΝΠΑΥΛΟCΔΕΗΞΙΟΥΤΟΝΑ60
38 PAUL YET WAS-WORTHY THE *one*-
Δ+ΑΤΗC
ΠΟCΤΑΝΤΑΑΠΑΥΤΩΝΑΠΟΠΑ80
FROM-STANDing FROM them FROM Pam-
D1 *o.*
ΜΦΥΛΙΑCΚΑΙΜΗCΥΝΕΛΘΟΝ900
phylia AND NO TOGETHER-COMING
ΤΑΑΥΤΟΙCΕΙCΤΟΕΡΓΟΝΜΗ20
to-them INTO THE Work NO
B2 M *s o.*
CΥΝΠΑΡΑΛΑΜΒΑΝΕΙΝΤΟΥΤ40
TO-BE-TOGETHER-BESIDE-GETTING-UP this-*one* .
ΟΝΕΓΕΝΕΤΟΔΕΠΑΡΟΞΥCΜΟ60
30 BECAME YET BESIDE-SHARPening
CΩCΤΕΑΠΟΧΩΡΙCΘΗΝΑΙΑΥ80
AS-BESIDES TO-BE-FROM-SPACized them
ΤΟΥCΑΠΑΛΛΗΛΩΝΤΟΝΤΕΒΑ2000
FROM one-another . THE BESIDES Bar-

A *omits* THE
ΡΝΑΒΑΝΠΑΡΑΛΑΒΟΝΤΑΤΟΝ 20
nabas BESIDE-GETTING THE

ΜΑΡΚΟΝΕΚΠΛΕΥCΑΙΕΙCΚΥ 40
MARK TO-OUT-FLOAT INTO CY-

ΠΡΟΝΠΑΥΛΟCΔΕΕΠΙΛΕΣΑΜ 60
40 PRUS . PAUL YET ON-*saying*

B+E
ΕΝΟCCΙΛΑΝΕΣΗΛΘΕΝΠΑΡΑ 80
SILAS OUT-CAME BEING-BE-

ΔΟΘΕΙCΤΗΧΑΡΙΤΙΤΟΥΚΥΡ 100
SIDE-GIVEN to-THE grace OF-THE Master

ΙΟΥΥΠΟΤΩΝΑΔΕΛΦΩΝΔΙΗΡ 20
41 by THE brothers . he-THRU-

A† *omit* THE
ΧΕΤΟΔΕΤΗΝCΥΡΙΑΝΚΑΙΤΗ 40
CAME YET THE SYRIA AND THE

A H
ΝΚΙΑΙΚΙΑΝΕΠΙCΤΗΡΙΖΩΝ 60
CILICIA ON-STANDING-fast

ΤΑCΕΚΚΛΗCΙΑCΚΑΤΗΝΤΗC 80
16 THE OUT-CALLEDS . he-attains

s omits AND
ΕΝΔΕΚΑΙΕΙCΔΕΡΒΗΝΚΑΙΕ 200
YET AND INTO DERBE AND IN-

ΙCΑΥCΤΡΑΝΚΑΙΤΙΜΟΥΜΑΘΗ 20
TO LYSTRA AND BE-PERCEIVING LEARNer

ΤΗCΤΙCΗΝΕΚΕΙΟΝΟΜΑΤΙΤ 40
ANY WAS there to-NAME Tim-

ΙΜΟΘΕΟCΥΙΟCΓΥΝΑΙΚΟCΙ 60
othy (VALUE-God) SON OF-WOMAN JU-

ΟΥΔΑΙΑCΠΙCΤΗCΠΑΤΡΟCΔ 80
DA-an BELIEVing FATHER YET

s o.
ΕΕΛΛΗΝΟCΟCΕΜΑΡΤΥΡΕΙΤ 300
2 OF-GREEK WHO WAS-witnessed

ΟΥΠΟΤΩΝΕΝΑΥCΤΡΟΙCΚΑΙ 20
by THE IN LYSTRA AND

E+B *s* -OY OF-I.
ΙΚΟΝΙΩΔΕΑΔΕΛΦΩΝΤΟΥΤΟΝΗ 40
3 ICONIUM brothers . this-*one*

ΘΕΛΗCΕΝΟΠΑΥΛΟCCΥΝΑΥΤ 60
WILLS THE PAUL TOGETHER to-him

s o.
ΩΕΣΕΛΘΕΙΝΚΑΙΛΑΒΩΝΠΕΡ 80
TO-BE-OUT-COMING AND GETTING he-ABOUT-

ΙΕΤΕΜΕΝΑΥΤΟΝΔΙΑΤΟΥCΙ 400
CUT him THRU THE JU-

ΟΥΔΑΙΟΥCΤΟΥCΟΝΤΑCΕΝΤ 20
DA-ans THE *ones*-BEING IN THE

s o.
ΟΙCΤΟΠΟΙCΕΚΕΙΝΟΙCΗΔΕ 40
PLACES those THEY-HAD-

ΙCΑΝΓΑΡΑΠΑΝΤΕCΟΤΙΕΛΛ 60
PERCEIVED for ALL *emphatic* that GREEK

ΗΝΟΠΑΤΗΡΑΥΤΟΥΥΠΗΡΧΕΝ 80
THE FATHER OF-him belonged .

ΩCΔΕΔΙΕΠΟΡΕΥΟΝΤΟΤΑCΠ 500
4 AS YET THEY-THRU-WENT THE cities

ΟΛΕΙCΠΑΡΕΔΙΔΟCΑΝΑΥΤΟ 20
THEY-BESIDE-GIVE to-them

s o.
ΙCΦΥΛΑCCΕΙΝΤΑΔΟΓΜΑΤΑ 40
TO-BE-GUARDING THE decrees

ΤΑΚΕΚΡΙΜΕΝΑΥΠΟΤΩΝΑΠΟ 60
THE *ones*-HAVING-*been*-JUDGED by THE commis-

ΣΤΟΛΩΝΚΑΙΠΡΕCΒΥΤΕΡΩΝ 80
sioners AND SENIORS

ΤΩΝΕΝΙΕΡΟCΟΛΥΜΟΙCΑΙΜ 600
5 OF-THE IN JERUSALEM . THE IN-

ΕΝΟΥΝΕΚΚΛΗCΙΑΙΕCΤΕΡΕ 2
DEED THEN OUT-CALLEDS WERE-SOLIDIFIED

s o.
ΟΥΝΤΟΤΗΠΙCΤΕΙΚΑΙΕΠΕΡ 40
to-THE BELIEF AND THEY-exceed-

ΙCCΕΥΟΝΤΩΑΡΙΘΜΩΚΑΘΗΜ 60
ED to-THE NUMBER according-to DAY

ΕΡΑΝΔΙΗΛΘΟΝΔΕΤΗΝΦΡΥΓ
6 THEY-THRU-CAME YET THE PHRYGIA

ΙΑΝΚΑΙΓΑΛΑΤΙΚΗΝΧΩΡΑΝ 700
AND GALATIA SPACE

ΚΩΛΥΘΕΝΤΕCΥΠΟΤΟΥΑΓΙΟ 20
BEING-FORBIDDEN by THE HOLY

ΥΠΝΕΥΜΑΤΟCΛΑΛΗCΑΙΤΟΝ 40
spirit TO-TALK THE

ΛΟΓΟΝΕΝΤΗΑCΙΑΕΛΘΟΝΤΕ 60
7 saying IN THE ASIA . COMING

s o.
CΔΕΚΑΤΑΤΗΝΜΥCΙΑΝΕΠΕΙ
YET according-to THE MYSIA THEY-tried

B+E A *has* BYE-
ΡΑΖΟΝΕΙCΤΗΝΒΙΘΥΝΙΑΝΠ
INTO THE BITHYNIA TO-

s o.
ΟΡΕΥΘΗΝΑΙΚΑΙΟΥΚΕΙΑCΕ
BE-GONE AND NOT LEAVES

ΝΑΥΤΟΥCΤΟΠΝΕΥΜΑΙΗCΟΥ
them THE spirit OF-JESUS .

ΠΑΡΕΛΘΟΝΤΕCΔΕΤΗΝΜΥCΙ 60
8 BESIDE-COMING YET THE MYSIA

ΑΝΚΑΤΕΒΗCΑΝΕΙCΤΡΩΑΔΑ
THEY-DOWN-STEPPED INTO TROAS .

AB *omit* THE
ΚΑΙΟΡΑΜΑΔΙΑΤΗCΝΥΚΤΟC 90
9 AND sight THRU THE NIGHT

A WAS-VIEWED to-THE Paul B E
ΤΩΠΑΥΛΩ ΦΦΘΗΑΝΗΡΜΑΚΑΙ 20
to-THE PAUL WAS-VIEWED MAN MACEDONIAN

ΔΩΝΤΙCΗΝΕCΤΩCΚΑΙΠΑΡΑ
ANY WAS HAVING-STOOD AND BESIDE-

ΚΑΛΩΝΑΥΤΟΝΚΑΙΛΕΓΩΝΔΙ 60
CALLING him AND SAYING THRU-

BS E *o.*
ΑΒΑCΕΙCΜΑΚΕΔΟΝΙΑΝΒΟ 80
STEPPing INTO MACEDONIA help

ΗΘΗCΟΝΗΜΙΝCΩCΔΕΤΟΟΡΑΜ 3000
10 to-US . AS YET THE sight

40 Now Paul, singling out Silas,
came away, being given over to the
grace of the Lord by the brethren.
41 Now he came through Syria and
Cilicia, establishing the ecclesias.
16 Now he arrives also at Derbe and
Lystra, and *lo!* a certain disciple
was there, named Timothy, the son
of a believing Jewish woman, yet of
2 a Greek father, who was testified to
by the brethren in Lystra and Ico-
3 nium. This one, Paul wants to
come out with him, and, taking
him, circumcised him because of the
Jews who are in those places, for
they had all been aware that his
father belonged to the Greeks.
4 Now, as they went through the
cities, they give over to them the
decrees to maintain, which have
been decided upon by the apostles
and the elders who are in Jerusalem.
5 The ecclesias, indeed, then, were
given stability in the faith and
superabounded in number daily.
6 Now they passed through Phry-
gia and the Galatian province, be-
ing forbidden by the holy spirit to
speak the word in the province of
7 Asia. Yet, coming about Mysia,
they tried to go into Bithynia, and
the spirit of Jesus does not let
8 them. Yet they, passing by Mysia,
descended into Troas.
9 And during the night a vision
was seen by Paul. A certain man,
a Macedonian, was standing and en-
treating him, and saying, "Cross
over into Macedonia! Help us!"
10 Now as he perceived the vision, we

40 Silas was almost necessary as a companion for Paul. The decrees provided that they should be delivered by both Barnabas and Paul, while Judas and Silas were to confirm them by word of mouth. Now that Barnabas is gone, Paul could hardly deliver the decrees without a second witness, and Silas was the very one for the purpose, for he had the recommendation of Jerusalem.

40 Paul seems to have had the sympathy of the brethren in Antioch. Nothing is said of their interest in Barnabas and Mark. But when Paul and Silas go, the brethren commend them to God's grace.

1 Paul did not retrace the steps of his first missionary journey. He did not go to Cyprus at all. He went by land through Syria and Cilicia, and crossed the Taurus mountains more to the east, coming out upon the high inland plain near Lystra and Derbe.

1 Timothy was Paul's son in the faith, being one of those who believed when Paul was there before. He was a witness of his sufferings and now becomes a companion of his trials. Hitherto Paul's associates have been a Levite, Barnabas, and Silas, a Jew, but now he takes one whose father was a Greek. Thus there is a gradual tendency away from the physical to spiritual relations.

3 The circumcision of Timothy, at first sight, seems strange and inconsistent. Had Paul not refused to circumcise Titus? Had not the council at Jerusalem decided that circumcision was not essential to salvation? But Timothy's case is an entirely different matter. Paul is still going among the synagogues proclaiming Jesus as the Messiah of the Jews. To have an associate who was uncircumcised would be a great hindrance and give the Jews the occasion which they sought to denounce and persecute him. He still maintains that circumcision is nothing. Yet he has no hesitancy in using it if it will mollify the prejudice of those whom he desires to reach with the evangel.

6 Paul's sickness in Galatia and the evangelization of that region is almost completely passed over because his course there was not in line with the testimony of Acts.

9 Paul's commission is as broad as humanity, yet the guidance of God decides matters of time and place for testimony.

9 Up to this time Paul was guided by hindrances. Trying to go through Galatia to the regions beyond, he is taken sick. He then seeks to enter the populous province of Asia, but the time had not yet come. Finally, at Troas, he receives the first intimation that his work lay in Europe. Without stopping to preach in Troas he immediately sets sail for Macedonia, which he reached in two days—a remarkably swift journey. It took five days on a later occasion (20[6]).

10 Luke seems to have joined the party of Paul at Troas, for now the narrative is continued in the first person. "*They* . . . descended into Troas," but "*we* . . . seek to come away to Macedonia."

11 Neapolis is the harbor of Philippi. It was about ten miles from the city.

12 Philippi was a Roman *colony* in the special sense that it enjoyed many of the privileges of Rome itself. It was free from the control of the governor of the province. It regulated its own internal affairs by its own magistrates.

13 There seem to have been few Jews in the city. There was no synagogue. As it was the custom of the Jews to retire to the sea shore or some stream, which they esteemed a pure place, for prayer, Paul and his company resorted to such a spot and spoke to the women who came. Here it was that the Lord, who had led them from afar, manifested His presence and power by opening the heart of Lydia, the first fruit of the evangel in Europe. Strangely enough, however, she was from Asia, and from the very regions which they were forbidden to evangelize.

16 Python is the name of Apollo in his character as an oracle. Those who were ventriloquists, speaking with their mouths closed, were called Pythons. It was a kind of demon possession, not at all uncommon in ancient Greece. Their ravings were highly esteemed by the superstitious idolaters. Hence this slave girl was able to earn much money for her masters. It was probably the enemy's plan to discredit Paul's message by a questionable commendation.

immediately seek to come away to Macedonia, deducing that God has called us to preach the evangel to them.

11 Now, setting out from Troas, we run straight to Samothrace, yet the
12 ensuing day to Neapolis, thence to Philippi, which is the first city of that part of Macedonia, a colony.

Now we were in this city, tarry-
13 ing some days. And the day of the sabbaths we came outside of the gate beside a river, where we inferred there was prayer, and, being seated, we spoke to the women who are
14 coming together. And a certain woman named Lydia, a seller of purple of the city of Thyatira, revering God, heard, whose heart the Lord opens up to heed what is be-
15 ing spoken by Paul. Now as she is baptized, she and her household, she entreats, saying, "If you have judged me to be faithful to the Lord, come into my house and remain." And she urges us.

16 Now it occurred, at our going to the prayer, a certain maid having a python spirit meets us, who afforded a vast income to her masters, divin-
17 ing. She, following after Paul and us, cried, saying, "These men are slaves of God most high, who are announcing to you the way of sal-
18 vation!" Now this she did many days. Now Paul, being vexed, and turning about, said to the spirit,

ΑΕΙΔΕΝΕΥΘΕΩCΕΖΗΤΗCΑΜ 20
he-PERCEIVED immediately WE-SEEK

ΕΝΕΣΕΛΘΕΙΝΕΙCΜΑΚΕΔΟ 40
TO-BE-OUT-COMING INTO MACEDONIA

ΝΙΑΝCΥΜΒΙΒΑΖΟΝΤΕCΟΤΙ 60
TOGETHER-STEPPING that

ΠΡΟCΚΕΚΛΗΤΑΙΗΜΑCΟΘΕΟ 80
HAS-TOWARD-CALLED US THE God

CΕΥΑΓΓΕΛΙCΑCΘΑΙΑΥΤΟΥ 100
TO-WELL-MESSAGize them .

CΑΝΑΧΘΕΝΤΕCΔΕΑΠΟΤΡΩΑ 20
11 BEING-UP-LED YET FROM TROAS

ΔΟCΕΥΘΥΔΡΟΜΗCΑΜΕΝΕΙC 40
WE-straight-RUN INTO

CΑΜΟΘΡΑΚΗΝΤΗΔΕΕΠΙΟΥC 60
SAMOTHRACE to-THE YET ON-BEING

ΗΕΙCΝΕΑΝΠΟΛΙΝΚΑΚΕΙΘΕ 80
12 INTO YOUNG-city (Neapolis) AND-thence

ΝΕΙCΦΙΛΙΠΠΟΥCΗΤΙCΕCΤ 200
INTO Philippi WHICH-ANY IS

ΙΝΠΡΩΤΗΤΗCΜΕΡΙΔΟCΜΑΚ 20
BEFORE OF-THE PART OF-MACE-

ΔΟΝΙΑCΠΟΛΙCΚΟΛΩΝΙΑ 40
DONIA city COLONY .

ΗΜΕΝΔΕΕΝΤΑΥΤΗΤΗΠΟΛΕΙ 60
WE-WERE YET IN this THE city

ΔΙΑΤΡΙΒΟΝΤΕCΗΜΕΡΑCΤΙ 80
tarrying DAYS ANY .

ΝΑCΤΗΤΕΗΜΕΡΑΤΩΝCΑΒΒΑ 300
13 to-THE BESIDES DAY OF-THE SABBATHS

ΤΩΝΕΞΗΛΘΟΜΕΝΕΞΩΤΗCΠΥ 20
WE-OUT-CAME OUT OF-THE GATE

ΑΗCΠΑΡΑΠΟΤΑΜΟΝΟΥΕΝΟΜ 40
BESIDE river where WE-inferred

ΙΖΟΜΕΝΠΡΟCΕΥΧΗΝΕΙΝΑΙ 60
prayer TO-BE

ΚΑΙΚΑΘΙCΑΝΤΕCΕΛΑΛΟΥΜ 80
AND being-seated WE-TALKED

ΕΝΤΑΙCCΥΝΕΛΘΟΥCΑΙCΓΥ 400
to-THE TOGETHER-COMING WOMEN

ΝΑΙΞΙΝΚΑΙΤΙCΓΥΝΗΟΝΟΜ 20
14 . AND ANY WOMAN to-NAME

ΑΤΙΑΥΔΙΑΠΟΡΦΥΡΟΠΩΛΙC 40
LYDIA PURPLE-SELLer

ΠΟΛΕΩCΘΥΑΤΕΙΡΩΝCΕΒΟΜ 60
OF-city OF-THYATIRA REVERING

ΕΝΗΤΟΝΘΕΟΝΗΚΟΥΕΝΗCΟΚ 80
THE God HEARD OF-WHOM THE

ΥΡΙΟCΔΙΗΝΟΙΞΕΝΤΗΝΚΑΡ 500
Master THRU-UP-OPENS THE HEART

ΔΙΑΝΠΡΟCΕΧΕΙΝΤΟΙCΛΑΛ 20
TO-BE-heeding to-THE being-

ΟΥΜΕΝΟΙCΥΠΟΤΟΥΠΑΥΛΟΥ 40
TALKED by THE PAUL .

ΩCΔΕΕΒΑΠΤΙCΘΗΑΥΤΗΚΑΙ 60
15 AS YET IS-DIPIZED she AND

ΟΟΙΚΟCΑΥΤΗCΠΑΡΕΚΑΛΕC 60
THE HOMS OF-her she-BESIDE-CALLS

ΕΝΑΕΓΟΥCΑΕΙΚΕΚΡΙΚΑΤΕ 600
SAYING IF YE-HAVE-JUDGED

ΜΕΠΙCΤΗΝΤΩΚΥΡΙΩΕΙΝΑΙ 20
ME BELIEVing to-THE Master TO-BE

ΕΙCΕΛΘΟΝΤΕCΕΙCΤΟΝΟΙΚ 40
INTO-COMING INTO THE HOME
A *has* OF-ME *below* HOME *at the end of the line*

ΟΝΜΟΥΜΕΝΕΤΕΚΑΙΠΑΡΕΒΙ 60
OF-ME BE-REMAINING . AND she-BESIDE-
*s1** Y=YOUp

ΑCΑΤΟΗΜΑCΕΓΕΝΕΤΟΔΕΠΟ 80
16 FORCES US . it-BECAME YET OF-

ΡΕΥΟΜΕΝΩΝΗΜΩΝΕΙCΤΗΝΠ 700
GOING OF-US INTO THE prayer

ΡΟCΕΥΧΗΝΠΑΙΔΙCΚΗΝΤΙΝ 20
maid ANY
*s1** O A *has* N *above line*

ΑΕΧΟΥCΑΝΠΝΕΥΜΑΠΥΘΩΝΑ 40
HAVING spirit PYTHON
A Δ=-FROM- *s1** Y=-YOUp

ΥΠΑΝΤΗCΑΙΗΜΙΝΗΤΙCΕΡΓ 60
TO-UNDER-meet to-US WHO-ANY ACTION

ΑCΙΑΝΠΟΛΛΗΝΠΑΡΕΙΧΕΝΤ 80
much tendered to-

ΟΙCΚΥΡΙΟΙCΑΥΤΗCΜΑΝΤΕ 800
THE masters OF-her *being*-MAD .

ΥΟΜΕΝΗΑΥΤΗΚΑΤΑΚΟΛΟΥΘ 20
17 she after-following
A HCA *for* OY to-THE *omitted by* B

ΟΥCΑΤΩΠΑΥΛΩΚΑΙΗΜΙΝΕΚ 40
to-THE PAUL AND to-US CRIED
s o.

ΡΑΖΕΝΛΕΓΟΥCΑΟΥΤΟΙΟΙΑ 60
saying these THE hu-

ΝΘΡΩΠΟΙΔΟΥΛΟΙΤΟΥΘΕΟΥ 80
mans SLAVES OF-THE God

ΤΟΥΥΨΙCΤΟΥΕΙCΙΝΟΙΤΙΝ 900
THE HIGHest ARE WHO-ANY
A H=-US

ΕCΚΑΤΑΓΓΕΛΛΟΥCΙΝΥΜΙΝ 20
ARE-DOWN-MESSAGING to-YOUp

ΟΔΟΝCΩΤΗΡΙΑCΤΟΥΤΟΔΕΕ 40
18 WAY OF-SAving . this YET she

ΠΟΙΕΙΕΠΙΠΟΛΛΑCΗΜΕΡΑC 60
DID ON MANY DAYS .

ΔΙΑΠΟΝΗΘΕΙCΔΕΠΑΥΛΟCΚ 80
BEING-THRU-MISERIED YET PAUL AND

ΑΙΕΠΙCΤΡΕΨΑCΤΩΠΝΕΥΜΑ 64000
ON-TURNing to-THE spirit

ΤΙΕΙΠΕΝΠΑΡΑΓΓΕΛΛΩCOI 20
said I-AM-charging to-YOU

ΕΝΟΝΟΜΑΤΙΙΗCΟΥΧΡΙCΤΟ 40
IN NAME OF-JESUS ANOINTED

s o.
ΥΕΞΕΛΘΕΙΝΑΠΑΥΤΗCΚΑΙΕ 60
TO-BE-OUT-COMING FROM her AND it-

B adds ΚΑΙ AND
ΣΗΛΘΕΝΑΥΤΗΤΗΩΡΑΙΔCΝΤ 60
19 OUT-CAME to-SAME THE HOUR . PERCEIVING

B omits ΥΕΤ
ΕCΔΕΟΙΚΥΡΙΟΙΑΥΤΗCΟΤΙ 100
YET THE masters OF-her that

ΕΞΗΛΘΕΝΗΕΛΠΙCΤΗCΕΡΓΑ 20
OUT-CAME THE EXPECTATION OF-THE ACTION

CΙΑCΑΥΤΩΝΕΠΙΛΑΒΟΜΕΝΟ 40
OF-them ON-GETTING

B+Ε
ΙΤCΝΠΑΥΛΟΝΚΑΙΤΟΝCΙΛΑ 60
THE PAUL AND THE SILAS

ΝΕΙΛΚΥCΑΝΕΙCΤΗΝΑΓΟΡΑ 60
THEY-DRAW INTO THE BUY-place

ΝΕΠΙΤΟΥCΑΡΧΟΝΤΑCΚΑΙΠ 200
20 ON THE chiefs AND TO-

ΡΟCΑΓΑΓΟΝΤΕCΑΥΤΟΥCΤΟ 20
WARD-LEADING them to-THE

ΙCCΤΡΑΤΗΓΟΙCΕΙΠΑΝΟΥΤ 40
offi ers THEY-said these

ΟΙΟΙΑΝΘΡΩΠΟΙΕΚΤΑΡΑCC 60
THE humans ARE-OUT-DISTURBING

ΟΥCΙΝΗΜΩΝΤΗΝΠΟΛΙΝΙΟΥ 80
OF-US THE city JUDA-

ΔΑΙΟΙΥΠΑΡΧΟΝΤΕCΚΑΙΚΑ 300
21 ans be'onging AND THEY-

ΤΑΓΓΕΛΛΟΥCΙΝΕΘΗΑΟΥΚΕ 20
ARE-DOWN-MESSAGING CUSTOMS WHICH NOT it-

ΞΕCΤΙΝΗΜΙΝΠΑΡΑΔΕΧΕCΘ 40
IS-allowing to-US TO-BE-BESIDE-RECEIVING

ΑΙCΥΔΕΠΟΙΕΙΝΡΩΜΑΙΟΙC 60
NOT-YET TO-BE-DOING to-ROMANS

ΟΥCΙΝΚΑΙCΥΝΕΠΕCΤΗΟΟΧ 80
22 BEING . AND TOGETHER-ON-STOOD THE THRONG

ΑΟCΚΑΤΑΥΤΩΝΚΑΙΟΙCΤΡΑ 400
DOWN OF-them AND THE offi ers

B²+Ρ
ΤΗΓΟΙΠΕΡΙΡΗΞΑΝΤΕCΑΥΤ 20
ABOUT-BURSTing OF-them

ΩΝΤΑΙΜΑΤΙΑΕΚΕΛΕΥΟΝΡΑ 40
THE GARMENTS ORDERED TO-BE-

Β Δ=ΥΕΤ
ΒΑΙΖΕΙΝΠΟΛΛΑCΤΕΕΠΙΘΕ 60
23 RODIZING . MANY BESIDES ON-PLACING

ΝΤΕCΑΥΤΟΙCΠΛΗΓΑCΕΒΑΛ 80
to-them BLOWS THEY-CAST

s o.
ΟΝΕΙCΦΥΛΑΚΗΝΠΑΡΑΓΓΕΙ 500
INTO GUARD-house charging

s1 C o.*
ΑΑΝΤΕCΤΩΔΕCΜΟΦΥΛΑΚΙΑ 20
to-THE BIND-GUARD UN-

s o.
CΦΑΛΩCΤΗΡΕΙΝΑΥΤΟΥCΟC 40
24 TOTTER.y TO-BE-KEEPING them WHO

Α+Ε
ΠΑΡΑΓΓΕΛΙΑΝΤΟΙΑΥΤΗΝΑ 60
charge such GET-

Α Λ Β=ΟΟΤ Α C *small, dim*
ΑΒΩΝΕΒΑΛΕΝΑΥΤΟΥCΕΙCΤ 60
TING CASTS them INTO THE

ΗΝΕCΩΤΕΡΑΝΦΥΛΑΚΗΝΚΑΙ 600
INTO-mo.e GUARD-house AND

ΤΟΥCΠΟΔΑCΗCΦΑΛΙCΑΤΟΑ 20
THE FEET *is*-UNTOTTERED OF-

ΥΤΩΝΕΙCΤΟΞΥΛΟΝΚΑΤΑΔΕ 40
25 them INTO THE WOOD . according-to YET

s omits THE
ΤΟΜΕCΟΝΥΚΤΙΟΝΠΑΥΛΟCΚ 60
THE MID-NIGHT PAUL AND

Β+Ε
ΑΙCΙΑCΠΡΟCΕΥΧΟΜΕΝΟΙ 80
SILAS praying

ΥΜΝΟΥΝΤΟΝΘΕΟΝΕΠΗΚΡΟΩ 700
HYMNED THE God . ON-LISTENED

ΝΤΟΔΕΑΥΤΩΝΟΙΔΕCΜΙΟΙΑ 20
26 YET OF-them THE BOUND-ones . sud

As o.
ΦΝΩΔΕCΕΙCΜΟCΕΓΕΝΕΤΟΜ 40
denly YET QUAKing BECAME GREAT

ΕΓΑCΩCΤΕCΑΛΕΥΘΗΝΑΙΤΑ 60
AS-BESIDES TO-BE-SHAKEN THE

ΘΕΜΕΛΙΑΤΟΥΔΕCΜΩΤΗΡΙΟ 80
foundations OF-THE BIND-place .

As Ο 1 Β *omits* instantly
ΥΗΝΕΩΧΘΗCΑΝΔΕΠΑΡΑΧΡΗ 800
WERE-UP-OPENED YET instantly

ΜΑΑΙΘΥΡΑΙΠΑCΑΙΚΑΙΠΑΝ 20
THE DOORS ALL AND OF-ALL

s1+-* ΛΥ.
ΤΩΝΤΑΔΕCΜΑΑΝΕΘΗΕΞΥΠΝ 40
27 THE BONDS WAS-UP-LET . OUT-SLEEP

ΟCΔΕΓΕΝΟΜΕΝΟCΟΔΕCΜΟΦ 60
YET BECOMING THE BIND-GUARD

s C
ΥΑΑΞΚΑΙΙΔΩΝΑΝΕΩΓΜΕΝΑ 80
AND PERCEIVING HAVING-*been*-UP-OPENED

CΤΑCΘΥΡΑCΤΗCΦΥΛΑΚΗCC 900
THE DOORS OF-THE GUARD-house PULL-

As omit THE
ΠΑCΑΜΕΝΟCΤΗΝΜΑΧΑΙΡΑΝ 20
ing THE SWORD

ΗΜΕΛΛΕΝΕΑΥΤΟΝΑΝΑΙΡΕΙ 40
he-WAS-ABOUT self TO-BE-UP-LIFTING

Α *o.*
ΝΝΟΜΙΖΩΝΕΚΠΕΦΕΥΓΕΝΑΙ 60
inferring TO-HAVE-OUT-FLED

ΤΟΥCΔΕCΜΙΟΥCΕΦΩΝΗCΕΝ 80
28 THE BOUND-*ones* - SOUNDS

Β P. G. S. A GREAT SOUND+Ο THE
ΔΕΦΩΝΗΜΕΓΑΛΗΠΑΥΛΟCΑΕ 8000
YET SOUND GREAT PAUL say-

"I am charging you, in the name of Jesus Christ, to be coming out from her!" And it came out the same hour.

19 Now her masters, perceiving that the expectation of their income was come out, getting hold of Paul and Silas, draw them into
20 the market to the magistrates, and, leading them to the officers, said, "These men who are perturbing
21 our city belong to the Jews, and they are announcing customs which it is not allowed us to assent to, nor
22 to do, being Romans." And the throng assailed them, and the officers, tearing off their garments, ordered them to be flogged with rods.
23 And, placing on them many blows, they cast them into jail, charging the warden to keep them securely,
24 who, getting such a charge, casts them into the inner jail, and secures their feet in the stocks.

25 Now at midnight Paul and Silas were praying and singing hymns to God. Now the prisoners listened
26 to them. Now, suddenly, a great quake occurred, so that the foundations of the prison are shaken. Now, instantly, all the doors were opened, and the bonds of all were slacked.

27 Now the warden, coming out of his sleep, and perceiving the doors of the jail open, pulling a sword, was about to despatch himself, inferring that the prisoners have es-
28 caped. Yet Paul shouts with a loud voice, saying, "*Commit noth-*

19 This is the first occasion in which the evangel comes into conflict with the religion of the nations and with the spirit powers back of it. Hitherto the Jews and Judaism opposed the evangel. At Lystra it was welcomed by the idolaters, at first, until the Jews turned the people against the apostles.

19 Note carefully the real reason of the opposition. Their *income* was cut off. To this day this, the first symptom of antagonism, has largely controlled the opposition to the truth. Doubtless, if the evangel had increased their income, they would have accepted it.

20 There was no law against casting out demons, so the accusation is craftily perverted to arouse the prejudices of the Roman officers. The Jews had been ordered out of Rome and were in bad repute. There was a law, practically obsolete, which forbade the introduction of any religious innovation as dangerous to the peace of the empire. So that, if the law had been allowed to take its normal course, the apostles might have been imprisoned for a long period, and the evangel would have received a permanent check, but the unlawful action of the officers, putting them in the wrong, effectually opened the way for the further proclamation of the evangel in Philippi.

22 The terrible Roman flogging and vile, filthy jail, with the torture of the stocks, was intended to put a stop to the evangel. But God turned it to its furtherance. Paul and Silas, rejoicing in their sufferings for Christ, get an audience even in the prison.

26 Contrast the deliverance of Paul and Silas with that of Peter (12^{3-19}). Peter had not been ill-treated as they were, and slept. They prayed and sang songs of praise. No angel came to deliver Paul and Silas, but they brought a much greater deliverance to the warden and his household, and doubtless to some of the prisoners as well. Peter's escape, on the contrary, cost the lives of his keepers. Paul and Silas come out in broad daylight, escorted by the officers of the city and leave openly after they have met their brethren and taken leave of them. Peter comes out at night and flees to another place to escape Herod's wrath.

30 The earthquake, the open doors, the knowledge that he would forfeit his own life if a prisoner escaped, and the voice out of the darkness of the dungeon that read his inmost thoughts when he is about to take his own life, all conspired to convince the warden that these men and their message were from God. He doubtless had heard what the spirit of Python had declared about them, hence his cry, "What ought I to be doing that I may be saved?"

32 They did not stop with the bare exhortation to believe, but went on to open up the truth of the evangel. Faith does not come by the mere entreaty to believe, but through the setting forth of the truths which are to be believed. The death of Christ for our sins, His burial and resurrection are essential to salvation and should be the subject of every effort to preach the evangel. This gospel of God's grace was immediately effective, producing great joy.

33 What a transformation in the warden! The day before he had treated them with unnecessary severity; now he stoops to bathe their backs and attends to their comforts, taking them into his own home.

35 Philippi was a military colony, hence the officials were army officers rather than magistrates. This may explain their illegal course of taking a hand in punishing those who had never been tried. Later reflection doubtless convinced them of this error, so they sent to have Paul and Silas released. The warden was doubtless very happy at this turn of affairs, and exhorts them to go. But Paul, seeing the hand of God in the changed attitude of the officers, and solicitous for the furtherance of the evangel in Philippi, determines to press the advantage. The officers did not know that they were Roman citizens, hence did not realize how serious had been their offense. A public acknowledgment of their fault would shield the saints from further persecution. He insists that the officers shall come and lead them out in person, so that all may see that they were no longer opposed to their work. This the officers do, but, lest a rumor of this should get to Rome, they entreat them to leave the city, which, with due deliberation, the apostles did.

ing evil to yourself, for we are all
29 *in this place.*" Now, requesting lights, he springs up, and coming in a tremor, prostrates to Paul and
30 Silas, and preceding them out, averred, "Masters, what ought I to be doing that I may be saved?"
31 Now they said, "Believe on the Lord Jesus, and you shall be saved,
32 you and your household." And they speak to him the word of the Lord, together with all who are in his
33 house. And taking them aside, in that hour of the night he bathes their blows, and is baptized, he and all his household, instantly.
34 And, leading them up into his house, he sets a table before them, and exults, having believed in God with all his household.

35 Now at the coming of day the officers dispatch the constables, say-
36 ing, "Release those men." Now the warden reports these words to Paul, that, "The officers have sent a dispatch that you may be released. Then come out now, go
37 in peace." Yet Paul averred to them, "Lashing us publicly, uncondemned, men belonging to the Romans, they cast us into jail, and now they are ejecting us surreptitiously! *No!* But let them come themselves and lead us out!"
38 Now the constables report these statements to the officers. Now they were afraid, hearing that they are
39 Romans, and coming, they entreat them, and, leading them out, asked them to come away from the city.

ΓΩΝΜΗΔΕΝΠΡΑΣΣΟΜΕΝΑΥΤΩ 20
ING NO-YET-ONE YOU-SHOULD-BE-PRACTISING to-self

ΚΑΚΟΝΑΠΑΝΤΕΣΓΑΡΕΣΜΕΝ 40
EVIL ALL *emphatic* for WE-ARE

ΕΝΘΑΔΕΑΙΤΗΣΑΣΔΕΦΩΤΑΕ 60
29 IN-PLACE-YET . REQUESTing YET LIGHTS be-

ΙΣΕΠΗΔΗΣΕΝΚΑΙΕΝΤΡΟΜΟ 80
INTO-SPRINGS AND IN-TREMBLE

ΓΕΝΟΜΕΝΟΣΠΡΟΣΕΠΕΣΕΝ 100
BECOMING he-TOWARD-FALLS

B *omits* to-THE Β+Ε
ΤΩΠΑΥΛΩΚΑΙΤΩΣΙΛΑΚΑΙΠ 20
30 to-THE PAUL AND to-THE SILAS AND BE-

s 1* *o.*
ΡΟΑΓΑΓΩΝΑΥΤΟΥΣΕΞΕΦΗ 40
FORE-LEADING them OUT AVERred

ΚΥΡΙΟΙΤΙΜΕΔΕΙΠΟΙΕΙΝΙ 60
masters ANY ME IS-BINDING TO-BE-DOING THAT

ΝΑΣΩΘΩΣΙΔΕΕΙΠΑΝΠΙΣΤΕ 80
31 I-MAY-BE-SAVED.THE YET THEY-said BELIEVE!

s 1* Δ
ΥΣΟΝΕΠΙΤΟΝΚΥΡΙΟΝΙΗΣΟ 200
ON THE Master JESUS

ΥΝΚΑΙΣ ΩΘΗΣΗΣΥΚΑΙΟΟΙΚ 20
AND YOU-WILL-BE-SAVED YOU AND THE HOME

ΟΣΣΟΥΚΑΙΕΛΑΛΗΣΑΝΑΥΤΩ 40
32 OF-YOU. AND THEY-TALK to-him

ns 1* ΘΕΟΥ God *s* M
ΤΟΝΛΟΓΟΝΤΟΥΚΥΡΙΟΥΣΥΝ 60
THE saying OF-THE Master TOGETHER

s o.
ΠΑΣΙΝΤΟΙΣΕΝΤΗΟΙΚΙΑΑΥ 80
to-ALL THE-*ones* IN THE HOME OF-him

ΤΟΥΚΑΙΠΑΡΑΛΑΒΩΝΑΥΤΟΥ 300
33 AND BESIDE-GETTING them

s o.
ΣΕΝΕΚΕΙΝΗΤΗΩΡΑΤΗΣΝΥΚ 20
IN that THE HOUR OF-THE NIGHT

ΤΟΣΕΛΟΥΣΕΝΑΠΟΤΩΝΠΛΗΓ 40
he-BATHES FROM THE BLOWS

ΩΝΚΑΙΕΒΑΠΤΙΣΘΗΑΥΤΟΣΚ 60
AND IS-DIPIZED he AND

ns omit HOME *A o.*
ΑΙΟΙΟΙΚΙΟΙΑΥΤΟΥΑΠΑΝΤ 80
THE HOME OF-him ALL *emphatic*

ΕΣΠΑΡΑΧΡΗΜΑΑΝΑΓΑΓΩΝΤ 400
34 instantly . UP-LEADING BE-

B *omits* OF-him
ΕΑΥΤΟΥΣΕΙΣΤΟΝΟΙΚΟΝΑΥ 20
SIDES them INTO THE HOME OF-him

ΤΟΥΠΑΡΕΘΗΚΕΝΤΡΑΠΕΖΑΝ 40
he-BESIDE-PLACES table

ΚΑΙΗΓΑΛΛΙΑΣΑΤΟΠΑΝΟΙΚ 60
AND exults ALL-HOMEly

ΕΙΠΕΠΙΣΤΕΥΚΩΣΤΩΘΕΩΗΜ 80
35 HAVING-BELIEVED to-THE God . OF-

ΕΡΑΣΑΣΓΕΝΟΜΕΝΗΣΑΠΕΣΤ 600
DAY YET BECOMING commission

s o.
ΕΙΛΑΝΟΙΣΤΡΑΤΗΓΟΙΤΟΥΣ 20
THE officers THE

ΡΑΒΔΟΥΧΟΥΣΑΣΓΟΝΤΕΣΑΠ 40
ROD-HAVers SAYING FROM-

ΟΛΥΣΟΝΤΟΥΣΑΝΘΡΩΠΟΥΣΕ 60
LOOSE THE humans those

s o.
ΚΕΙΝΟΥΣΑΠΗΓΓΕΙΛΕΝΔΕΟ 80
36 . FROM-MESSAGES YET THE

ΔΕΣΜΟΦΥΛΑΞΤΟΥΣΛΟΓΟΥΣ 600
BIND-GUARD THE sayings

these *omitted by* B
ΤΟΥΤΟΥΣΠΡΟΣΤΟΝΠΑΥΛΟΝ 20
these TOWARD THE PAUL

ΟΤΙΑΠΕΣΤΑΛΚΑΝΟΙΣΤΡΑΤ 40
that HAVE-commissioNED THE officers

ΗΓΟΙΝΑΑΠΟΛΥΘΗΤΕΝΥΝΟ 60
THAT YE-MAY-BE-BEING-FROM-LOOSED-NOW

ΥΝΕΞΕΛΘΟΝΤΕΣΠΟΡΕΥΕΣΘ 80
THEN OUT-COMING BE-YE-GOING

Α-ΑΙ *s* I C INTO +N
ΕΣΕΙΡΗΝΗΣΟΔΕΠΑΥΛΟΣΕΦ 700
37 IN PEACE . THE YET PAUL AVERred

s o.
ΗΠΡΟΣΑΥΤΟΥΣΔΕΙΡΑΝΤΕΣ 20
TOWARD them SKINNING

ΗΜΑΣΔΗΜΟΣΙΑΚΑΤΑΚΡΙΤ 40
US PUBLICly UNcondemned

ΟΥΣΑΝΘΡΩΠΟΥΣΡΩΜΑΙΟΥΣ 60
humans ROMANS

R Δ
ΥΠΑΡΧΟΝΤΑΣΕΒΑΛΟΝΕΙΣΦ 80
belonging THEY-CAST INTO

ΥΛΑΚΗΝΚΑΙΝΥΝΑΛΘΡΑΗΜΑ 900
GUARD-house AND NOW coverlly US

ΣΕΚΒΑΛΛΟΥΣΙΝΟΥΓΑΡΑΛΛ 20
THEY-ARE-OUT-CASTING . NOT for but

ΑΕΛΘΟΝΤΕΣΑΥΤΟΙΗΜΑΣΕΞ 40
COMING they US LET-DE-

s o.
ΑΓΑΓΕΤΩΣΑΝΑΠΗΓΓΕΙΛΑΝ 60
38 OUT-LEADING . FROM-MESSAGE

s T=BESIDES
ΔΕΤΟΙΣΣΤΡΑΤΗΓΟΙΣΟΙΡΑ 80
YET to-THE officers THE ROD-

ΒΑΟΥΧΟΙΤΑΡΗΜΑΤΑΤΑΥΤΑ 900
HAVers THE declarations these .

ΕΦΟΒΗΘΗΣΑΝΔΕΑΚΟΥΣΑΝΤ 20
THEY-WERE-afraid YET HEARing

ΕΣΟΤΙΡΩΜΑΙΟΙΕΙΣΙΝΚΑΙ 40
39 that ROMANS THEY-ARE . AND

ΕΛΘΟΝΤΕΣΠΑΡΕΚΑΛΕΣΑΝΑ 60
COMING THEY-BESIDE-CALL them

ΥΤΟΥΣΚΑΙΕΞΑΓΑΓΟΝΤΕΣΗ 80
AND OUT-LEADING THEY-

Α ΟΥ *for* Ω *s o.*
ΡΣΤΩΝΑΠΕΛΘΕΙΝΑΠΟΤΗΣΠ 50000
ASKED TO-BE-FROM-COMING FROM THE city.

A OUT ΕΚ
ΟΛΕΘCCΕΣΕΛΘΟΝΤΕCΔΕΑΠΟ 20
40 OUT-COMING YET FROM

ΤΗCΦΥΛΑΚΗCΕΙCΗΛΘΟΝΠΡ 40
THE GUARD-house THEY-INTO-CAME TOWARD

ΟCΤΗΝΛΥΔΙΑΝΚΑΙΙΔΟΝΤΕ 60
THE LYDIA AND PERCEIVING

CΠΑΡΕΚΑΛΕCΑΝΤΟΥCΑΔΕΛ 80
THEY-BESIDE-CALL THE brothers

Α Δ
ΦΟΥCΚΑΙΕΣΗΛΘΟΝΑΙΟΔΕΥ 100
17 AND THEY-OUT-CAME . THRU-journeying
s¹ omits ΑΜΦΙ-
CΑΝΤΕCΔΕΤΗΝΑΜΦΙΠΟΛΙΝ 20
YET THE Amphipolis

ΚΑΙΤΗΝΑΠΟΛΛΩΝΙΑΝΗΛΘΟ 40
AND THE APOLLONIA THEY-CAME
As omit THE B+Ε
ΝΕΙCΤΗΝΘΕCCΑΛΟΝΙΚΗΝΟ 60
INTO THE THESSALONICA THE-

ΠΟΥΗΝCΥΝΑΓΩΓΗΤΩΝΙΟΥΔ 80
where WAS TOGETHER-LEAD OF-THE JUDA-ans .

Α ο.
ΑΙΩΝΚΑΤΑΔΕΤΟΕΙΩΘΟCΤΟ 200
2 according-to YET THE HAVING-BEEN-CUSTOMED

ΠΑΥΛΩΕΙCΗΛΘΕΝΠΡΟCΑΥΤ 20
THE PAUL he-INTO-CAME TOWARD them

ΟΥCΚΑΙΕΠΙCΑΒΒΑΤΑΤΡΙΑ 40
AND ON SABBATHS THREE

ΔΙΕΛΕΣΑΤΟΑΥΤΟΙCΑΠΟΤΩ 60
he-THRU-says to-them FROM THE

ΝΓΡΑΦΩΝΔΙΑΝΟΙΓΩΝΚΑΙΠ 80
3 WRITings THRU-UP-OPENING AND BE-

ΑΡΑΤΙΘΕΜΕΝΟCΟΤΙΤΟΝΧΡ 300
SIDE-PLACING that THE ANOINT-
s o.
ΙCΤΟΝΕΔΕΙΠΑΘΕΙΝΚΑΙΑΝ 20
ED WAS-BINDING TO-BE-EMOTIONING AND TO-UP-

ΑCΤΗΝΑΙΕΚΝΕΚΡΩΝΚΑΙΟΤ 40
STAND OUT OF-DEAD-*ones* AND that
s JESUS ANOINTED *As omit* THE *As omit* THE
ΙCΥΤΟCΕCΤΙΝΟΧΡΙCΤΟCΟ 60
this IS THE ANOINTED THE

ΙΗCΟΥCΟΝΕΓΩΚΑΤΑΓΓΕΛΛ 80
JESUS WHOM I AM-DOWN-MESSAGING

ΩΥΜΙΝΚΑΙΤΙΝΕCΕΣΑΥΤΩΝ 400
4 to-YOUp . AND ANY OUT OF-them
s o.
ΕΠΕΙCΘΗCΑΝΚΑΙΠΡΟCΕΚΛ 20
ARE-PERSUADED AND THEY-WERE-ALLOTTED
B *omits* to-THE
ΗΡΩΘΗCΑΝΤΩΠΑΥΛΩΚΑΙΤΩ 40
to-THE PAUL AND to-THE
B+Ε A *adds* ΑΝΔ ΚΑΙ
CΙΛΑΤΩΝΤΕCΕΒΟΜΕΝΩΝΕΛ 60
SILAS OF-THE BESIDES REVERING GREEKS

ΛΗΝΩΝΠΛΗΘΟCΠΟΛΥΓΥΝΑΙ 80
multitude MANY OF-WOMEN
Β¹ Χ
ΚΩΝΤΕΤΩΝΠΡΩΤΩΝΟΥΚΟΛΙ 500
BESIDES THE BEFORE NOT FEW .

ΓΑΙΖΗΛΩCΑΝΤΕCΔΕΟΙΙΟΥ 20
5 BOILing YET THE JUDA-

ΔΑΙΟΙΚΑΙΠΡΟCΛΑΒΟΜΕΝΟ 40
ans AND TOWARD-GETTING

s ANY MEN
ΙΤΩΝΑΓΟΡΑΙΩΝΑΝΔΡΑCΤΙ 60
OF-THE BUY-places MEN ANY

ΝΑCΠΟΝΗΡΟΥCΚΑΙΟΧΛΟΠΟ 90
WICKED AND THRONG-making

ΙΗCΑΝΤΕCΕΘΟΡΥΒΟΥΝΤΗΝ 100
THEY-TUMULTED THE

ΠΟΛΙΝΚΑΙΕΠΙCΤΑΝΤΕCΤΗ
city AND ON-STANDing to-THE

Α Ω
ΟΙΚΙΑΙΑCΟΝΟCΕΖΗΤΟΥΝΑ
HOME OF-JASON THEY-SOUGHT them

ΥΤΟΥCΠΡΟΑΓΑΓΕΙΝΕΙCΤΟ
TO-BE-BEFORE-LEADING INTO THE

ΝΔΗΜΟΝΜΗΕΥΡΟΝΤΕCΔΕΑΥ
6 PUBLIC . NO FINDING YET them
s¹ o.*
ΤΟΥCΕCΥΡΟΝΙΑCΟΝΑΚΑΙΤ
THEY-DRAGGED JASON AND ANY

ΙΝΑCΑΔΕΛΦΟΥCΕΠΙΤΟΥCΠ
brothers ON THE city

Α Δ
ΟΛΙΤΑΡΧΑCΒΟΩΝΤΕCΟΤΙΟ
chiefs IMPLORING that THE

ΙΤΗΝΟΙΚΟΥΜΕΝΗΝΑΝΑCΤΑ
once THE *being*-HOMED UP-STANDing

ΤΩCΑΝΤΕCΟΥΤΟΙΚΑΙΕΝΘΑ
these AND IN-PLACE-YE

ΔΕΠΑΡΕΙCΙΝΟΥCΥΠΟΔΕΔΕ
7 ARE-BESIDE-BEING WHOM HAS-UNDER-RECEIVE

ΚΤΑΙΙΑCΩΝΚΑΙΟΥΤΟΙΠΑΝ
JASON AND these ALL

ΤΕCΑΠΕΝΑΝΤΙΤΩΝΔΟΓΜΑΤ
FROM-IN-INSTEAD OF-THE decrees
As¹ o.*
ΩΝΚΑΙCΑΡΟCΠΡΑCCΟΥCΙΝ
OF-CAESAR PRACTISING

ΒΑCΙΛΕΑΕΤΕΡΟΝΛΕΓΟΝΤΕ
KING DIFFERENT saying

CΕΙΝΑΙΙΗCΟΥΝΕΤΑΡΑΣΑΝ
8 TO-BE JESUS . THEY-DISTURB

ΔΕΤΟΝΟΧΛΟΝΚΑΙΤΟΥCΠΟΛ
YET THE THRONG AND THE city-

ΙΤΑΡΧΑCΑΚΟΥΟΝΤΑCΤΑΥΤ
chiefs HEARING these

ΑΚΑΙΑΑΒΟΝΤΕCΤΟΙΚΑΝΟΝ
9 AND GETTING THE enough

ΠΑΡΑΤΟΥΙΑCΟΝΟCΚΑΙΤΩΝ
BESIDE OF-THE JASON AND OF-THE

ΛΟΙΠΩΝΑΠΕΛΥCΑΝΑΥΤΟΥC
rest THEY-FROM-LOOSE them .

40 Now, coming out of the jail, they came to Lydia, and, seeing the brethren, they console them and came away.

17 Now, traversing Amphipolis and Apollonia, they came to Thessalonica, where there was a syna-
2 gogue of the Jews. Now, as Paul's custom was, he entered to them and on three sabbaths he argues with
3 them from the scriptures, opening to them and placing before them that Christ must suffer and rise from among the dead, and that "This One is Christ—the Jesus Whom *I* am announcing to you."
4 And some of them are persuaded, and were allotted to Paul and Silas, besides a vast multitude of the reverent Greeks, and of the foremost women not a few.

5 Now the Jews, being jealous, taking also to themselves some wicked men of the loafers, and making up a mob, they made a tumult in the city, and, standing by the house of Jason, they sought to lead them be-
6 fore the populace. Now, not finding them, they dragged Jason and some brethren to the city magistrate imploring that, "These who raise the inhabited earth to insurrection are present also in this
7 place, whom Jason has entertained. And all these are committing things contravening the decrees of Cæsar, saying there is a different King,
8 Jesus." Now they disturb the throng and the city magistrates at
9 hearing this. And, obtaining bail from Jason and the rest, they release them.

1 Luke seems to have remained behind at Philippi, for the narrative now proceeds in the third person. Timothy also tarried, for no one was more genuinely solicitous of the welfare of the infant ecclesia (Phil.2[20]). Later on he rejoins Paul and Silas and is found at Berea (17[14]). But Luke may have remained there until Paul's next missionary journey, when he returns through Philippi to Troas (20[6]).

1 Instead of stopping at the smaller towns, Paul and Silas make their way to the most populous city of the province as a base of operations for the whole country. Thessalonica, the present Saloniki, became, in a few months, the center from which the word of the Lord was sounded forth, . . . in Macedonia and Achaia (1Th.1[8]). For the first three weeks he seems to have made a special effort to win the Jews in the synagogue, but only some of the Jews were persuaded, though many of the proselytes were won for Christ. Meanwhile many of the Uncircumcision must have been reached, for the apostle writes to them as converts from idolatry, rather than from Judaism. They turned to God from idols (1Th.1[9]).

3 The evangel of the kingdom, as Paul proclaimed it in the synagogues, is concisely set forth here. The suffering and resurrection of Messiah and Jesus as the One foretold by the prophets, are the leading points. Beyond this he gave them much else concerning the kingdom and the events which precede its coming, including the unveiling of the man of lawlessness (2Th.2[6]). Paul's evangel, was what is sometimes called "a teaching gospel."

5 The malice of the Jews is apparent from their charge against the apostles. They, too, believed that Messiah would destroy the kingdoms of the nations, yet they bring this charge, hoping to rouse the power of Rome against them. They, themselves, gather a mob and raise a tumult, yet they accuse them of it. Not finding the apostles, they took Jason and some other brethren, but the civil magistrates did not act like the officers at Philippi, but took the legal course. Instead of imprisoning them, they made them give bail, which probably ended the matter when the apostles left the city.

10 As it was unwise to excite the mob in Thessalonica further, and the apostles did not wish to cease their labors, they slip away to Berea, probably one of the nearest synagogues. Here the Jews give them a hearty reception and eagerly examine the ancient Scriptures to see if Paul's message is in accord with their predictions. Consequently many of them believe and the proselytes also, from among the Greeks, receive the word of the Lord.

11 Paul's success among the noble Jews of Berea is clearly the result of their examination of the Scriptures. Here, doubtless, as elsewhere, current Jewish tradition, the teaching of the elders, had largely replaced the divine record, just as today the traditions of the church supersede the truths of Scripture. The truest nobility lies in ignoring current dogma and accepting only what is in closest accord with holy writ. This is the path that leads to real and substantial blessing.

14 The Jews seem to have concentrated their hate on Paul, hence it was not necessary for Silas and Timothy to leave.

15 Paul has now fulfilled the Macedonian call, and leaves that province for Greece, which was then named Achaia. Athens was, in some ways, the principal city, and it had a Jewish meeting place. Hence he went thither and took his usual course, speaking to the Jews in the synagogue, and to the others in the market place. We are not informed of his reception by the Jews, but they do not seem to have persecuted him.

18 The Epicurean philosophy was virtually Atheism. Like modern scientific theorists it denied creation, teaching that the universe was formed by a fortuitous concourse of atoms, and continued to function without the intervention of God. There was no moral government, so there was no judgment and no resurrection. Their highest aim was self-gratification.

18 The Stoics had many gods. They cultivated an austere apathy and held reason to be the only good. Stoicism developed a class of philosophic Pharisees who needed no Saviour, and acknowledged no sin. Zeno, its founder, died by his own hand.

10 Now the brethren immediately send out Paul as well as Silas by night into Berea, who are away, coming along into the synagogue of
11 the Jews. Now these were more noble than those in Thessalonica, who receive the word with all eagerness, examining the scriptures
12 daily, if these things be so. Many of them, indeed, then, believe, and of the respectable Greek women and men not a few.
13 Now as the Jews of Thessalonica know that in Berea, also, the word of God was announced by Paul, they came there also, agitating and
14 disturbing the throngs. Now immediately, then, the brethren send away Paul to go as far as the sea. Silas as well as Timothy remain behind there.
15 Now those who are conducting Paul led him to Athens, and, obtaining directions to Silas and Timothy that they may be coming most quickly to him, they are off.
16 Now while Paul was waiting for them in Athens his spirit was incited in him, beholding the city
17 idol-ridden. Indeed, then, he argued in the synagogue with the Jews and with the reverent, and in the market every day with those happening along.
18 Now some of the Epicurean and Stoic philosophers also, parleyed with him, and some said, "Whatever may this scrap-picker be wanting to say?" Yet some, "He seems

A *omits* immediately THRU NIGHT
ΟΙΔΕΑΔΕΛΦΟΙΕΥΘΕΩΣΔΙΑ 20
10 THE YET brothers immediately THRU
א OUT-SEND THRU NIGHT
ΝΥΚΤΟΣΕΞΕΠΕΜΨΑΝΤΟΝΤΕ 40
NIGHT OUT-SEND THE BESIDES
B+ϵ
ΠΑΥΛΟΝΚΑΙΤΟΝΣΙΛΑΝΕΙΣ 60
PAUL AND THE SILAS INTO
A+ϵ
ΒΕΡΟΙΑΝΟΙΤΙΝΕΣΠΑΡΑΓΕ 80
BEREA WHO-ANY BESIDE-COMING
ΝΟΜΕΝΟΙΕΙΣΤΗΝΣΥΝΑΓΩΓ 100
INTO THE TOGETHER-LEAD
ΗΝΤΩΝΙΟΥΔΑΙΩΝΑΠΗΣΑΝ 20
OF-THE JUDA-ans FROM-ARE .
ΟΥΤΟΙΔΕΗΣΑΝΕΥΓΕΝΕΣΤΕ 40
11 these YET WERE more-well-generated
B+ϵ
ΡΟΙΤΩΝΕΝΘΕΣΣΑΛΟΝΙΚΗΟ 60
OF-THE IN THESSALONICA WHO-
A+ϵ
ΙΤΙΝΕΣΔΕΞΑΝΤΟΤΟΝΛΟΓ 80
ANY RECEIVE THE saying
ΟΝΜΕΤΑΠΑΣΗΣΠΡΟΘΥΜΙΑΣ 200
WITH EVERY BEFORE-FEELing
THE *omitted by* ℵ* B+ϵ
ΤΟΚΑΘΗΜΕΡΑΝΑΝΑΚΡΙΝΟΝ 20
THE according-to DAY examining
ΤΕΣΤΑΣΓΡΑΦΑΣΕΙΕΧΟΙΤΑ 40
THE WRITings IF MAY-it-BE-HAVING
ΥΤΑΟΥΤΩΣΠΟΛΛΟΙΜΕΝΟΥΝ 60
12 these thus . MANY INDEED THEN
ΕΞΑΥΤΩΝΕΠΙΣΤΕΥΣΑΝΚΑΙ 80
OUT OF-them BELIEVE AND
ΤΩΝΕΛΛΗΝΙΔΩΝΓΥΝΑΙΚΩΝ 300
OF-THE GREEKS WOMEN
ΤΩΝΕΥΣΧΗΜΟΝΩΝΚΑΙΑΝΔΡ 20
THE decorous AND MEN
ΩΝΟΥΚΟΛΙΓΟΙΩΣΑΕΕΓΝΩΣ 40
13 NOT FEW . AS YET KNOW
B+ϵ
ΑΝΟΙΑΠΟΤΗΣΘΕΣΣΑΛΟΝΙΚ 60
THE FROM THE THESSALONICA
ΗΣΙΟΥΔΑΙΟΙΟΤΙΚΑΙΕΝΤΗ 80
JUDA-ans that AND IN THE
ΒΕΡΟΙΑΚΑΤΗΓΓΕΛΗΥΠΟΤΟ 400
BEREA WAS-DOWN-MESSAGed by THE
ΥΠΑΥΛΟΥΟΛΟΓΟΣΤΟΥΘΕΟΥ 20
PAUL THE saying OF-THE God
ΗΛΘΟΝΚΑΚΕΙΣΑΛΕΥΟΝΤΕΣ 40
THEY-CAME AND-there SHAKING
ΚΑΙΤΑΡΑΣΣΟΝΤΕΣΤΟΥΣΟΧ 60
AND DISTURBING THE THRONGS.
ΛΟΥΣΕΥΘΕΩΣΔΕΤΟΤΕΤΟΝΠ 80
14 immediately YET then THE PAUL
ℵ* o.
ΑΥΛΟΝΕΞΑΠΕΣΤΕΙΛΑΝΟΙ 500
OUT-commission THE bro-

ΔΕΛΦΟΙΠΟΡΕΥΕΣΘΑΙΕΩΣΕ 20
thers TO-BE-GOING TILL ON
ℵ* o.
ΠΙΤΗΝΘΑΛΑΣΣΑΝΥΠΕΜΕΙΝ 40
THE SEA . UNDER-REMAIN
A ϵ B+ϵ
ΑΝΤΕΣΤΕΣΙΛΑΣΚΑΙΤΙΜΟ 60
BESIDES WHICH BESIDES SILAS AND THE Timothy
ℵ* Π.Ω ℵ²
ΘΕΟΣΕΚΕΙΟΙΔΕΚΑΘΙΣΤΑΝ 80
15 there . THE YET *once*-DOWN-STANDING
ℵ o. o.
ΟΝΤΕΣΤΟΝΠΑΥΛΟΝΗΓΑΓΟΝ 600
THE PAUL LED
ΕΩΣΑΘΗΝΩΝΚΑΙΛΑΒΟΝΤΕΣ 20
TILL OF-ATHENS AND GETTING
B+ϵ
ΕΝΤΟΛΗΝΠΡΟΣΤΟΝΣΙΛΑΝΚ 40
direction TOWARD THE SILAS AND
THE *omitted by* A
ΑΙΤΟΝΤΙΜΟΘΕΟΝΙΝΑΩΣΤΑ 60
THE Timothy THAT AS SWIFT-
ΧΙΣΤΑΕΛΘΩΣΙΝΠΡΟΣΑΥΤΟ 80
most THEY-MAY-BE-COMING TOWARD him
ΝΕΞΕΣΑΝΕΝΔΕΤΑΙΣΑΘΗΝ 700
16 THEY-OUT-ARE . IN YET THE ATHENS
ℵ¹* o.
ΑΙΣΕΚΔΕΧΟΜΕΝΟΥΑΥΤΟΥΣ 20
OF-OUT-RECEIVING them
OF-THE PAUL *omitted by* ℵ¹*
ΤΟΥΠΑΥΛΟΥΠΑΡΩΞΥΝΕΤΟΤ 40
OF-THE PAUL WAS-BESIDE-SHARPENED THE
ΟΠΝΕΥΜΑΑΥΤΟΥΕΝΑΥΤΩΘΕ 60
spirit OF-him IN him OF-
ℵ o.
ΩΡΟΥΝΤΟΣΚΑΤΕΙΔΩΛΟΝΟΥ 80
beholding DOWN-idoled BEING
ΣΑΝΤΗΝΠΟΛΙΝΔΙΕΛΕΓΕΤΟ 800
17 THE city . he-THRU-said
ΜΕΝΟΥΝΕΝΤΗΣΥΝΑΓΩΓΗΤΟ 20
INDEED THEN IN THE TOGETHER-LEAD to-THE
ΙΣΙΟΥΔΑΙΟΙΣΚΑΙΤΟΙΣΣΕ 40
JUDA-ans AND to-THE *ones*-
ΒΟΜΕΝΟΙΣΚΑΙΕΝΤΗΑΓΟΡΑ 60
REVERING AND IN THE BUY-place
ΚΑΤΑΠΑΣΑΝΗΜΕΡΑΝΠΡΟΣΤ 80
according-to EVERY DAY TOWARD THE
ΟΥΣΠΑΡΑΤΥΓΧΑΝΟΝΤΑΣΤΙ 900
18 *ones*-BESIDE-HAPPENING-UP . ANY
ΝΕΣΔΕΚΑΙΤΩΝΕΠΙΚΟΥΡΙΩ 20
YET AND OF-THE Epicureans
n Ω
ΝΚΑΙΣΤΩΙΚΩΝΦΙΛΟΣΟΦΩΝ 40
AND Stoics (portico-ics) FOND-WISE-*ones*
ΣΥΝΕΒΑΛΛΟΝΑΥΤΩΚΑΙΤΙΝ 60
TOGETHER-CAST (*past*) to-him . AND ANY
ΕΣΕΛΕΓΟΝΤΙΑΝΘΕΛΟΙΟΣΠ 80
said ANY EVER MAY-he-BE-WILLING THE
ℵ 58000
ΕΡΜΟΛΟΓΟΣΟΥΤΟΣΛΕΓΕΙΝ
seed-collector this TO-BE-saying .

ΟΙΔΕΞΕΝΩΝΔΑΙΜΟΝΙΩΝΔΟ 20
THE YET OF-LODGED demons he-is-
sA^2+ Λ
ΚΕΙΚΑΤΑΓΓΕΛΕΥCΕΙΝΑΙΟ 40
SEEMING DOWN-MESSENGER TO-BE that
ΤΙΤΟΝΙΗCΟΥΝΚΑΙΤΗΝΑΝΑ 60
THE JESUS AND THE UP-STAND-
B^{s1*} *omit* to-them
CΤΑCΙΝΕΥΗΓΓΕΛΙΖΕΤΟΑΥ 80
ing he-WELL-MESSAGIZED to-
D Δ=YET
ΤΟΙCΕΠΙΑΑΒΟΜΕΝΟΙΤΕΑΥ 100
19 them . ON-GETTING BESIDES OF-
A^s *o.*
ΤΟΥΕΠΙΤΟΝΑΡΕΙΟΝΠΑΓΟΝ 20
him ON THE AREOPAGUS (Mars' hill)
A *o. o.*
ΗΓΑΓΟΝΛΕΓΟΝΤΕCΔΥΝΑΜΕ 40
THEY-LED saying WE-ARE-ABLE
ΘΑΓΝΩΝΑΙΤΙCΗΚΑΙΝΗΑΥΤ 60
TO-KNOW ANY THE NEW this
THE *omitted by* B
ΗΗΥΠΟCΟΥΛΑΛΟΥΜΕΝΗΔΙΔ 80
THE by YOU *being*-TALKED TEACH-
ΑΧΗΖΕΝΙΖΟΝΤΑΓΑΡΤΙΝΑΣ 200
20 ing . LODGIZING for ANY YOU-
s^{1*} *o.*
ΙCΦΕΡΕΙCΕΙCΤΑCΑΚΟΑCΗ 20
ARE-INTO-CARRYING INTO THE HEARing OF-
ΜCΝΒΟΥΛΟΜΕΘΑΟΥΝΓΝΩΝΑ 40
US . WE-ARE-intending THEN TO-KNOW
ΙΤΙΝΑΘΕΛΕΙΤΑΥΤΑΕΙΝΑΙ 60
ANY IS-WILLING these TO-BE .
ΑΘΗΝΑΙΟΙΔΕΠΑΝΤΕCΚΑΙΟ 80
21 ATHENIANS YET ALL AND THE
ΙΕΠΙΔΗΜΟΥΝΤΕCΞΕΝΟΙΕΙ 300
ON-PUBLIC-ING LODGERS INTO
s Ε *o.*
CΟΥΔΕΝΕΤΕΡΟΝΗΥΚΑΙΡΟΥ 20
NOT-YET-ONE DIFFERENT WELL-SEASONED
ΝΗΛΕΓΕΙΝΤΙΗΑΚΟΥΕΙΝΤΙ 40
OR TO-BE-saying ANY OR TO-BE-HEARING ANY
ΚΑΙΝΟΤΕΡΟΝCΤΑΘΕΙCΔΕΠ 60
22 more-NEW . BEING-STOOD YET PAUL
Α M
ΑΥΛΟCΕΝΜΕCΩΤΟΥΑΡΕΙΟΥ 80
IN MIDST OF-THE AREOPAGUS
s ΕΙΠΕΝ said
ΠΑΓΟΥΕΦΗΑΝΔΡΕCΑΘΗΝΑΙ 400
(Mars' hill) he-AVERred MEN ATHENIANS
A^s *o.* s Ε
ΟΙΚΑΤΑΠΑΝΤΑΩCΔΕΙCΙΔΑ 20
according-to ALL AS more-DREAD-de-
o. sB^1
ΙΜΟΝΕCΤΕΡΟΥCΥΜΑCΘΕΩΡ 40
moned YOUp I-AM-behold-
ΩΔΙΕΡΧΟΜΕΝΟCΓΑΡΚΑΙΑΝ 60
23 ING-THRU-COMING for AND UP-
s o. o.
ΑΘΕΩΡΟΥΝΤΑCΕΒΑCΜΑΤΑΥΜ 80
beholding THE veneration OF-
ΩΝΕΥΡΟΝΚΑΙΒΩΜΟΝΕΝΩΕΠ 500
YOUp I-FOUND AND PEDESTAL IN WHICH HAD-

ΕΓΕΓΡΑΠΤΟΑΓΝΩCΤΩΘΕΩ 20
been-ON-WRITTEN to-UN-KNOWN God . WHOM
o. A^1Bs^{1*}
ΟΥΝΑΓΝΟΟΥΝΤΕCΕΥCΕΒΕ 40
THEN UN-KNOWING YE-ARE-devout
A^1Bs^{1*} *o.* A Ε
ΙΤΕΤΟΥΤΟΝΕΓΩΚΑΤΑΓΓΕΛ 60
this-*One* I AM-DOWN-MESSAGING
B^1 Ω A^1 *o.*
ΛΩΥΜΙΝΟΘΕΟCΟΠΟΙΗCΑCΤ 80
24 to-YOUp . THE God THE *One*-making THE
ΟΝΚΟCΜΟΝΚΑΙΠΑΝΤΑΤΑΕΝ 600
SYSTEM AND ALL THE IN
ΑΥΤΩΟΥΤΟCΟΥΡΑΝΟΥΚΑΙΓ 20
it this-*One* OF-heaven AND OF-
ΗCΥΠΑΡΧΩΝΚΥΡΙΟCΟΥΚΕΝ 40
LAND belonging Master NOT IN
s o.
ΧΕΙΡΟΠΟΙΗΤΟΙCΝΑΟΙCΚΑ 50
HAND-made TEMPLES IS-
s OF-human-*ones* HANDS *s o.*
ΤΟΙΚΕΙΟΥΔΕΥΠΟΧΕΙΡΩΝΑ 80
25 DOWN-HOMING NOT-YET by HANDS OF-
s^{1*} *adds* AS Ω C
ΝΘΡΩΠΙΝΩΝΘΕΡΑΠΕΥΕΤΑΙ 700
human-*ones* IS-*being*-cured
ΠΡΟCΔΕΟΜΕΝΟCΤΙΝΟCΑΥΤ 20
TOWARD-BINDING OF-ANY He
A O
ΩCΔΙΔΟΥCΠΑCΙΖΩΗΝΚΑΙΠ 40
GIVING to-ALL LIFE AND BREATH
s^{1*} *omits* THE
ΝΩΗΝΚΑΙΤΑΠΑΝΤΑΕΠΟΙΗC 60
26 AND THE ALL . He-makes
ΕΝΤΕΕΞΕΝΟCΠΑΝΕΘΝΟCΑΝ 80
BESIDES OUT OF-ONE EVERY NATION OF-
s o.
ΘΡΩΠΩΝΚΑΤΟΙΚΕΙΝΕΠΙΠΑ 800
humans TO-BE-DOWN-HOMING ON EVERY
ΝΤΟCΠΡΟCΩΠΟΥΤΗCΓΗCΟΡ 20
face OF-THE LAND . defining
ΙCΑCΠΡΟCΤΕΤΑΓΜΕΝΟΥCΚ 40
HAVING-TOWARD-SET SEA-
ΑΙΡΟΥCΚΑΙΤΑCΟΡΟΘΕCΙΑ 60
SONS AND THE SEE-PLACES
A+Ε
CΤΗCΚΑΤΟΙΚΙΑCΑΥΤΩΝΖΗ 80
27 OF-THE DOWN-HOME OF-them TO-BE-
ΤΕΙΝΤΟΝΘΕΟΝΕΙΑΡΑΓΕΥΗ 900
SEEKING THE God IF CONSEQUENTLY SURELY
A^1 *o.* s Ε A H OR
ΛΑΦΗCΕΙΑΝΑΥΤΟΝΚΑΙΕΥΡ 20
THEY-SHOULD-STROKE-TOUCH Him AND MAY-THEY-
D *o. o. o.* A^2 *o.*
ΟΙΕΝΚΑΙΤΟΙΓΕΟΥΜΑΚΡΑΝ 40
BE-FINDING AND to-THE SURELY NOT FAR
ΑΠΟΕΝΟCΕΚΑCΤΟΥΗΜCΝΥΠ 600
FROM ONE EACH OF-US belong-
ΑΡΧΟΝΤΑΕΝΑΥΤΩΓΑΡΖΩΜΕ 80
28 ING IN Him for WE-ARE-LIVING
AD+Ε
ΝΚΑΙΚΙΝΟΥΜΕΘΑΚΑΙΕCΜΕ 59000
AND ARE-STIRRING AND ARE

to be an announcer of strange demons," seeing that he preached to them the evangel of Jesus and the
19 resurrection. Getting hold of him, they led him to the Areopagus, saying "Can we know what this new teaching is, of which you are speak-
20 ing? For what you are bringing to our hearing is strange. We are resolved, then, to know what this is
21 wanting to be!" Now all the Athenians and the repatriated guests had opportunity for no other thing than to be telling something or hearing something newer.

22 Now Paul, stationed in the center of the Areopagus, averred, "Men! Athenians! I am beholding on all sides how unusually religious
23 you are. For, passing through and contemplating the objects of your veneration, I found a pedestal, also, on which had been inscribed, 'TO AN UNKNOWN GOD.' To Whom then, you are ignorantly devout, This One *I* am announcing to you.
24 God, Who makes the world and all which is in it, He, the Lord possessing heaven and earth, is not dwelling in temples made with
25 hands, neither is He, requiring anything, being attended by human hands, Himself giving to all life
26 and breath and all. Besides, He makes out of one every nation of mankind, to be dwelling on all the surface of the earth, specifying the setting of the seasons and the
27 boundaries of their dwelling, for them to be seeking God, if, consequently, they at least should grope for Him and may be finding Him, even though, surely, He is existing not far from each one of us,
28 for in Him we are living and mov-

18 "Scrap-picker" is a piece of Athenian slang based upon the habits of birds who pick up seed and scraps, and applied to men who pick up scraps of learning and who lack a thorough knowledge of their subjects.

18 "Demons" was used of good as well as evil divinities in profane Greek.
19 The hill called the Areopagus (Latin, Mars' Hill), just a few steps above the Market Place, was a most fitting place for the folly of God to defeat the wisdom of the world. At Rome Paul's weakness overcame the power of the world; at Ephesus he overthrew its religion; at Athens his foolish talk about the resurrection confounded the philosophies that made Greece famous.

21 While the Epicureans derided him, both they and the Stoics, as well as the many Athenians who had returned from foreign travel, all were eager to hear anything that was novel, even if they could not agree with it. The resurrection was unheard of amongst them, so they wish to know more of it.
23 Paul is too wise to begin offensively by telling his hearers that they were *too superstitious.* His words are rather complimentary, at least so they would understand them. To dread demons was a virtue, the essence of their religion.

23 By this happy introduction the apostle manages to conciliate the pretense to knowledge which the philosophers affected. Instead of charging them directly with ignorance of God he introduces the inscription, TO AN UNKNOWN GOD, which they doubtless all had seen. Then he pursues a course of reasoning, which they could follow, showing the illogical basis of their philosophies as to creation, God's continued activity in providence, and His desire that men should use these evidences in groping for Him—as they were. He is careful to make every possible concession to the philosophers, yet boldly attacks their error. In the midst of marvelous temples, and elaborate ritual, he does not hesitate to declare their uselessness to the God Who needed nothing, but was the Giver of all things. He asserts His supremacy in time and space. He acknowledges the partial truth in the Stoic philosophy by proclaiming His presence and immanence.

28 Paul not only appeals to the measure of truth in their philosophies, but strengthens his cause with them by showing that even their own poets have stumbled on the truth he is about to deduce. The exact words "For we, too, are of the race" occur in a poem by Aratus, of Cilicia, Paul's native province. "The race" refers to the race of the gods, who were merely deified men. Cleanthes of Lystra also, in a hymn to Zeus, says, "for we are of your race."

29 Paul then does away with their idols, leaving nothing of their religion but the unknown God, Who knows their ignorance and bears with it, but now charges them to change their minds in view of future judgment, which is assured by the resurrection of Christ from the dead. Paul wisely begins the evangel to them by announcing the resurrection, for it alone could dispel the error of their philosophies and bring them to a realization of the necessity for a Saviour.

32 The resurrection involves the death of Christ, and this the manner and necessity of His death for sin, but Paul was not allowed to proceed, though he doubtless did unfold the evangel to those who followed him when he left the Areopagus.

Here we have a marvelous model for the preaching of the evangel to the wise of this world. No appeal is made to scripture, for it would be useless. Every concession is made to the dim perceptions of truth which they held, and they are led as far as human reason can bring them up to the greatest fact of the evangel—the resurrection. But alas! Not many wise are called, for God chooses the foolish things of the world to confound the wise (1Co. 1^{26}). No persecution drove Paul away, yet no flourishing ecclesia followed his labors.

1 Paul's plan, in leaving Athens, was doubtless to found another center for the evangel in Achaia, as Thessalonica was for Macedonia. Corinth was the logical place, a large mercantile city, whence the evangel could spread in all directions.

ing and are, even as some poets of yours have declared, 'For we, too,
29 are of the race.' Belonging, then, to the divine race, we ought not to be inferring that the Divine is like gold, or silver, or stone, a sculpture of art and human sentiment.
30 God, indeed, then, condoning the times of ignorance, now is charging all men everywhere to repent,
31 forasmuch as He assigns a day in which He is about to be judging the inhabited earth in righteousness by the Man Whom He specifies, tendering faith to all, raising Him from among the dead."—
32 Now, on hearing of the resurrection of the dead, some, indeed, jeered, yet some said, "We will hear you concerning this again."
33 Thus Paul came out of their midst.
34 Yet some men, cleaving to him, believe, among whom were Dionysius, the Areopagite, and a woman named Damaris, and others with them.

18 After this, departing from Ath-
2 ens, he came to Corinth. And finding a certain Jew, named Aquila, a native of Pontus, having recently come from Italy, and Priscilla, his wife (because Claudius directed all the Jews to depart from Rome), he
3 came to them, and, because they were of a like trade, he remained with them and worked, for they were tent-makers by trade.
4 Now he argued in the synagogue every sabbath and persuaded both
5 Jews and Greeks. Now, as both Silas and Timothy came down

A+∈ B ℍ=us
ΝΩCΚΑΙΤΙΝΕCΤΩΝΚΑΘΥΜΑ 20
AS AND ANY OF-THE according-to YOUP

CΠΟΙΗΤΩΝΕΙΡΗΚΑCΙΝΤΟΥ 40
poets HAVE-declared OF-THE

ΓΑΡΚΑΙΓΕΝΟCΕCΜΕΝΓΕΝΟ 60
29 for AND breed WE-ARE . breed

COYNYΠΑΡΧΟΝΤΕCΤΟΥΘΕΟ 80
THEN belonging OF-THE God

A8 o.
ΥΟΥΚΟΦΕΙΛΟΜΕΝΝΟΜΙΖΕΙ 100
NOT WE-ARE-OWING TO-BE-inferring

B o. Bs o.
ΝΧΡΥCΙΩΗΑΡΓΥΡΙΩΗΛΙΘΩ 20
to-GOLD OR to-SILVER OR to-STONE

ΧΑΡΑΓΜΑΤΙΤΕΧΝΗCΚΑΙΕΝ 40
to-CARVING OF-ART AND OF-IN-

s o.
ΘΥΜΗCΕΩCΑΝΘΡΩΠΟΥΤΟΘΕ 60
FEELING human THE divine

ΙΟΝΕΙΝΑΙΟΜΟΙΟΝΤΟΥCΜΕ 80
30 TO-BE LIKE . THE INDEED

ΝΟΥΝΧΡΟΝΟΥCΤΗCΑΓΝΟΙΑ 200
THEN TIMES OF-THE UN-KNOWLEDGE

Bs1* o.
CΥΠΕΡΙΔΩΝΟΘΕΟCΤΑΝΥΝΠ 20
OVER-PERCEIVING THE God THE NOW He-

Bs1* Π=FROM-MESSAGING
ΑΡΑΓΓΕΛΛΕΙΤΟΙCΑΝΘΡΩΠ 40
18-charging TO-THE humans

ΟΙCΠΑΝΤΑCΠΑΝΤΑΧΟΥΜΕΤ 60
ALL EVERYwhere TO-BE-

ΑΝΟΕΙΝΚΑΘΟΤΙΕCΤΗCΕΝΗ 80
31 after-MINDING DOWN-that He-STANDS DAY

B+∈ s o.
ΜΕΡΑΝΕΝΗΜΕΛΛΕΙΚΡΙΝΕΙ 300
IN WHICH He-IS-ABOUT TO-BE-JUDGING

ΝΤΗΝΟΙΚΟΥΜΕΝΗΝΕΝΔΙΚΑ 20
THE being-HOMED IN JUSTice

ΙΟCΥΝΗΕΝΑΝΔΡΙΩΩΡΙCΕΝ 40
IN MAN WHOM He-defines

D1 o.
ΠΙCΤΙΝΠΑΡΑCΧΩΝΠΑCΙΝΑ 60
BELIEF tendering to-ALL UP-

ΝΑCΤΗCΑCΑΥΤΟΝΕΚΝΕΚΡΩ 80
STANDing Him OUT OF-DEAD-ones .

ΝΑΚΟΥCΑΝΤΕCΔΕΑΝΑCΤΑC 400
32 HEAring YET UP-STANDing

ΙΝΝΕΚΡΩΝΟΙΜΕΝΕΧΛΕΥΑΖ 20
OF-DEAD-ones THE-ones INDEED JEERED

A O
ΟΝΟΙΔΕΕΙΠΑΝΑΚΟΥCΟΜΕΘ 40
THE-ones YET said WE-WILL-BE-HEARING

ΑCΟΥΠΕΡΙΤΟΥΤΟΥΚΑΙΠΑΛ 60
OF-YOU ABOUT this AND AGAIN .

ΙΝΟΥΤΩCΟΠΑΥΛΟCΕΞΗΛΘΕ 80
33 thus THE PAUL OUT-CAME

ΝΕΚΜΕCΟΥΑΥΤΩΝΤΙΝΕCΔΕ 500
34 OUT OF-MIDST OF-them . ANY YET

ΑΝΔΡΕCΚΟΛΛΗΘΕΝΤΕCΑΥΤ 20
MEN BEING-JOINED to-him

ΩΕΠΙCΤΕΥCΑΝΕΝΟΙCΚΑΙΔ 40
BELIEVE IN WHOM AND DI-

B omits THE B2 Ω B+∈
ΙΟΝΥCΙΟCΟΑΡΕΟΠΑΓΙΤΗC 60
ONYSIUS THE AREOPAGITE

ΚΑΙΓΥΝΗΟΝΟΜΑΤΙΔΑΜΑΡΙ 80
AND WOMAN to-NAME DAMARIS

ΚΑΙΕΤΕΡΟΙCΥΝΑΥΤΟΙCΜ 600
18 AND DIFFERENT-ones TOGETHER to-them . af-

o. o. B1 A adds THE PAUL ΟΠΑΥ
ΕΤΑΥΤΑΧΩΡΙCΘΕΙCΕΚΤ 20
ter these BEING-SPACIZED OUT OF-

ΛΟC
ΩΝΑΘΗΝΩΝΗΛΘΕΝΕΙCΚΟΡΙ 40
THE ATHENS he-CAME INTO CORINTH

ΝΘΟΝΚΑΙΕΥΡΩΝΤΙΝΑΙΟΥΔ 60
2 AND FINDING ANY JUDA-an

ΑΙΟΝΟΝΟΜΑΤΙΑΚΥΛΑΝΤΠΟΝ 80
to-NAME AQUILA Pontus

s o.
ΤΙΚΟΝΤΩΓΕΝΕΙΠΡΟCΦΑΤΩ 700
(MARINE) to-THE breed TOWARD-SLAYly

ΓΕΛΗΛΥΘΟΤΑΑΠΟΤΗCΙΤΑΛ 20
HAVING-COME FROM THE ITALY

ΙΑCΚΑΙΠΡΙCΚΙΛΑΑΝΓΥΝΑ 40
AND PRISCILLA WOMAN

s1* o. o. o. o. o.
ΙΚΑΔΥΤΟΥΔΙΑΤΟΔΙΑΤΕΤΑ 60
OF-him THRU THE TO-HAVE-prescribed

B omits CLAUDIUS
ΧΕΝΑΙΚΑΑΥΔΙΟΝΧΩΡΙΖΕC 80
CLAUDIUS TO-BE-SPACIZING

ΘΑΙΠΑΝΤΑCΤΟΥCΙΟΥΔΑΙΟ 800
ALL THE JUDA-ans

ΥCΑΠΟΤΗCΡΩΜΗCΠΡΟCΗΛΘ 20
FROM THE ROME he-TOWARD-CAME

ΕΝΑΥΤΟΙCΚΑΙΔΙΑΤΟΟΜΟΤ 40
3 to-them . AND THRU THE LIKE-ART

ΕΧΝΟΝΕΙΝΑΙΕΜΕΝΕΝΠΑΡΑ 60
TO-BE he-REMAINED BESIDE them

AB1(B2 also omits) s1* H o. n s1* ΟΝ for ∈
ΥΤΟΙCΚΑΙΕΙΡΓΑΖΕΤΟΗCΑ 80
AND worked THEY-WERE

ΝΓΑΡCΚΗΝΟΠΟΙΟΙΤΗΤΕΧΝ 900
for BOOTH-makers to-THE ART .

ΗΔΙΕΛΕΓΕΤΟΔΕΕΝΤΗCΥΝΑ 20
4 he-THRU-said YET IN THE TOGETHER-

ΓCΓΗΚΑΤΑΠΑΝCΑΒΒΑΤΟΝΕ 40
LEAD according-to EVERY SABBATH PER-

s o.
ΠΕΙΘΕΝΤΕΙΟΥΔΑΙΟΥCΚΑΙ 60
SUADED BESIDES JUDA-ans AND .

ΕΛΛΗΝΑCΩCΔΕΚΑΤΗΛΘΟΝΑ 80
5 GREEKS . AS YET THEY-DOWN-CAME FROM

B ∈ o. B+∈
ΠΟΤΗCΜΑΚΑΙΔΟΝΙΑCΟΤΕC 6000
THE MACEDONIA THE BESIDES SI-

ΙΑΑCΚΑΙΟΤΙΜΟΘΕΟCCΥΝΕ 20
LAS AND THE Timothy WAS-pressed

ΙΧΕΤΟΤΩΛΟΓΩΟΠΑΥΛΟCΑΙ 40
to-THE saying THE PAUL THRU-
A *omits* to-THE JUDA-ans

ΑΜΑΡΤΥΡΟΜΕΝΟCΤΟΙCΙΟΥ 60
witnessing to-THE JUDA-

ΔΑΙΟΙCΕΙΝΑΙΤΟΝΧΡΙCΤΟ 80
ans TO-BE THE ANOINTED

ΝΙΗCΟΥΝΑΝΤΙΤΑCCΟΜΕΝΩ 100
6 JESUS . OF-INSTEAD-SETTING

ΝΔΕΑΥΤΩΝΚΑΙΒΛΑCΦΗΜΟΥ 20
YET OF-them AND OF-HARM-AVERRING

ΝΤΩΝΕΚΤΙΝΑΣΑΜΕΝΟCΤΑΙ 40
OUT-QUIVER*ing* · THE GAR-

ΜΑΤΙΑΕΙΠΕΝΠΡΟCΑΥΤΟΥC 60
MENTS he-said TOWARD them

ΤΟΑΙΜΑΥΜΩΝΕΠΙΤΗΝΚΕΦΑ 80
THE BLOOD OF-YOU*p* ON THE HEAD

ΑΗΝΥΜΩΝΚΑΘΑΡΟCΕΓΩΑΠΟ 200
OF-YOU*p* . clean I . FROM

ΤΟΥΝΥΝΕΙCΤΑΕΘΝΗΠΟΡΕΥ 20
THE NOW INTO THE NATIONS I'LL-BE-GOING.

CΟΜΑΙΚΑΙΜΕΤΑΒΑCΕΚΕΙΘ 40
7 AND after-STEP*ping* thence
B *omits* -INTO-

ΕΝΕΙCΗΛΘΕΝΕΙCΟΙΚΙΑΝΤ 60
he-INTO-CAME INTO HOME OF-
A *omits* to-NAME AB² *omit* TITUS I *inserted by* B¹

ΙΝΟCΟΝΟΜΑΤΙΤΙΤΟΥΙΟΥC 60
ANY to-NAME TITUS JUSTUS

ΤΟΥCΕΒΟΜΕΝΟΥΤΟΝΘΕΟΝΟ 300
one-REVERING THE God OF-
A+O

ΥΗΟΙΚΙΑΗΝCΥΝΟΜΟΡΟΥCΑ 20
WHOM THE HOME WAS BEING-adjacent

ΤΗCΥΝΑΓΩΓΗΚΡΙCΠΟCΔΕΟ 40
B+Ε
8 to-THE TOGETHER-LEAD . CRISPUS YET THE

ΑΡΧΙCΥΝΑΓΩΓΟCΕΠΙCΤΕΥ 60
chief-of-TOGETHER-LEAD BELIEVES

CΕΝΤΩΚΥΡΙΩCΥΝΟΛΟΤΟΟΙ 80
to-THE Master TOGETHER to-WHOLE THE

ΚΩΛΥΤΟΥΚΑΙΠΟΛΛΟΙΤΩΝΚ 400
HOME OF-him AND MANY OF-THE COR-

ΟΡΙΝΘΙΩΝΑΚΟΥΟΝΤΕCΕΠΙ 20
INTHIANS HEARING BELIEVED

CΤΕΥΟΝΚΑΙΕΒΑΠΤΙΖΟΝΤΟ 40
AND WERE-DIPIZED .
A *omits* NIGHT THRU

ΕΙΠΕΝΔΕΟΚΥΡΙΟCΕΝΝΥΚΤ 60
9 said YET THE Master IN NIGHT
A-Ι

ΙΔΙΟΡΑΜΑΤΟCΤΩΠΑΥΛΩΜΗ 80
THRU sight to-THE PAUL NO

ΦΟΒΟΥΛΛΛΛΛΛΕΙΚΑΙΜΗC 500
BE-FEARING but BE-TALKING AND NO YOU-

s had an add d ΔΛΛΛ but
ΙΩΠΗCΗCΑΙΟΤΙΕΓΩΕΙΜΙΜ 20
10 SHOULD-BE-SILENT THRU-that I AM WITH
s o.

ΕΤΑCΟΥΚΑΙΟΥΔΕΙCΕΠΙΘΗ 30
YOU AND NOT-YET-ONE WILL-BE-ON-
s -Ε

CΕΤΑΙCΟΙΤΟΥΚΑΚΩCΑΙCΕ 60
PLACING to-YOU OF-THE TO-EVIL-treat YOU

ΔΙΟΤΙΛΑΟCΕCΤΙΜΟΙΠΟΛΥ 30
THRU-that PEOPLE IS to-ME MANY
s o. A+Ε

CΕΝΤΗΠΟΛΕΙΤΑΥΤΗΚΑΘΙ 600
11 IN THE city this . he-IS-seated
s had +Κ ONE *omitted by* AB

CΕΝΔΕΝΙΑΥΤΟΝΕΝΑΚΑΙΜ 20
YET year ONE AND MONTHS

ΗΝΑCΕΣΔΙΔΑCΚΩΝΕΝΑΥΤΟ 40
SIX TEACHING IN them

ΙCΤΟΝΛΟΓΟΝΤΟΥΘΕΟΥΓΑΛ 60
12 THE saying OF-THE God . OF-GALLIO

ΑΙΩΝΟCΔΕΑΝΘΥΠΑΤΟΥΟΝΤ 80
YET proconsul BEING

ΟCΤΗCΑΧΑΙΑCΚΑΤΕΠΕCΤΗ 700
OF-THE ACHAIA DOWN-ON-STOOD
B THE JUDA-ans LIKE-FEEL

CΑΝΟΜΟΘΥΜΑΔΟΝΟΙΙΟΥΔΑ 20
LIKE-FEEL THE JUDA-ans

ΙΟΙΤΩΠΑΥΛΩΚΑΙΗΓΑΓΟΝΑ 40
to-THE PAUL AND THEY-LED him
s ΠΑΡΑ BESIDE

ΥΤΟΝΕΠΙΤΟΒΗΜΑΛΕΓΟΝΤΕ 60
13 ON THE platform saying

CΟΤΙΠΑΡΑΤΟΝΝΟΜΟΝΑΝΑΠ 80
that BESIDE THE LAW IS-UP-PER-
A o.

ΕΙΘΕΙΟΥΤΟCΤΟΥCΑΝΘΡΩΠ 800
SUADING this-*one* THE humans

ΟΥCCΕΒΕCΘΑΙΤΟΝΘΕΟΝΜΕ 20
14 TO-BE-REVERING THE God . OF-

ΛΑΟΝΤΟCΔΕΤΟΥΠΑΥΛΟΥΑΝ 40
being-ABOUT YET THE PAUL TO-BE-
s o.

ΟΙΓΕΙΝΤΟCΤΟΜΑΕΙΠΕΝΟΥ 60
UP-OPENING THE MOUTH said THE GAL

ΛΛΛΙΩΝΠΡΟCΤΟΥCΙΟΥΔΑΙ 80
LIO TOWARD THE JUDA-ans
A H OR

ΟΥCΕΙΜΕΝΗΝΑΔΙΚΗΜΑΤΙΗ 900
IF INDEED it-WAS injury ANY OR

ΡΑΔΙΟΥΡΓΗΜΑΠΟΝΗΡΟΝΟΙ 20
DEFT-ACT wicked o! JU-
A *omits* EVER *s*² | |

ΟΥΔΑΙΟΙΚΑΤΑΛΟΓΟΝΑΝΑΝ 40
DA-ans according-to saying EVER I-tol-

ΕCΧΟΜΗΝΥΜΩΝΕΙΔΕΖΗΤΗΜ 60
15 erated OF-YOU*p* IF YET SEEK-effects

ΑΤΑΕCΤΙΝΠΕΡΙΛΟΓΟΥΚΑΙ 80
it-IS ABOUT saying AND

ΟΝΟΜΑΤΩΝΚΑΙΝΟΜΟΥΤΟΥΚ 61000
OF-NAMES AND OF-LAW OF-THE AC-

from Macedonia, Paul was pressed in the word, certifying to the Jews
6 that Jesus is the Christ. Now at their resisting and blaspheming, shaking out his garments, he said to them, "Your blood be on your head! *I* am clear. From now on I shall go to the nations."
7 And proceeding thence, he came to the house of a certain one named Titus Justus, who is revering God, whose house was adjacent to the
8 synagogue. Now Crispus, the chief of the synagogue, believes in the Lord, together with his whole household. And many of the Corinthians, hearing, believed, and were baptized.
9 Now the Lord said to Paul, through a vision in the night, "Fear not! but be speaking: and
10 you should not be silent, because *I* am with you, and no one shall place hands on you to illtreat you, because I have many people in this
11 city." Now he is seated one year and six months, teaching the word of God among them.
12 Now, Gallio being proconsul of Achaia, the Jews with one accord assaulted Paul, and they led him
13 to the dais, saying that, "This person is inducing men to revere
14 God aside from the law." Now, as Paul was about to open his mouth, Gallio said to the Jews, "If, indeed, it were some injury or wicked knavery, O Jews, I should,
15 on that account, tolerate you. Yet if they are questions about words and names and a law of yours, *you* will see! *I* am not intending

3 While in Thessalonica he had been supported partly by gifts from Philippi, but now he engaged in tentmaking as a means of livelihood.

During his early days in Corinth his heart was continually occupied with the saints from whom he had been severed, especially those of Thessalonica. He had sent Timothy to them to establish them. Now when Timothy came to Corinth with Silas and brought good news of their faith and love, he writes an epistle to them. This was, it seems, not only the first of Paul's epistles to be penned, but the first part of the Greek Scriptures to be committed to writing.

6 As usual, Paul went to the synagogue and spoke on the sabbaths, but he does not seem to have proclaimed Christ until his companions came. Then he boldly preached Jesus as the Messiah. Profiting by his former experiences, he leaves them when they oppose and holds his meetings in a private house. Yet many, including the chief of the synagogue, are won for the Lord. Paul's language and symbolic action in withdrawing from the Jews are a denunciation of woe, and agree with what he wrote about them at this time (1Thess.2[15,16]).

9 Paul, in writing to the Corinthians concerning these early days, told them that he was with them in weakness, and in fear, and in much trembling (1Co.2[3]). Hence he received a vision in the night to encourage him. God had chosen many a sinner in that city who should hear the evangel through Paul and believe. The opposition did not develop for some time and he was allowed to work for a year and a half. Thus he laid the foundation (1Co.3[10]) of one of the most flourishing of the ecclesias, which ever after had a large place in his heart.

12 The Jews, however, took advantage of a change in the government, when Gallio (Annæus Novatus, a brother of Seneca, the philosopher, but adopted into the family of Junius Gallio, the rhetorician) became proconsul. He seems to have been especially liberal and tolerant, and refused to act as judge in an affair involving the religious law of the Jews. He considered such matters entirely outside his jurisdiction as a Roman judge.

16 to be a judge of these!" And he
17 drives them from the dais. Yet they all, getting hold of Sosthenes, the chief of the synagogue, beat him in front of the dais. And Gallio cared nothing for these things.

18 Now Paul, remaining still a considerable number of days with the brethren, taking leave, sailed away to Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea, for he had a vow.
19 Now they arrive at Ephesus and he left them there. Yet *he*, entering the synagogue, argues with the
20 Jews. Yet on their asking him to stay on more time, he does not con-
21 sent, but, taking leave, and saying, "God willing, I shall come back again to you," he set out from
22 Ephesus. And, coming down into Cæsarea, going up and greeting the ecclesia, he descended to Antioch.
23 And, spending some time he came away, passing successively through the Galatian province and Phrygia, establishing all the disciples.

24 Now a certain Jew, Apollos by name, an Alexandrian by race, a scholarly man, arrives at Ephesus,
25 being able in the scriptures. This one was instructed in the way of the Lord, and fervent in spirit. He spoke and taught accurately concerning Jesus, being versed only
26 in the baptism of John. And he begins to speak boldly in the synagogue. Now when Priscilla and

16 The Greeks thoroughly disliked the Jews, and, taking advantage of the discomfiture of the Jews, gave Sosthenes a beating in front of the very dais. This, of course, was contrary to law, but Gallio chose to overlook it. Sosthenes seems to have replaced Crispus as chief of the synagogue when the latter believed the evangel. It is possible that he, also, believed later, for a brother of this name is mentioned in Paul's first epistle (1Co.1[1]).

17 At Philippi, the apostle had turned all blame upon the officers. So here the Lord brings upon the Jews the violence and disgrace they hoped to heap on the apostle. His promise that Paul should not be harmed is faithfully kept. The opposition has helped rather than hindered the evangel.

18 The taking of a vow was not a part of the law, but was strictly voluntary on the part of those who took it on themselves. Such a person was separated to God, and must not touch the dead, no matter how close the physical relationship. So Paul, at this time, became separated from the dying nation of Israel (Nu.6).

Perhaps Paul's deliverance from the Jews in Corinth was the occasion of this vow. As a further indication of his separation from the apostate nation it corresponds to his action at the beginning of his ministry in Corinth in severing from the unbelieving Jews and going to the nations with the evangel. We have no record of his release from the vow, for he only *sheared* his hair in Cenchrea. To end it he would need to go to Jerusalem and *shave* his head. Hence, in spirit, his ministry henceforth is that of a Nazarite, without the joy which will characterize the coming of the kingdom and with the weakness and shame suggested by the long hair.

22 It is evident that Antioch has displaced Jerusalem as the center of the evangel. From this point he commences his third missionary journey. He first retraces the steps of his former journey but is now permitted to enter the province of Asia.

24 Apollos' knowledge seems to have been limited to the Hebrew scriptures which had been translated into Greek in his native city, Alexandria, in Egypt, and to the ministry of John the baptist.

A ΔΙ *for* Є
ΑΘΥΜΑCΟΥΨЄCΘЄΑΥΤΟΙΚΡΙ 20
cording-to YOUp TE-WILL-BE-VIEWING they . JUDGer

ΤΗCЄΓ©ΤΟΥΤ©ΝΟΥΒΟΥΛΟΜ 40
I OF-these NOT AM-inteuding

A Є
ΑΙЄΙΝΑΙΚΑΙΑΠΗΛΑCЄΝΑΥ 60
10 TO-BE . AND he-FROM-DRIVES them

ΤΟΥCΑΠΟΤΟΥΒΗΜΑΤΟCЄΠΙ 80
17 FROM THE platform . ON-GET-

ΛΑΒΟΜЄΝΟΙΔЄΠΑΝΤЄCC©C 100
TING YET ALL Sosthenes

ΘЄΝΗΝΤ©ΝΑΡΧΙCΥΝΑΓ©ΓΟ 20
THE chief-of-TOGETHER-LEAD

ΝЄΤΥΠΤΟΝЄΜΠΡΟCΘЄΝΤΟΥ 40
THEY-BEAT (*past*) IN-TOWARD-PLACE OF-THE

ΒΗΜΑΤΟCΚΑΙΟΥΔЄΝΤΟΥΤ©Ν 60
platform . AND NOT-YET-ONE OF-these

B+Τ©Ν *s*+Λ (*uncorrected*)
ΝΤ©ΓΑΛΛΙ©ΝΙЄΜЄΛЄΝΟΔЄ 80
18 to-THE GALLIO CARED . THE YET

*s*1* *adds* Є Φ Η AVERred *s o.*
ΠΑΥΛΟCЄΤΙΠΡCCΜЄΙΝΑCΗ 200
PAUL STILL TOWARD-REMAINing DAYS

ΜЄΡΑCΙΚΑΝΑCΤΟΙCΑΔЄΛΦ 20
enough to-THE brothers

ΟΙCΑΠΟΤΑΣΑΜЄΝΟCЄΣЄΠΛ 40
FROM-SETting OUT-FLOATED

ЄΙЄΙCΤΗΝCΥΡΙΑΝΚΑΙCΥΝ 60
INTO THE SYRIA AND TOGETHER

B+Є
ΑΥΤ©ΠΡΙCΚΙΛΛΑΚΑΙΑΚΥΛ 80
to-him PRISCILLA AND AQUILA

B Γ *s* ΔΙ
ΑCΚЄΙΡΑΜЄΝΟCЄΝΚЄΝΧΡЄ 300
being-SHORN IN CENCHREA

ΑΙCΤΗΝΚЄΦΑΛΗΝЄΙΧЄΝΓΑ 20
THE HEAD he-HAD for

ΡЄΥΧΗΝΚΑΤΗΝΤΗCΑΝΔЄΕΙ 40
10 VOW . THEY-attain YET INTO

CЄΦЄCΟΝΚΑΚЄΙΝΟΥCΚΑΤЄ 60
EPHESUS AND-those he-left

A+Є B ΑΥΤΟΥ OF-him
ΑΙΠЄΝЄΚЄΙΑΥΤΟCΔЄΕΙCЄ 80
there . he YET INTO-COMING

ΛΘ©ΝЄΙCΤΗΝCΥΝΑΓ©ΓΗΝΔ 400
INTO THE TOGETHER-LEAD THRU-

ΙЄΛЄΣΑΤΟΤΟΙCΙΟΥΔΑΙΟΙ 20
says to-THE JUDA-ans .

CЄΡ©Τ©ΝΤ©ΝΔЄΑΥΤ©ΝЄΠΙ 40
20 OF-asking YET OF-them ON

Ang1* *omit* -ON-
ΠΛЄΙΟΝΑΧΡΟΝΟΝЄΠΙΜЄΙΝ 60
MORE TIME TO-ON-REMAIN

ΑΙΟΥΚЄΠЄΝЄΥCЄΝΑΛΛΑΑΠ 80
21 NOT he-ON-NODS but FROM-

ΟΤΑΣΑΜЄΝΟCΚΑΙЄΙΠ©ΝΠΑ 500
GETTing AND SAYing AGAIN

ΛΙΝΑΝΑΚΑΜΨ©ΠΡΟCΥΜΑCΤ 20
I'LL-BE-UP-BOWING TOWARD YOUp OF-

*s*1* *adds* ΥΕΤ Δ Є
ΟΥΘЄΟΥΘЄΛΟΝΤΟCΑΝΗΧΘΗ 40
THE God WILLING he-WAS-UP-LED

ΑΠΟΤΗCЄΦЄCΟΥΚΑΙΚΑΤЄΛ 60
22 FROM THE EPHESUS AND DOWN-COMING

As o.
Θ©ΝЄΙCΚΑΙCΑΡЄΙΑΝΑΝΑΒ 80
INTO CAESAREA UP-STEPPing

ΑCΚΑΙΑCΠΑCΑΜЄΝΟCΤΗΝЄ 600
AND greeting THE OUT-

ΚΚΛΗCΙΑΝΚΑΤЄΒΗЄΙCΑΝΤ 20
CALLED he-DOWN-STEPped INTO ANTIOCH

ΙΟΧЄΙΑΝΚΑΙΠΟΙΗCΑCΧΡΟ 40
23 AND DOing TIME

ΝΟΝΤΙΝΑЄΣΗΛΘЄΝΔΙЄΡΧΟ 60
ANY he-OUT-CAME THRU-COMING

*s*1* *adds* Κ Λ Ι AND
ΜЄΝΟCΚΑΘЄΣΗCΤΗΝΓΑΛΑΤ 80
according-to-next THE GALATIAN

ΙΚΗΝΧ©ΡΑΝΚΑΙΦΡΥΓΙΑΝC 700
SPACE AND PHRYGIA STAND-

ΤΗΡΙΖ©ΝΠΑΝΤΑCΤΟΥCΜΑΘ 20
ING-fast ALL THE LEARNers .

*s*1* APELLES Є
ΗΤΑCΙΟΥΔΑΙΟCΔЄΤΙCΑΠΟ 40
24 JUDA-an YET ANY APOLLOS

*s*1* Η
ΛΛ©CΟΝΟΜΑΤΙΛΛЄΣΑΝΔΡЄ 60
to-NAME ALEXANDRine

ΥCΤ©ΓЄΝЄΙΑΝΗΡΛΟΓΙΟCΚ 80
to-THE breed MAN logical at-

ΑΤΗΝΤΗCΕΝЄΙCЄΦЄCΟΝΔΥ 800
tains INTO EPHESUS ABLE

ΝΑΤΟC©ΝЄΝΤΑΙCΓΡΑΦΑΙC 2
BEING IN THE WRITings .

ΟΥΤΟCΗΝΚΑΤΗΧΗΜЄΝΟCΤΗ 40
25 this-*one* WAS HAVING-*been*-instructED THE

B *omits* OF-THE
ΝΟΔΟΝΤΟΥΚΥΡΙΟΥΚΑΙΖЄ© 60
WAY OF-THE Master AND BOILING

*s*1* *adds* Ω B *adds* Δ Є YET
ΝΤ©ΠΝЄΥΜΑΤΙЄΛΑΛЄΙΚΑΙ 80
to-THE spirit . he-TALKED AND

B+Є
ЄΔΙΔΑCΚЄΝΑΚΡΙΒ©CΤΑΠЄ 900
TAUGHT EXACTly THE ABOUT

ΡΙΤΟΥΙΗCΟΥЄΠΙCΤΑΜЄΝΟ 20
THE JESUS *being*-adept

CΜΟΝΟΝΤΟΒΑΠΤΙCΜΑΙ©ΑΝ 40
ONLY THE BIPtism OF-JOHN .

B *o.* *s o.*
ΝΟΥΟΥΤΟCΤЄΗΡΣΑΤΟΠΑΡΡ 60
26 this-*one* BESIDES begins TO-BE-*being*-

ΗCΙΑΖЄCΘΑΙЄΝΤΗCΥΝΑΓ©Ω 80
bold IN THE TOGETHER-LEAD

ΓΗΑΚΟΥCΑΝΤЄCΔЄΑΥΤΟΥΠ 6000
HEARing YET OF-him PRIS-

s o.
ΡΙCΚΙΑΛΑΚΑΙΑΚΥΛΑCΠΡΟ 20
CILLA AND AQUILA TOWARD-

n+ϵ
CϵΛΑΒΟΝΤΟΛΥΤΟΝΚΑΙΑΚΡ 40
GOT him AND more-

ΙΒϵCΤϵΡΟΝΑΥΤΩΕΞϵΘϵΝΤ 60
EXACTLY to-him THEY-OUT-PLACED

ΟΤΗΝΟΔΟΝΤΟΥΘϵΟΥΒΟΥΛΟ 80
27 THE WAY OF-THE God . OF-intending

ΜϵΝΟΥΔϵΛΥΤΟΥΔΙϵΛΘϵΙΝ 100
YET him TO-BE-THRU-COMING

ϵΙCΤΗΝΑΧΑΙΑΝΠΡΟΤΡϵΨΑ 20
INTO THE ACHAIA BEFORE-REVERTing

ΜϵΝΟΙΟΙΑΔϵΛΦΟΙϵΓΡΑΨΑ 40
THE brotners WRITE

ΝΤΟΙCΜΑΘΗΤΑΙCΑΠΟΔϵΞΑ 60
to-THE LEARNers TO-We.come

CΘΑΙΑΥΤΟΝΟCΠΑΡΑΓϵΝΟΜ 80
him WHO BESIDE-BECOMING

Λ+Λ
ϵΝΟCCΥΝϵΒΑΛϵΤΟΠΟΛΥΤΟ 200
TOGETHER-CAST much to-THE

ΙCΠϵΠΙCΤϵΥΚΟCΙΝΔΙΑΤΗ 20
once-HAVING-BELIEVED THRU THE

CΧΑΡΙΤΟCϵΥΤΟΝΩCΓΡΑΡΤΟ 40
28 grace WELL-STRETCHIng for to-THE

Λ+Λ
ΙCΙΟΥΔΑΙΟΙCΔΙΑΚΑΤΗΛϵ 60
JUDA-ans he-THRU-DOWN-EXP.SED

and o. Λ Γ
ΓΧϵΤΟΔΗΜΟCΙΑϵΠΙΔϵΙΚΝ 80
PUBLICly exhibiting

ΥCΔΙΑΤΩΝΓΡΑΦΩΝϵΙΝΑΙΤ 300
THRU THE WRITings TO-BE THE

ΟΝΧΡΙCΤΟΝΙΗCΟΥΝϵΓϵΝϵ 20
19 ANOINTED JESUS . it-BECAME

s1* APELLES ϵ -1 .N (a *also*
ΤΟΔϵϵΝΤΩΤΟΝΑΠΟΛΛΩϵΙΝ 40
YET IN THE THE APOLLOS TO-BE
inserted the N *above the line*)

ΔΙϵΝΚΟΡΙΝΘΩΠΑΥΛΟΝΔΙϵ 60
IN CORINTH PAUL THRU-

ΛΘΟΝΤΑΤΑΑΝΩΤϵΡΙΚΑΜϵΡ 80
COMING THE UPperic PARTS

b *omits* DOWN- s o.
ΗΚΑΤϵΛΘϵΙΝϵΙCϵΦϵCΟΝΚ 400
TO-BE-DOWN-COMING INTO EPHESUS AND

s o.
ΑΙϵΥΡϵΙΝΤΙΝΑCΜΑΘΗΤΑC 20
TO-BE-FINDING ANY LEARNers

ϵΙΠϵΝΤϵΠΡΟCΑΥΤΟΥCϵΙΠ 40
2 said BESIDES TOWARD them IF spir-

ΝϵΥΜΑΑΓΙΟΝϵΛΑΒϵΤϵΠΙC 60
it HOLY YE-GOT BELIEV-

ΤϵΥCΑΝΤϵCΟΙΔϵΠΡΟCΑΥΤ 80
ing . THE-*ones* YET TOWARD him

ΟΝΑΛΛΟΥΔϵΙΠΝϵΥΜΑΑΓΙΟ 500
but NOT-YET IF spirit HOLY

b *omits* THE YET
ΝϵCΤΙΝΗΚΟΥCΑΜϵΝΟΔϵϵΙ 20
3 IS WE-HEAR . THE YET he-

as add Τϵ BESIDES
ΠϵΝϵΙCΤΙΟΥΝϵΒΑΠΤΙCΘΗ 40
said INTO ANY THEN YE-ARE-DIPIZED .

ΤϵΟΙΔϵϵΙΠΑΝϵΙCΤΟΙCΩΑΝ 60
THE-*ones* YET said INTO THE OF-JOHN

b o.
ΝΟΥΒΑΠΤΙCΜΑϵΙΠϵΝΔϵΠΑ 80
4 DIPism . said YET PAUL

b o.
ΨΑΟCΙΩΑΝΝΗCϵΒΑΠΤΙCϵΝ 600
JOHN DIPIZES

ΒΑΠΤΙCΜΑΜϵΤΑΝΟΙΑCΤΩΛ 20
DIPism OF-after-MINDing to-THE PEO-

ΑΩΛϵΓΩΝϵΙCΤΟΝϵΡΧΟΜϵΝ 40
PLE SAYING INTO THE *One*-COMING

ΟΝΜϵΤΑΥΤΟΝΙΝΑΠΙCΤϵΥC 60
after him THAT THEY-SHOULD-BE-

ΩCΙΝΤΟΥΤϵCΤΙΝϵΙCΤΟΝΙ 80
BELIEVING this IS INTO THE JE-

ΗCΟΥΝΑΚΟΥCΑΝΤϵCΔϵϵΒΑ 700
5 SUS . HEARing YET THEY-

ΠΤΙCΘΗCΑΝϵΙCΤΟΟΝΟΜΑΤ 20
ARE-DIPIZED INTO THE NAME OF-

ΟΥΚΥΡΙΟΥΙΗCΟΥΚΑΙϵΠΙΘ 40
6 THE Master JESUS . AND OF-ON-PLAC-

ϵΝΤΟCΑΥΤΟΙCΤΟΥΠΑΥΛΟΥ 60
ING to-them OF-THE PAUL

s o.
ΧϵΙΡΑCΗΛΘϵΤΟΠΝϵΥΜΑΤΟ 80
HANDS CAME THE spirit THE

ΑΓΙΟΝϵΠΑΥΤΟΥCϵΛΑΛΟΥΝ 800
HOLY ON them THEY-TALKED

ΤϵΓΛΩCCΑΙCΚΑΙϵΠΡΟΦΗΤ 20
BESIDES to-TONGUES AND BEFORE-AVERRED .

ϵΥΟΝΗCΑΝΔϵΟΙΠΑΝΤϵCΑΝ 40
7 WERE YET THE ALL MEN

ΔΡϵCΩCϵΙΔΩΔϵΚΑϵΙCϵΛΘ 60
AS-IF TWO-TEN . INTO-COMING

ΩΝΔϵϵΙCΤΗΝCΥΝΑΓΩΓΗΝϵ 80
8 YET INTO THE TOGETHER-LEAD he-

ΠΑΡΡΗCΙΑΖϵΤΟϵΠΙΜΗΝΑC 900
was-bold ON MONTHS

s o.
ΤΡϵΙCΔΙΑΛϵΓΟΜϵΝΟCΚΑΙ 20
THREE THRU-SAYING AND

THE *omitted by* B
ΠϵΙΘΩΝΤΑΠϵΡΙΤΗCΒΑCΙΛ 40
PERSUADING THE ABOUT THE KINGdom

ϵΙΑCΤΟΥΘϵΟΥΩCΔϵΤΙΝϵC 60
9 OF-THE God . AS YET ANY

s o.
ϵCΚΑΗΡΥΝΟΝΤΟΚΑΙΗΠϵΙΘ 90
WERE-HARDENED AND UN-PERSUADED

ΟΥΝΚΑΚΟΛΟΓΟΥΝΤϵCΤΗΝΟ 6300
EVIL-SAYING THE WAY

Aquila hear him, they took him to themselves and expounded the way of God more accurately.

27 Now, as he intends to be passing through into Achaia, the brethren, exhorting, write to the disciples to welcome him, who, coming along, parleyed much with those
28 who believed through grace, for he strenuously and thoroughly confuted the Jews, publicly exhibiting, through the scriptures, that Jesus is the Christ.

19 Now it occurred while Apollos was in Corinth, Paul, passing through the upper parts, came down to Ephesus and, finding some
2 disciples, said to them, "Did you obtain holy spirit when believing?" Yet they to him, "Nay, neither hear we if there is holy
3 spirit." Yet he said "Into what, then, are you baptized?" Yet they said, "Into the baptism of
4 John." Yet Paul said, "John baptizes with the baptism of repentance, saying to the people that they should be believing on the One Who is coming after him, that is, on
5 Jesus. Now on hearing this, they are baptized into the name of the
6 Lord Jesus." And at the placing of Paul's hands on them, the holy spirit came on them and they talked
7 languages and prophesied. Now in all there were about twelve men.
8 Now, entering the synagogue, he spoke boldly for three months, arguing and persuading them con-
9 cerning the kingdom of God. Now, as some were hardened and stubborn, speaking evil of the way, be-

[26] Apollos' ignorance of the ministry of the Lord and His twelve apostles made it easy for him to receive the truth proclaimed through Paul, so that he became a great help to the saints in Corinth as well as an ardent and powerful exponent of the ancient scriptures concerning the Messiah. What Paul had planted Apollos watered. He built on Paul's foundation (1Co.3[6,10]). The Corinthians made him the head of one of their schisms (1Co.1[12]). He continued in fellowship with the apostle to the end (Titus 3[13]). It is not likely that he was an eloquent man, for the word used denotes *scholarship*, rather than eloquence, and the combination is rare. Superiority of speech is not needed in the proclamation of the evangel. It is not in word but in power (1Co.2[1,4]).

[1] Paul came by an upper road to Ephesus, passing by those of Colosse and Laodicea (Col.2[1]), who never saw his face in the flesh.

[2] These disciples, like Apollos, seemed to know nothing of the ministry of the Lord and the twelve apostles, and of the gifts of the holy spirit which were not given until after our Lord's ascension. They possessed none of these gifts and had not so much as heard of them. John's baptism was for the repentant, to prepare a people for the Messiah Who should come after him, Who would baptize in holy spirit.

[5] This verse is usually taken to indicate the act of the twelve disciples, rather than Paul's statement concerning those who heard John the Baptist. But the change in the tense of the verb is against such a rendering. Paul uses the indefinite *"baptizes"* (4), *"hearing"* (5) *are baptized*, of the acts of John and those he baptized, but changes to the present, *at placing*, when speaking of his own act, and to the past when speaking of its effects. This is not so apparent in the English version as in the Greek, but suggests that the apostle followed his usual course, for Christ had not sent him to baptize but to preach the evangel (1Co. 1[17]). The gifts followed the imposition of his hands, not their baptism.

8 Once more Paul pursues his usual plan of proclaiming Christ in the synagogue of the principal city of a province.

9 In Ephesus the previous visit of the apostle and the testimony of Apollos, as well as his own bold proclamation in the synagogue, won many adherents among the Jews, so that in this case, it was not *some* who believed, but *some* who opposed. After three weeks matters came to a crisis and Paul leaves the synagogue and brings the believing disciples with him, making his headquarters in the school of Tyrannus, where he discourses daily. Besides this, as he reminds the elders in his affecting farewell at Miletus, he supported himself by his own hands (20[34]), possibly working at his trade with Aquila and Priscilla, going about the homes as well as teaching publicly (20[20]), and healing many of diseases, and casting out wicked spirits.

13 The Jews had fallen so low that many of them became sorcerers and magicians who used incantations in their attempts to overcome evil spirits. Finding that Paul's formula was so effective they do not hesitate to profane the name of the Lord, by using it in their exorcisms. But the evil spirits were not deceived by this means, as the sons of Sceva found to their sorrow.

15 The spiritual tendency of Paul's ministry and his authority over the spirit world is here impressed upon us by one of the spirits themselves. The special word used of Paul is a very strong term denoting that they were very well acquainted with him. But they refused to recognize those who would not have the Messiah for their Saviour and Master, yet thought to make capital out of His name and power. Throughout Paul's course he drew nearer and nearer to the spiritual powers until, in his final ministry, he recognized them alone as the real object of attack (Eph.6[12]).

17 This incident had a marked effect on those who practised such arts. The demons whom they feared had acknowledged both the Lord and His servant as worthy of their obedience. No wonder that they were filled with fear and magnified the Lord Jesus.

fore the multitude, withdrawing from them, he severs the disciples, arguing daily in the school of
10 Tyrannus. Now this occurred for two years, so that all those dwelling in the province of Asia hear the word of the Lord, both Jews and
11 Greeks. Besides, works of power, not the casual kind, God did
12 through the hands of Paul, so that even handkerchiefs or aprons from his cuticle are carried away to the infirm, to clear the diseases from them, and wicked spirits go out.
13 Now some wandering Jews also, exorcists, take in hand to name the name of the Lord Jesus over those having wicked spirits, saying, "I adjure you by Jesus Whom Paul
14 is proclaiming!" Now there were some seven sons of Sceva, a Jew, a
15 chief priest, doing this. Yet, answering, the wicked spirit said to them, "Jesus, indeed, I know, and I am versed in Paul, yet who are
16 *you?*" And the man in whom the wicked spirit was, leaping on them, getting the mastery of both, is too strong for them, so that they are escaping out of that house naked and wounded.
17 Now this became known to all, both Jews and Greeks, who are dwelling in Ephesus. And fear falls on them all, and the name of
18 the Lord Jesus was magnified. And many who have believed came, confessing and informing them of their

ΔΟΝΕΝΩΠΙΟΝΤΟΥΠΛΗΘΟΥC 20
IN-VIEW OF-THE multitude

ΑΠΟCΤΑCΑΠΑΥΤΩΝΑΦΩΡΙC 40
FROM-STANDING FROM them he-FROM-defines

ΕΝΤΟΥCΜΑΘΗΤΑCΚΑΘΗΜΕΡ 60
THE LEARNers according-to DAY

ΑΝΔΙΑΛΕΓΟΜΕΝΟCΕΝΤΗCΧ 80
THRU-saying IN THE school

ΟΛΗΤΥΡΑΝΝΟΥΤΟΥΤΟΔΕΕΓ 100
10 OF-MONARCH . this YET BECAME

ΕΝΕΤΟCΙΝΕΤΗΔΥΟΩCΤΕΠΑ 20
ON YEARS TWO AS-BESIDES ALL

ΝΤΑCΤΟΥCΚΑΤΟΙΚΟΥΝΤΑC 40
THE *ones*-DOWN-HOMING

ΤΗΝΑCΙΑΝΑΚΟΥCΑΙΤΟΝΛΟ 60
THE ASIA TO-HEAR THE saying

ΓΟΝΤΟΥΚΥΡΙΟΥΙΟΥΔΑΙΟΥ 80
OF-THE Master JUDA-ans

s o.
CΤΕΚΑΙΕΛΛΗΝΑCΔΥΝΑΜΕΙ 200
11 BESIDES AND GREEKS . ABILITIES

CΤΕΟΥΤΑCΤΥΧΟΥCΑCΘΕΟ 20
BESIDES NOT THE HAPPENINGS THE God

s o.
CΕΠΟΙΕΙΔΙΑΤΩΝΧΕΙΡΩΝΠ 40
DID THRU THE HANDS OF-

ΑΥΛΟΥΩCΤΕΚΑΙΕΠΙΤΟΥCΑ 60
12 PAUL AS-BESIDES AND ON THE *ones*-

CΘΕΝΟΥΝΤΑCΑΠΟΦΕΡΕCΘΑ 80
BEING-UNFIRM TO-BE-FROM-CARRIED

ΙΑΠΟΤΟΥΧΡΩΤΟCΑΥΤΟΥCΟ 300
FROM THE INTEGUMENT OF-him HAND-

ΥΔΑΡΙΑΗCΙΜΙΚΙΝΘΙΑΚΑΙ 20
KERCHIEFS OR HALF-GIRDS (*Latin*) AND

b[1] *o.*
ΑΠΑΛΛΑCCΕCΘΑΙΑΠΑΥΤΩΝ 40
TO-BE-FROM-CHANGING FROM them

ΤΑCΝΟCΟΥCΤΑΤΕΠΝΕΥΜΑΤ 60
THE DISEASES THE BESIDES spirits

ΑΤΑΠΟΝΗΡΑCΘΑΙΚΠΟΡΕΥΕCΘΑ 80
THE wicked TO-BE-OUT-GOING .

s o. A+E
ΙΕΠΕΧΕΙΡΗCΑΝΔΕΤΙΝΕCΚ 400
13 ON-HAND YET ANY AND

ΑΙΤΩΝΠΕΡΙΕΡΧΟΜΕΝΩΝΙΟ 20
OF-THE ABOUT-COMING JUDA-

ΥΔΑΙΩΝΕΞΟΡΚΙCΤΩΝΟΝΟΜ 40
ans OUT-OATHists TO-BE-NAMING

ΑΖΕΙΝΕΠΙΤΟΥCΕΧΟΝΤΑCΤ 60
ON THE *ones*-HAVING THE

ΑΠΝΕΥΜΑΤΑΤΑΠΟΝΗΡΑΤΟΟ 80
spirits THE wicked THE NAME

ΝΟΜΑΤΟΥΚΥΡΙΟΥΙΗCΟΥΛΕ 500
OF-THE Master JESUS saying

s[1] *adds* Master K
ΓΟΝΤΕCΟΡΚΙΖΟΥΜΑCΤΟΝΙ 20
I-AM-OATHIZING YOUp THE JE-

YPION
ΗCΟΥΝΟΝΠΑΥΛΟCΚΗΡΥCCΕ 40
SUS WHOM PAUL IS-PROCLAIMING .

B O ? A+I
ΙΗCΑΝΔΕΤΙΝΕCCΚΕΥΑΙΟΥ 60
14 THEY-WERE YET ANY SCEVA JUDA-an

ΔΑΙΟΥΑΡΧΙΕΡΕΩCΕΠΤΑΥΙ 80
OF-chief-SACRED-*one* SEVEN SONS

ΟΙΤΟΥΤΟΠΟΙΟΥΝΤΕCΑΠΟΚ 600
15 this DOING . answerING

ΡΙΘΕΝΔΕΤΟΠΝΕΥΜΑΤΟΠΟΝ 20
YET THE spirit THE wicked

As[1]* *omit* INDEED
ΗΡΟΝΕΙΠΕΝΑΥΤΟΙCΤΟΝΜΕ 40
said to-them THE INDEED

B+E
ΝΙΗCΟΥΝΓΙΝΩCΚΩΚΑΙΤΟΝ 60
JESUS I-AM-KNOWING AND THE

ΠΑΥΛΟΝΕΠΙCΤΑΜΑΙΥΜΕΙC 80
PAUL I-AM-adeptING YOUp

A+E *Ab*[1]* *o.*
ΔΕΤΙΝΕCΕCΤΕΚΑΙΕΦΑΛΛΟ 700
16 YET ANY ARE . AND ON-LEAPING

ΜΕΝΟCΟΑΝΘΡΩΠΟCΕΠΑΥΤΟ 20
THE human ON them

ΥCΕΝΩΗΝΤΟΠΝΕΥΜΑΤΟΠΟΝ 40
IN WHOM WAS THE spirit THE wicked

s[1] *adds* ΚΑΙ AND A N
ΗΡΟΝΚΑΤΑΚΥΡΙΕΥCΑCΑΜΦ 60
DOWN-master*ing* OF-BOTH

s[1] *adds* ΕΝ IN
ΟΤΕΡΩΝΙCΧΥCΕΝΚΑΤΑΥΤΩ 80
he-IS-STRONG DOWN OF-them

ΝΩCΤΕΓΥΜΝΟΥCΚΑΙΤΕΤΡΑ 800
AS-BESIDES NAKED AND HAVING-*been*-

ΥΜΑΤΙCΜΕΝΟΥCΕΚΦΥΓΕΙΝ 20
WOUNDED TO-BE-OUT-FLEEING

them *omitted by* B*s*
ΑΥΤΟΥCΕΚΤΟΥΟΙΚΟΥΕΚΕΙ 10
them OUT OF-THE HOME that .

ΝΟΥΤΟΥΤΟΔΕΓΕΝΕΤΟΓΝΩ 60
17 this YET BECAME KNOWN

CΤΟΝΠΑCΙΝΙΟΥΔΑΙΟΙCΤΕ 80
to-ALL JUDA-ans BESIDES

n o.
ΚΑΙΕΛΛΗCΙΝΤΟΙCΚΑΤΟΙΚ 900
AND to-GREEKS to-THE *ones*-DOWN-HOMING

A *has* THE *small, at end of line* A *omits* ON-
ΟΥCΙΝΤΗΝΕΦΕCΟΝΚΑΙΕΠΕ 20
THE EPHESUS AND ON-FALLS

s[1]* *adds* O THE
ΠΕCΕΝΦΟΒΟCΕΠΙΠΑΝΤΑCΑ 40
FEAR ON ALL them

ΥΤΟΥCΚΑΙΕΜΕΓΑΛΥΝΕΤΟΤ 60
AND WAS-magnified THE

ΟΟΝΟΜΑΤΟΥΚΥΡΙΟΥΙΗCΟΥ 80
NAME OF-THE Master JESUS .

ΠΟΛΛΟΙΤΕΤΩΝΠΕΠΙCΤΕΥΚ 64000
18 MANY BESIDES OF-THE *ones*-HAVING-BELIEVED

ΟΤΩΝΗΡΧΟΝΤΟΕΞΟΜΟΛΟΓΟ 20
CAME OUT-AVOWING

ΥΜΕΝΟΙΚΑΙΑΝΑΓΓΕΛΛΟΝΤ 40
AND UP-MESSAGING

ΕCΤΑCΠΡΑΞΕΙCΑΥΤΩΝΙΚΑ 60
19 THE PRACTISINGS OF-THEM . ENOUGH

ΝΟΙΔΕΤΩΝΤΑΠΕΡΙΕΡΓΑΠΡ 80
YET OF-THE-ones THE ABOUT-ACTS PRAC-

ΑΞΑΝΤΩΝCΥΝΕΝΕΓΚΑΝΤΕC 100
TISing (TOGETHER-CARRYing) EXCELLENT

s ∈ o.
ΤΑCΒΙΒΛΟΥCΚΑΤΕΚΑΙΟΝΕ 20
THE SCROLLS THEY-DOWN-BURNED IN-

ΝΩΠΙΟΝΠΑΝΤΩΝΚΑΙCΥΝΕΥ 40
VIEW OF-ALL AND THEY-TOGETHER-

B+∈
ΗΦΙCΑΝΤΑCΤΙΜΑCΑΥΤΩΝΚ 60
PEBBLE THE VALUES OF-them AND

ΑΙΕΥΡΟΝΑΡΓΥΡΙΟΥΜΥΡΙΑ 80
THEY-FOUND OF-SILVER MYRIADS (10,000)

ΔΑCΠΕΝΤΕΟΥΤΩCΚΑΤΑΚΡΑ 200
20 FIVE . THUS according-to HOLDING

s² THE saying OF-THE Master
ΤΟCΤΟΥΚΥΡΙΟΥΟΛΟΓΟCΗΥ 20
OF-THE Master THE saying GREW-

A o. s+C
ΣΑΝΕΝΚΑΙΙCΧΥΕΝΩCΔΕΕΠ 40
21 UP AND WAS-STRONG . AS YET WAS-

ΑΗΡΘΗΤΑΥΤΑΕΘΕΤΟΟΠΑΥ 60
FILLED these PLACED THE PAUL

ΛΟCΕΝΤΩΠΝΕΥΜΑΤΙΔΙΕΛΘ 80
IN THE spirit THRU-COMING

A ∈I B ∈ o. B3 omit THE
ΩΝΤΗΝΜΑΚΑΙΔΟΝΙΑΝΚΑΙΤ 300
THE MACEDONIA AND THE

ΗΝΑΧΑΙΑΝΠΟΡΕΥΕCΘΑΙΕΙ 20
ACHAIA TO-BE-GOING INTO

ΙΕΡΟCΟΛΥΜΑΕΙΠΩΝΟΤΙΜ 40
JERUSALEM saying that after

ΕΤΑΤΟΓΕΝΕCΘΑΙΜΕΕΚΕΙΔ 60
THE TO-BE-BECOMING ME there IT-IS

A o.
ΕΙΜΕΚΑΙΡΩΜΗΝΙΔΕΙΝΑΠΟ 80
22 BINDING ME AND ROME TO-BE-PERCEIVING.COM-

s o. s omits THE B ∈ o.
CΤΕΙΛΑCΔΕΕΙCΤΗΝΜΑΚΑΙ 400
missioning YET INTO THE MACEDONIA

ΔΟΝΙΑΝΔΥΟΤΩΝΔΙΑΚΟΝΟΥ 20
TWO OF-THE on's-THRU-SERVING

A o. o. o. A+Nu∈+ s ha ' ∈IΠ before Timoth y s1* omits but
ΝΤΩΝΑΥΤΩΤΙΜΟΘΕΟΝΚΑΙΕ 40
to-him Timothy AND E-

ΡΑCΤΟΝΑΥΤΟCΕΠΕCΧΕΝΧΡ 60
RASTUS he ON-HAS TIME

ΟΝΟΝΕΙCΤΗΝΑCΙΑΝΕΓΕΝΕ 80
23 INTO THE ASIA . BECAME

s o.
ΤΟΔΕΚΑΤΑΤΟΝΚΑΙΡΟΝΕΚΕ 500
YET according-to THE SEASON that

B K
ΙΝΟΝΤΑΡΑΧΟCΟΥΧΟΛΙΓΟC 20
DISTURBance NOT FEW

ΠΕΡΙΤΗCΟΔΟΥΔΗΜΗΤΡΙΟC 40
24 ABOUT THE WAY . DEMETRIUS

ΓΑΡΤΙCΟΝΟΜΑΤΙΑΡΓΥΡΟΚ 60
for ANY TO-NAME SILVER-smith

s1* -N B omit's SILVER
ΟΠΟCΠΟΙΩΝΝΑΟΥCΑΡΓΥΡΟ 80
making TEMPLES SILVER

s1* -N
ΥCΑΡΤΕΜΙΔΟCΠΑΡΕΙΧΕΤΟ 600
OF-ARTEMIS tendered

B+∈ s X
ΤΟΙCΤΕΧΝΙΤΑΙCΟΥΚΟΛΙΓ 20
to-THE ARTisans NOT FEW

ΗΝΕΡΓΑCΙΑΝΟΥCCΥΝΑΘΡΟ 40
25 ACTION WHOM TOGETHER CONVEN-

ΙCΑCΚΑΙΤΟΥCΠΕΡΙΤΑΤΟΙ 60
ing AND THE ABOUT THE such

s+C
ΑΥΤΑΕΡΓΑΤΑCΕΙΠΕΝΑΝΔΡ 80
ACTers said MEN

s -AI
ΕCΕΠΙCΤΑCΘΕΟΤΙΕΚΤΑΥΤ 700
YOU-ARE-adepting that OUT OF-tois

ΗCΤΗCΕΡΓΑCΙΑCΗΥΠΟΡΙ 20
THE ACTION THE WELL-GO

ΑΗΜΙΝΕCΤΙΝΚΑΙΘΕΩΡΕΙΤ 40
26 to-US IS AND YE-ARE-.eholding

ΕΚΑΙΑΚΟΥΕΤΕΟΤΙΟΥΜΟΝΟ 60
AND ARE-HEARING that NOT ONLY

A adds ΚΑΙ AND
ΝΕΦΕCΟΥΑΛΛΑCΧΕΔΟΝΠΑC 80
OF-EPHESUS but ALMOST OF-EVERY

ΗCΤΗCΑCΙΑCΟΠΑΥΛΟCΟΥΤ 800
THE ASIA THE PAUL this

s omits PERSUADing N
ΟCΠΕΙCΑCΜΕΤΕCΤΗCΕΝΙΚ 20
PERSUADing after-STANDS enough

ΑΝΟΝΟΧΛΟΝΑΕΓΩΝΟΤΙΟΥΚ 40
THRONG saying that NOT

s1* omits THE-ones
ΕΙCΙΝΘΕΟΙΟΙΔΙΑΧΕΙΡΩΝ 80
THEY-ARE gods THE-ones THRU HANDS

B+∈
ΓΙΝΟΜΕΝΟΙΟΥΜΟΝΟΝΔΕΤΟ 80
27 BECOMING . NOT ONLY YET this

A THE PART IS-DANGERING to-US
ΥΤΟΚΙΝΔΥΝΕΥΕΙΗΜΙΝΤΟΜ 900
IS-DANGERING to-US THE PART

ΕΡΟCΕΙCΑΠΕΛΕΓΜΟΝΕΛΘΕ 20
INTO FROM-EXPOSING TO-BE-COMING

ΙΝΑΛΛΑΚΑΙΤΟΤΗCΜΕΓΑΛΗ 40
but AND THE OF-THE GREAT

CΘΕΑCΑΡΤΕΜΙΔΟCΙΕΡΟΝΕ 60
goddess ARTEMIS SACRED-place IN-

A CET for N
ΙCΟΥΘΕΝΑΟΓΙCΘΗΝΑΙΜΕΛ 80
TO NOT-PLACE TO-BE-accounted TO-BE-

A has N small, above line A ∈ o. A -∈
ΑΕΙΝΤΕΚΑΙΚΑΘΑΙΡΕΙCΘΑ 65000
ABOUT DESIDES AND TO-BE-DOWN-LIFTED

19 practices. Now a considerable number of those practising meddling arts, bringing together the scrolls, burned them up in view of all. And they compute their value and found it to be fifty thousand pieces
20 of silver. Thus the word of the Lord grew mightily and was strong.
21 Now, as these things were fulfilled, Paul pondered, in spirit, passing through Macedonia and Achaia, going to Jerusalem, saying that "After I have been there I
22 must see Rome also." Now, dispatching two of his servants, Timothy and Erastus, to Macedonia, *he* attends, for the time, to the province of Asia.
23 Now at that season no slight disturbance occurred concerning the
24 way, for one named Demetrius, a silversmith (making silver temples of Artemis afforded no slight income to the artisans and the workers concerned with such, whom
25 he convenes), said, "Men! You are versed in the fact that by this voca-
26 tion we thrive, and you are beholding and hearing that, not only of Ephesus, but of almost the entire province of Asia, this Paul by his persuasion causes a considerable throng to stand aloof, saying that they are not gods which are coming
27 into being by means of hands: Now, not only is this endangering our party by it coming to be confuted, but also the sanctuary of the great goddess Artemis by it being reckoned nothing (as well as her magnificence being about to be pulled

18 Many believers still clung to their old practises, but when they found that the Lord was greater than the demons whom they feared, they abandoned their false arts. They gave up the scrolls which taught them, and burned up nearly ten thousand dollars' worth.

21 The words "*as these things were fulfilled*" mark the central crisis in Paul's ministry. We have long passed Jerusalem, Antioch has held its place as the base for his missionary journeys, and his correspondence was connected with Corinth, but now we look forward to Rome. In epistles written at this juncture Paul declares that he has fully preached the gospel of Christ in these parts (Ro.15[19]), that there is to be a change in his ministry, especially in the evangel he was proclaiming. He had gone about proclaiming Christ as Israel's Messiah, "after the flesh," yet henceforth he would do so no longer. He would recognize no man after the flesh. He would proclaim the conciliation, which does away with the distinction between the Circumcision and Uncircumcision (2Co.5[14-21],Ro.5[12-21]). His gospel to the nations had been based on the promise to Abraham that all the nations of the earth should be blessed through His Seed. Now he preaches to all mankind because of a common descent from Adam. As this ministry is not in line with the kingdom to Israel, which is the subject of Acts, it is not recognized in this scroll.

The apostle's ministry in the synagogues is at an end, for the Jews among the nations have rejected their Messiah even as those in the land had done. All that now remains is his testimony before kings and in Rome.

Ephesus was the religious as Rome was the political center of the world. Paul gave a larger part of his ministry to the church here than to any other.

23 The disturbance in Ephesus was no doubt caused by the opposition of the evil spirits, or demons, who are the real objects of worship in idolatry. It served God's purpose as well, for the apostle's ministry had come to a crisis which required him to leave Ephesus.

24 The impelling motive of Demetrius and his fellow craftsmen was the loss of trade, just as in the case of the Pythoness at Philippi. Money moves the nations.

It was an ancient custom to use portable images or shrines, which were modeled after celebrated temples or other objects of worship. They were used for various purposes, either as household gods or for religious processions, or even on journeys or military expeditions. Some were of wood, others of gold or silver. It can easily be seen how a profitable trade in such images could spring up in Ephesus, for the temple of Diana was world-renowned. Worshipers from afar would want a shrine to take with them to their homes.

The reason why shrines or temples of Diana were made, rather than images of the goddess may lie in the fact that the temple was most magnificent, while the image it contained was rude indeed. It was not an image of Diana the Huntress, which is the usual character in which she is now represented, but a many-breasted female figure above and a shapeless block below, carved out of wood. Nevertheless, she was the object of the most fanatical veneration.

33 This Alexander may be that coppersmith who had done much evil to the apostle (2Tim.4[14]). If so, it shows the shameless lengths to which the Jews went in their hatred of Paul. They would not wish to be implicated in this matter, though it was well known that they also were opposed to idolatry. If this was the coppersmith he might have some influence with craftsmen of a like occupation, and he would clear his fellow countrymen of any association with Paul. But the mob knew he was a Jew and the mob was in no humor to tolerate any one who was not a worshiper of their goddess.

35 To be the janitor or sexton of the temple of some great divinity was considered a high honor by the cities of the ancient world.

35 The "scribe" is called by the same name as the well-known class among the Jews. He was a high city official, and, in this case, a man of tact and judgment. He appeals to them at their weakest point, and calms them before showing the groundlessness and danger of their mad uproar.

down), whom the whole province of Asia and the inhabited earth is revering."

28 Now, on hearing this and becoming full of fury, they cried, saying,
29 *"Great is Artemis of the Ephesians!"* And the city is filled with the confusion. And, gripping Gaius and Aristarchus, Macedonians, fellow travelers of Paul, they rush with one accord into the theater.
30 (Now, at Paul's intending to enter in to the populace, the disciples did
31 not let him. Yet some of the chiefs of the province of Asia also, being his friends, sending to him, entreated him not to venture into the thea-
32 ter himself.) Others, indeed, then, cried some other thing, for the ecclesia was confused, and the majority were not aware on what account they had come together.

33 Now they jam Alexander out of the throng, the Jews pushing him forward. Now Alexander, gesturing with his hand, wanted to make a
34 defense to the populace. Yet on recognizing that he is a Jew, one voice came from all for about two hours, crying, *"Great is Artemis of the Ephesians! Great is Artemis of the Ephesians!"*

35 Now the scribe, composing the throng, is averring: "Men! Ephesians! For what man is there who knows not the city of the Ephesians, which is the sexton of the temple of the great Artemis and that which
36 fell from Zeus? These things, then, not being gainsaid, you ought to possess composure and to
37 commit nothing rash. For you led these men, who are neither despoilers of the sanctuary, nor blasphem-
38 ers of our goddess. Indeed, then,

ΙΤΗΣΜΕΓΑΛΕΙΟΤΗΤΟΣΑΥΤ 20
THE magnificence OF-her

ΗΣΗΝΟΛΗΗΑΣΙΑΚΑΙΗΟΙΚΟ 40
WHOM WHOLE THE ASIA AND THE *being*-

ΥΜΕΝΗΣΕΒΕΤΑΙΑΚΟΥΣΑΝΤ 60
28 HOMED IS-REVERING . HEAR*ing*

ΕΣΔΕΚΑΙΓΕΝΟΜΕΝΟΙΠΛΗΡ 80
YET AND BECOMING FULL

ΕΙΣΘΥΜΟΥΕΚΡΑΖΟΝΛΕΓΟΝ 100
OF-fury THEY-CRIED SAYING

ΤΕΣΜΕΓΑΛΗΗΑΡΤΕΜΙΣΕΦΕ 20
GREAT THE ARTEMIS OF-EPHE-

ΣΙΩΝΚΑΙΕΠΛΗΣΘΗΗΠΟΛΙΣ 40
29 SIANS . AND IS-FILLED THE city

OF-THE *cancell'd but restored by* s^2
ΤΗΣΣΥΝΧΥΣΕΩΣΟΡΜΗΣΑΝΤ 60
OF-THE TOGETHER-POUR . THEY-RUSH DE-

ΕΟΜΟΘΥΜΑΔΟΝΕΙΣΤΟΘΕΑΤ 80
SIDES LIKE-FEEL INTO THE gazing-place.

ΡΟΝΣΥΝΑΡΠΑΣΑΝΤΕΣΓΑΙΟ 200
TOGETHER-SNATCHING GAIUS

AB $\in$ *o.*
ΝΚΑΙΑΡΙΣΤΑΡΧΟΝΜΑΚΕΔΟ 20
AND Aristarchus MACEDONIANS

ΟΝΑΣΣΥΝΕΚΔΗΜΟΥΣΠΑΥΛΟ 40
TOGETHER-OUT-FROM-PUBLICS OF-PAUL .

OF-THE *omitted by* ABs^{1*}
ΥΤΟΥΠΑΥΛΟΥΔΕΒΟΥΛΟΜΕΝ 60
30 OF-THE PAUL YET intending

s o.
ΟΥΕΙΣΕΛΘΕΙΝΕΙΣΤΟΝΔΗΜ 80
TO-BE-INTO-COMING INTO THE PUBLIC

s^{1*} *o.*
ΟΝΟΥΚΕΙΩΝΑΥΤΟΝΟΙΜΑΘΗ 300
NOT DID-LEAVE him THE LEARNERS .

ΤΑΙΤΙΝΕΣΔΕΚΑΙΤΩΝΑΣΙΑ 20
31 ANY YET AND OF-THE OF-ASIA-

ΡΧΟΝΤΕΣΑΥΤΟΦΙΛΟΙΠΕ 40
chiefs BEING to-him FOND-*ones* SEND-

ΜΨΑΝΤΕΣΠΡΟΣΑΥΤΟΝΠΑΡΕ 60
ing TOWARD him THEY-BESIDE-

s^{1*} *o.*
ΚΑΛΟΥΝΜΗΔΟΥΝΑΙΕΑΥΤΟΝ 80
CALLED NO TO-GIVE self

ΕΙΣΤΟΘΕΑΤΡΟΝΑΛΛΟΙΜΕΝ 100
32 INTO THE gazing-place . others INDEED

ΟΥΝΑΛΛΟΤΙΕΚΡΑΖΟΝΗΝΓΑ 20
THEN other ANY CRIED WAS for

B Γ
ΡΗΕΚΚΛΗΣΙΑΣΥΝΚΕΧΥΜΕΝ 40
THE OUT-CALLED HAVING-*been*-confused

ΗΚΑΙΟΙΠΛΕΙΟΥΣΟΥΚΗΔΕΙ 60
AND THE MORE-*ones* NOT HAD-PER-

ΣΑΝΤΙΝΟΣΕΝΕΚΑΣΥΝΕΛΗΛ 80
CEIVED OF-ANY on-account THEY-HAD-TOGETHER-

s o.
ΥΘΕΙΣΑΝΕΚΔΕΤΟΥΟΧΛΟΥΣ 500
33 COME . OUT YET OF-THE THRONG THEY-

ΥΝΕΒΙΒΑΣΑΝΑΛΕΞΑΝΔΡΟΝ 20
TOGETHER-STEP ALEXANDER

ΠΡΟΒΑΛΟΝΤΩΝΑΥΤΟΝΤΩΝΙ 40
OF-BEFORE-CASTING him THE JU-

A *omits* YET s^{1*} *has* Δ' As^{1*} *add* ΟΥΝ THEN
ΟΥΔΑΙΩΝΟΔΕΑΛΕΞΑΝΔΡΟΣ 60
DA-ans . THE YET ALEXANDER

s o. s^2 *o.* s^3 | s^{1*} Λ
ΚΑΤΑΣΕΙΣΑΣΤΗΝΧΕΙΡΑΝΘ 80
gesturing THE HAND WILLED

s^{1*} *o.* Θ A-$\in$
ΕΛΕΝΑΠΟΛΟΓΕΙΣΘΑΙΤΩΔΗ 600
TO-BE-FROM-saying to-THE PUBLIC

ΜΩΕΠΙΓΝΟΝΤΕΣΔΕΟΤΙΙΟΥ 20
34 ON-KNOWING YET that JUDA-

ΔΑΙΟΣΕΣΤΙΝΦΩΝΗΕΓΕΝΕΤ 40
an he-IS SOUND BECAME

As omit -IF
ΟΜΙΑΣΕΚΠΑΝΤΩΝΩΣΕΙΕΠΙΩ 60
ONE OUT OF-ALL AS-IF ON HOURS

D -ΩΝ
ΡΑΣΔΥΟΚΡΑΖΟΝΤΕΣΜΕΓΑΛ 80
TWO CRYING GREAT

ΗΗΑΡΤΕΜΙΣΕΦΕΣΙΩΝΜΕΓΑ 700
THE ARTEMIS OF-EPHESIANS GREAT

As omit GREAT THE ARTEMIS OF-EPHESIANS
ΑΗΗΑΡΤΕΜΙΣΕΦΕΣΙΩΝΚΑΤ 20
35 THE ARTEMIS OF-EPHESIANS . DOWN-

s o. B THE THRONG THE WRITER
ΑΣΤΕΙΑΑΣΔΕΟΓΡΑΜΜΑΤΕΥ 40
PUTT*ing* YET THE WRITER

ΣΤΟΝΟΧΛΟΝΦΗΣΙΝΑΝΔΡΕΣ 60
THE THRONG he-IS-AVERRING MEN

s^{1*}ΑΔΕΛΦΟΙ brothers
ΕΦΕΣΙΟΙΤΙΣΓΑΡΕΣΤΙΝΑΝ 80
EPHESIANS ANY for IS OF-

B+$\in$ *s o.*
ΘΡΩΠΩΝΟΣΟΥΓΙΝΩΣΚΕΙΤΗ 800
humans WHO NOT IS-KNOWING THE

ΝΕΦΕΣΙΩΝΠΟΛΙΝΝΕΩΚΟΡΟ 20
OF-EPHESIANS city TEMPLE-JANITOR

s^{1*} *adds* ΚΑΙ AND
ΝΟΥΣΑΝΤΗΣΜΕΓΑΛΗΣΑΡΤΕ 10
BEING OF-THE GREAT ARTEMIS

ΜΙΔΟΣΚΑΙΤΟΥΔΙΟΠΕΤΟΥΣ 60
AND OF-THE ZEUS-FALL

B^1 *o.* A these BEING
ΑΝΑΝΤΙΡΡΗΤΩΝΟΥΝΟΝΤΩΝ 80
36 OF-UN-INSTEAD-declared THEN BEING

s^{1*} *omits* these
ΤΟΥΤΩΝΔΕΟΝΕΣΤΙΝΥΜΑΣΚ 900
these BINDING it-IS YOUP HAV-

s o.
ΑΤΕΣΤΑΛΜΕΝΟΥΣΥΠΑΡΧΕΙ 20
ING-DOWN-PUT TO-BE-belonging

AD s^{1*} *omit* ANY
ΝΚΑΙΜΗΔΕΝΠΡΟΠΕΤΕΣΤΙΠ 40
AND NO-YET-ONE BEFORE-FALLING ANY TO-

s o.
ΡΑΣΣΕΙΝΗΓΑΓΕΤΕΓΑΡΤΟΥ 60
37 BE-PRACTISING YE-LED for THE

ΣΑΝΔΡΑΣΤΟΥΤΟΥΣΟΥΤΕΙΣ 80
MEN these NOT-BESIDES SA-

ΡΟΣΥΛΟΥΣΟΥΤΕΒΛΑΣΦΗΜΟ 66000
CRED-ATTACHers NOT-BESIDES HARM-AVERRING-*ones*

ΥΝΤΑCΤΗΝΘΕCΝΗΜΩΝΕΙΜΕ 20
38 THE goddess OF-US . IF INDEED
A *had* | *(partly erased)*
ΝΟΥΝΔΗΜΗΤΡΙΟCΚΑΙΟΙCΥ 40
THEN DEMETRIUS AND THE TOGETH-
B+Ε
ΝΑΥΤΩΤΕΧΝΙΤΑΙΕΧΟΥCΙΝ 60
ER to-him ARTisans ARE-HAVING
B *o.*
ΠΡΟCΤΙΝΑΛΟΓΟΝΑΓΟΡΑΙΟ 80
TOWARD ANY saying BUY-places
ΙΑΓΟΝΤΑΙΚΑΙΑΝΘΥΠΑΤΟΙ 100
ARE-*being*-LED AND proconsuls
ΕΙCΙΝΕΓΚΑΛΕΙΤΩCΑΝΑΛΑ 20
ARE . LET-them-BE-indicting to-one-
B+Α *o.*
ΗΛΟΙCΕΙΔΕΤΙΠΕΡΙΕΤΕΡΩ 40
39 another . IF YET ANY ABOUT DIFFERENT
B *o.* *s* -Α|
ΝΕΠΙΖΗΤΕΙΤΕΕΝΤΗΕΝΝΟΜ 60
YE-ARE-ON-SEEKING IN THE IN-LAWed
ΩΕΚΚΛΗCΙΑΕΠΙΛΥΘΗCΕΤΑ 80
OUT-CALLED it-WILL-BE-ON-LOOSED .
ΙΚΑΙΓΑΡΚΙΝΔΥΝΕΥΟΜΕΝΕ 200
40 AND for WE-ARE-DANGERING TO-
s o.
ΓΚΑΛΕΙCΘΑΙCΤΑCΕΩCΠΕΡ 20
BE-indicted OF-STAND.ing ABOUT
ΙΤΗCCΗΜΕΡΟΝΜΗΔΕΝΟCΑΙ 40
THE TO-DAY OF-NO-YET-ONE cause
ΤΙΟΥΥΠΑΡΧΟΝΤΟCΠΕΡΙΟΥ 60
belonging ABOUT WHICH
CΥΔΥΝΗCCΟΜΕΘΑΛΠΟΔΟΥΝΑ 80
NOT WE-SHALL-BE-ABLE TO-FROM-GIVE
ΙΑCΓΟΝΠΕΡΙΤΗCCΥCΤΡΟΦ 300
saying ABOUT THE TOGETHER-TURN
ΗCΤΑΥΤΗCΚΑΙΤΑΥΤΑΕΙΠΩ 20
41 this . AND these saying
s o.
ΝΑΠΕΛΥCΕΝΤΗΝΕΚΚΛΗCΙΑ 40
he-FROM-LOOSES THE OUT-CALLED .
ΝΜΕΤΑΔΕΤΟΠΑΥCΑCΘΑΙΤΟ 60
20 after YET THE TO-BE-*ing*-CEASED THE
A TOWARD CALLING ΠΡΟCΚΑΛΕCΑΜΕΝΟC
ΝΘΟΡΥΒΟΝΜΕΤΑΠΕΜΨΑΜΕΝ 80
TUMULT after-SENDING
ΟCCΠΑΥΛΟCΤΟΥCΜΑΘΗΤΑC 400
THE PAUL THE LEARNE S
All *omit* AND
ΚΑΙΠΑΡΑΚΑΛΕCΑCΚΑΙΑCΠ 20
AND BESIDE-CALL*ing* AND GREETing
ΑCΑΜΕΝΟCΕΞΗΛΘΕΝΠΟΡΕΥ 40
he-OUT-CAME TO-BE-GOING
Bs *omit* THE B Є *o.*
ΕCΘΑΙΕΙCΤΗΝΜΑΚΕΔΟΝΙ 60
INTO THE MACEDONIA .
ΑΝΔΙΕΛΘΩΝΔΕΤΑΜΕΡΗΚΕ 80
2 THRU-COMING YET THE PARTS those
ΙΝΑΚΑΙΠΑΡΑΚΑΛΕCΑCΑΥΤ 500
AND BESIDE-CALL*ing* them

ΟΥCΑCΓΩΠΟΛΛΟCΗΛΘΕΝΕΙC 20
to-saying MANY he-CAME INTO
ΤΗΝΕΛΛΑΔΑΠΟΙΗCΑCΤΕΜΗ 40
3 THE GREECE . D*oing* BESIDES MONTHS
ΝΑCΤΡΕΙCΓΕΝΟΜΕΝΗCΕΠΙ 60
THREE OF-BECOMING ON-
ΒΟΥΛΗCΑΥΤΩΥΠΟΤΩΝΙΟΥΔ 80
COUNSEL to-him by THE JUDA-ans
ΑΙΩΝΜΕΛΛΟΝΤΙΑΝΑΓΕCΘΑ 600
to-beING-ABOUT TO-BE-UP-LEADING
ΙΕΙCΤΗΝCΥΡΙΑΝΕΓΕΝΕΤΟ 20
INTO THE SYRIA he-BECAME
s o.
ΓΝΩΜΗCΤΟΥΥΠΟCΤΡΕΦΕΙΝ 40
OF-opinion THE TO-BE-RETURNING
Bs Є *o.*
ΔΙΑΜΑΚΕΔΟΝΙΑCΥΝΕΙΠ 60
4 THRU MACEDONIA . TOGETHER-said
Bs omit UNTIL THE ASIA
ΕΤΟΔΕΑΥΤΩΑΧΡΙΤΗCΑCΙΑ 80
YET to-him UNTIL THE ASIA
CCΩΠΑΤΡΟCΠΥΡΡΟΥΒΕΡΟΙ 700
Sopater (SAVE-FATHER) OF-PYRRHUS BEREan
s Є *o. s* mits the* Є B+Є *s* Α| *for* Є
ΑΙΟCΘCCΑΛΟΝΙΚΕΩΝΔΕΑ 20
OF-THESSALONICans YET Arist-
ΡΙCΤΑΡΧΟCΚΑΙCΕΚΟΥΝΔΟ 40
archus (BEST-CHIEF) AND SECUNDUS
B*s omit* THE
CΚΑΙΓΑΙΟCCΟΔΕΡΒΑΙΟCΚΑ 60
AND GAIUS THE DERBean AND
ΙΤΙΜΟΘΕΟCΑCΙΑΝΟΙΔΕΤΥ 80
Timothy ASIANS YET Tych-
ΧΙΚΟCΚΑΙΤΡΟΦΙΜΟCCΥΤΟ 800
5 icus (HAPPEN) AND Trophimus (NURTURE) these
B|+C *s had inserted* |
ΙΔΕΠΡCΕΛΘΟΝΤΕCΕΜΕΝΟΝ 20
YET BEFORE-COMING REMAINED
s+Є
ΗΜΑCΕΝΤΡΩΑΔΙΗΜΕΙCΔΕΕ 40
6 US IN TROAS . WE YET OUT-
ΣΕΠΛΕΥCΑΜΕΝΜΕΤΑΤΑCΗΜ 60
FLOAT after THE DAYS
s FROM ΑΠΟ
ΕΡΑCΤΩΝΑΖΥΜΩΝΑΠΟΦΙΛΙ 80
OF-THE UN-FERMENTED FROM Philippi
ΠΠΩΝΚΑΙΗΛΘΟΜΕΝΠΡΟCΑΥ 200
AND CAME TOWARD t.em
s FROM ΑΠΟ
ΤΟΥCΕΙCΤΗΝΤΡΩΑΔΑΑΧΡΙ 20
INTO THE TROAS UNTIL
B *o. o.* B+Є
ΗΜΕΡΩΝΠΕΝΤΕΟΠΟΥΔΙΕΤΡ 40
DAYS FIVE THE-?-WAE.E WE-tarry
ΗΥΑΜΕΝΗΜΕΡΑCΕΠΤΑΕΝΔΕ 60
7 DAYS SEVEN . IN YET
ΤΗΜΙΑΤΩΝCΑΒΒΑΤΩΝCΥΝΗ 80
THE ONE OF-THE SABBATHS OF-HAVING-
ΓΜΕΝΟΝΗΜΩΝΚΛΑCΑΙΑΡΤΟ 67000
been-TOGETHER-LED US TO-BREAK BREAD

if Demetrius and the artisans with him have a matter against anyone, court sessions are being held, and there are proconsuls: let them be
39 indicting one another. Now if you are seeking anything about other things, it will be explained in a le-
40 gal ecclesia. For we are also in danger of being indicted of commotion concerning this today, there existing not a single cause concerning which we shall be able to render an
41 account of this riot." And, saying this, he dismisses the ecclesia.

20 Now, after the tumult ceased, Paul, sending after the disciples and consoling and saluting them, came away to go into Macedonia.
2 Now, passing through those parts and entreating them with many
3 a word, he came into Greece. And three months being spent, as there came to be a plot against him by the Jews, being about to set out for Syria, he came to be of the opinion that he would return through Mace-
4 donia. Now Sopater Pyrrhus, a Berean, and Aristarchus and Secundus, Thessalonians, and Gaius of Derbe, and Timothy and Tychicus and Trophimus of Asia arrange to meet him in the province of Asia.
5 Now these, coming before, remain-
6 ed for us in Troas. Yet *we* sail away from Philippi after the days of unleavened bread, and came to them in Troas in five days, where we tarry seven days.
7 Now on one of the sabbaths, at our being assembled to break bread, Paul argued with them, being

38 After showing them that the men they had led to the theater were not guilty of any overt act against the temple or goddess he reminds them that there are legal means of redress for any wrong which they may have committed.

39 We have purposely retained the uniform rendering *ecclesia* here for it gives us a true idea of its meaning in ordinary Greek. It was a town council before which any matter such as this might be brought for settlement. A select portion of the population convened for public business was so called.

40 The Romans would not tolerate any disorderly assemblage, and would soon recall any liberties and privileges accorded to a city if disorders were not promptly suppressed.

Thus God overrules to deliver Paul from "so great a death" even though the spiritual powers of evil, the avaricious mob, and the Jews were all combined against him. As in Corinth, He uses the power of Rome to protect him from false brethren and fanatical idolaters led on by his unseen spirit-enemies.

1 During Paul's stay in Ephesus he penned the two epistles to the Corinthians. In these we find a full account of much which is outside the scope of Acts. They trace the gradual change which is coming over his teaching, for his ministry went "from glory to glory" (2Co.3^{18}). As associated with the proclamation of the kingdom, his ministry seems to fail, as did that of the twelve. This is what is recorded in Acts. But as associated with the secret which was not made publicly known until after his final appeal to the Jews in Rome, his ministry ascended to the heights of Ephesian truth by gradual degrees.

2 While in Corinth he wrote the epistle to the Galatians and that to the Romans. Thus, within a few months he writes all the Preparatory Epistles, in the central crisis of his ministry, after his determination to give the flesh no more place.

6 Luke seems to have rejoined the apostle at this point, as he now uses the pronoun *we*.

about to be off on the morrow. And he prolonged the word unto mid-
8 night. Now there were a consider-
able number of torches in the upper chamber where we were assembled.
9 Now a certain young man named Eutychus, being seated on the window, sinking into a deep sleep while Paul is arguing still more, sinking from sleep, falls down from the third story, and was picked up
10 dead. Now Paul, descending, falls on him, and, embracing him, said, "Make no tumult, for his soul is in him."
11 Now, ascending and breaking bread and taking a taste, besides conversing a considerable time until
12 daybreak, so he came away. And they led the boy alive, and were immeasurably consoled.
13 Now *we*, coming before to the ship, set out for Assos, thence being about to take in Paul, for thus it was prescribed, he being about to
14 go on foot. Now, as he came up with us in Assos, taking him up, we
15 came to Mitylene. And, sailing from thence the ensuing day, we arrive abreast of Chios, yet on another we put in at Samos, yet the next we
16 came into Miletus, for Paul had decided to sail past Ephesus, so that he should not come to linger in the province of Asia, for he hurried, if it may be possible for him to be in Jerusalem the day of Pentecost.
17 Now from Miletus, sending to Ephesus, he calls for the elders of

7 At Paul's first visit to Troas, the vision of the man of Macedonia caused him to pass through without delay. The door was shut (16^{8,9}). At his second visit a door was opened, in the Lord, but as he had no rest in his spirit because of the absence of Titus, he again left for Macedonia (2Co.2$^{12-13}$). Nevertheless a considerable number seem to have believed. Conscious that he would probably never see them again, Paul lingers and prolongs his farewell exhortation.

9 There is a contrast as well as a similarity between the miracles wrought by Peter and Paul. Peter raised Dorcas to life as Paul raised Eutychus. Much stress is laid on the good works and almsdeeds that she did. Nothing of the kind is recorded of Eutychus. Indeed, he was not sufficiently watchful to keep awake when the apostle was preaching. Are not these types of the resurrection of Israel and of the ecclesia which is Christ's body? Those in the former resurrection (Un.20$^{4-5}$) have worked as well as believed, and their resurrection is, in measure, *deserved*. But the saints of the present economy of grace are like Eutychus. Paul's preaching fails to keep them awake. They are drowsy and undeserving. Nevertheless, such is the superabundance of *grace*, that, in the secret resurrection (1Co. 15^{51}) revealed about this time by the apostle Paul, merit has no place, for we shall live together with Him whether we are watchful or drowsy (1Thes.5^{10}).

13 We may see something of the tense solicitude of the apostle's heart in his actions. For the sake of a few more hours at Troas he walked twenty miles after having preached most of the night. He would not trust himself in Ephesus, lest he should linger and defeat his purpose to be in Jerusalem at Pentecost. Yet he could not sail past without at least a parting word to the elders of the ecclesia he had come to love so well. It becomes more and more evident that the new departure in his ministry included the cessation of his own physical presence with the ecclesias. It was to be communicated in true spiritual style by means of epistles.

ΝΟΠΑΥΛΟCΔΙΕΛΕΓΕΤΟΑΥΤ 20
THE PAUL THRU-said to-them

CΙCΜΕΛΛΩΝΕΞΙΕΝΑΙΤΗΕΠ 40
beING-ABOUT TO-OUT-BE to-THE ON-

s o.
ΑΥΡΙΟΝΠΑΡΕΤΕΙΝΕΝΤΕΤΟ 60
MORROW BESIDE-STRETCHED BESIDES THE

ΜΑΟΓΟΝΜΕΧΡΙΜΕCΟΝΥΚΤΙ 80
saying UNTO MIDNIGHT .

ΟΥΗCΑΝΔΕΛΑΜΠΑΔΕCΙΚΑΝ 100
8 WERE YET SHINERS enough

ΑΙΕΝΤΩΥΠΕΡΩΩΟΥΗΜΕΝCΥ 20
IN THE OVER-apartment where WE-WERE HAVING-

ΝΗΓΜΕΝΟΙΚΑΘΕΖΟΜΕΝΟCΔ 40
9 *been*-TOGETHER-LED . *be*ING-seated YET

ΕΤΙCΝΕΑΝΙΑCΟΝΟΜΑΤΙΕΥ 60
ANY YOUNG (*masc.*) to-NAME Eutychus

ΤΥΧΟCΕΠΙΤΗCΘΥΡΙΔΟCΚΑ 80
(WELL-HAPPEN) ON THE window *be*ING-

ΤΑΦΕΡΟΜΕΝΟCΥΠΝΩΒΑΘΕΙ 200
DOWN-CARRIED to-SLEEP DEEP

ΔΙΑΛΕΓΟΜΕΝΟΥΤΟΥΠΑΥΛΟ 20
OF-THRU-saying THE PAUL

s o.
ΥΕΠΙΠΛΕΙΟΝΚΑΤΕΝΕΧΘΕΙ 40
ON MORE BEING-DOWN-CARRIED

CΑΠΟΤΟΥΥΠΝΟΥΕΠΕCΕΝΑΠ 60
FROM THE SLEEP he-FALLS FROM

ΟΤΟΥΤΡΙCΤΕΓΟΥΚΑΤΩΚΑΙ 80
THE THREE-EXCLUDer DOWN-below AND

ΗΡΘΗΝΕΚΡΟCΚΑΤΑΒΑCΔΕΟ 300
10 WAS-LIFTED DEAD . DOWN-STEPPing YET THE

ΠΑΥΛΟCΕΠΕΠΕCΕΝΑΥΤΩΚΑ 20
PAUL ON-FALLS to-him AND

n² M
ΙCΥΝΠΕΡΙΑΒΩΝΕΙΠΕΝΜΗ 40
embracING said NO

n¹ -Aι
ΘΟΡΥΒΕΙCΘΕΗΓΑΡΨΥΧΗΑΥ 60
BE-TUMULTING THE for soul OF-

ΤΟΥΕΝΑΥΤΩΕCΤΙΝΑΝΑΒΑC 80
11 him IN him IS . UP-STEPPing
B *omits* AND *s²* *cancelled* THE
ΔΕΚΑΙΚΛΑCΑCΤΟΝΑΡΤΟΝΚ 400
YET AND BREAKing THE BREAD AND

ΑΙΓΕΥCΑΜΕΝΟCΕΦΙΚΑΝΟΝ 20
TASTing ON enough

Aᴅ+Є Aєᵇ¹ *o.* *s*¹* T
ΤΕΟΜΙΛΗCΑCΑΧΡΙCΑΥΓΗC 40
BESIDES conversing UNTIL RADIANCE

ΟΥΤΩCΕΞΗΛΘΕΝΗΓΑΓΟΝΔΕ 60
12 thus he-OUT-CAME . THEY-LED YET

ΤΟΝΠΑΙΔΑΖΩΝΤΑΚΑΙΠΑΡΕ 80
THE boy LIVING AND WERE-BESIDE-

ΚΑΗΘΗCΑΝΟΥΜΕΤΡΙΩCΗΜΕ 500
13 CALLED NOT MEASURably . WE

A+C
ΙCΔΕΠΡΟΕΛΘΟΝΤΕCΕΠΙΤΟ 20
YET BEFORE-COMING ON THE

ΠΛΟΙΟΝΑΝΗΧΘΗΜΕΝΕΠΙΤΗ 40
FLOATer WERE-UP-LED ON THE

ΝΑCCΟΝΕΚΕΙΘΕΝΜΕΛΛΟΝΤ 60
ASSOS thence beING-ABOUT

s o.
ΕCΑΝΑΛΑΜΒΑΝΕΙΝΤΟΝΠΑΥ 80
TO-BE-UP-GETTING THE PAUL

ΛΟΝΟΥΤΩCΓΑΡΔΙΑΤΕΤΑΓΜ 600
thus for HAVING-*been*-prescribed

Bᴵ N A *for* Є *has* Aι
ΕΝΟCΗΝΜΕΛΛΩΝΑΥΤΟCΠΕΖ 20
WAS beING-ABOUT he TO-BE-

s¹* O
ΕΥΕΙΝΩCΔΕCΥΝΕΒΑΛΛΕΝΗ 40
14 FOOTING . AS YET he-TOGETHER-CAST to-

s¹* Є Π| ON
ΜΙΝΕΙCΤΗΝΑCCΟΝΑΝΑΛΑΒ 60
US INTO THE ASSOS UP-GETTING

ΟΝΤΕCΑΥΤΟΝΗΛΘΟΜΕΝΕΙC 80
him WE-CAME INTO

A 1
ΜΙΤΥΛΗΝΗΝΚΑΚΕΙΘΕΝΑΠΟ 700
15 MITYLENE AND-thence FROM-

ΠΛΕΥCΑΝΤΕCΤΗΕΠΙΟΥCΗΚ 20
FLOATing to-THE ON-BEING WE-

ΑΤΗΝΤΗCΑΜΕΝΑΝΤΙΚΡΥCΧ 40
attain INSTEAD-head OF-

Bᴄ Π *for* T = EVENING-STAR, twilight
ΙΟΥΤΗΔΕΕΤΕΡΑΠΑΡΕΒΑΛΟ 60
CHIOS to-THE YET DIFFERENT WE-BESIDE-CAST

ΜΕΝΕΙCΣΑΜΟΝΤΗΔΕΕΧΟΜΕ 80
INTO SAMOS to-THE YET HAVING

Bᴅ+Є
ΝΗΗΛΘΟΜΕΝΕΙCΜΙΛΗΤΟΝΚ 800
16 WE-CAME INTO MILETUS HAD-

n¹ *o.* *o.*
ΕΚΡΙΚΕΙΓΑΡΟΠΑΥΛΟCΠΑΡ 20
JUDGED for THE PAUL TO-BESIDE-

ΑΠΑΕΥCΑΙΤΗΝΕΦΕCΟΝΟΠΩ 40
FLOAT THE EPHESUS WHICH-how

CΜΗΓΕΝΗΤΑΙΑΥΤΩΧΡΟΝΟΤ 60
NO MAY-BE-BECOMING to-him TO-TIME-WEAR

ΡΙΒΗCΑΙΕΝΤΗΑCΙΑΕCΠΕΥ 80
IN THE ASIA he-WAS-DILIGENT

ΔΕΝΓΑΡΕΙΔΥΝΑΤΟΝΕΙΗΑΥ 900
for IF ABLE MAY-it-BE to-

ΤΩΤΗΝΗΜΕΡΑΝΤΗCΠΕΝΤΗΚ 20
him THE DAY OF-THE FIVE-tieth

ΟCΤΗCΓΕΝΕCΘΑΙΕΙCΙΕΡΟ 40
TO-BE-BECOMING INTO JERUSALEM.

B *o.* O V+A Bᴅ+Є
ΥCΑΛΗΜΑΠΟΔΕΤΗCΜΙΛΗΤΟ 60
17 FROM YET THE MILETUS

ΥΠΕΜΨΑCΕΙCΕΦΕCΟΝΜΕΤΕ 80
SENDing INTO EPHESUS he-WITH-

ΚΑΛΕCΑΤΟΤΟΥCΠΡΕCΒΥΤΕ 68000
CALLS THE SENIORS

ΡΟΥCΤΗCΕΚΚΛΗCΙΑCΩCΔΕ 20
18 OF-THE OUT-CALLED . AS YET

ΠΑΡΕΓΕΝΟΝΤΟΠΡΟCΑΥΤΟΝ 40
THEY-BESIDE-BECAME TOWARD him
ΟΜΟΥΟΝΤΩΝΑΥΤΩΝ LIKE BEING OF-them *adds* A
ΕΙΠΕΝΑΥΤΟΙCΥΜΕΙCΕΠΙC 60
he-said to-them YE ARE-adept-
As -ΑΙ
ΤΑCΘΕΑΠΟΠΡΩΤΗCΗΜΕΡΑC 80
ING FROM BEFORE DAY

ΑΦΗCΕΠΕΒΗΝΕΙCΤΗΝΑCΙΑ 100
FROM WHICH I-ON-STEPPED INTO THE ASIA

ΝΠΩCΜΕΘΥΜΩΝΤΟΝΠΑΝΤΑΧ 20
how WITH YOUp THE EVERY TIME

ΡΟΝΟΝΕΓΕΝΟΜΗΝΔΟΥΛΕΥΩ 40
19 I-BECAME SLAVING

ΝΤΩΚΥΡΙΩΜΕΤΑΠΑCΗCΤΑΠ 60
to-THE Master WITH EVERY LOW-
s o.
ΕΙΝΟΦΡΟCΥΝΗCΚΑΙΔΑΚΡΥ 80
DISPOSition AND TEARS

s o.
ΩΝΚΑΙΠΕΙΡΑCΜΩΝΤΩΝCΥΜ 200
AND trials OF-THE befall-

ΒΑΝΤΩΝΜΟΙΕΝΤΑΙCΕΠΙΒΟ 20
ING to-ME IN THE ON-COUNSELS

ΥΑΛΙCΤΩΝΙΟΥΔΑΙΩΝΩCΟΥ 40
20 OF-THE JUDA-ans AS NOT-
s o.
ΔΕΝΥΠΕCΤΕΙΛΑΜΗΝΤΩΝCΥ 60
YET-ONE I-UNDER-PUT OF-THE *being*-

s o.
ΜΦΕΡΟΝΤΩΝΤΟΥΜΗΑΝΑΓΓΕ 80
expedient OF-THE NO TO-UP-MESSAGE

ΙΑΛΙΥΜΙΝΚΑΙΔΙΔΑΣΑΙΥΜ 300
to-YOUp AND TO-TEACH YOUp

ΑCΔΗΜΟCΙΑΚΑΙΚΑΤΟΙΚΟΥ 20
PUBLICly AND according-to HOMES

CΔΙΑΜΑΡΤΥΡΟΜΕΝΟCΙΟΥΔ 40
21 THRU-witnessing to-JUDA-
s o.
ΑΙΟΙCΤΕΚΑΙΕΛΛΗCΙΝΤΗΝ 60
ans BESIDES AND to-GREEKS THE

THE *omitted by* Bs
ΕΙCΤΟΝΘΕΟΝΜΕΤΑΝΟΙΑΝΚ 80
INTO THE God after-MIND AND

ΑΙΠΙCΤΙΝΕΙCΤΟΝΚΥΡΙΟΝ 400
BELIEF INTO THE Master
B *omits* ANOINTED
ΗΜΩΝΙΗCΟΥΝΧΡΙCΤΟΝΚΑΙ 20
22 OF-US JESUS ANOINTED AND

ΝΥΝΙΔΟΥΔΕΔΕΜΕΝΟCΕΓΩΤ 40
NOW BE-PERCEIVING HAVING-*been*-BOUND I to-
s -Ε
ΩΠΝΕΥΜΑΤΙΠΟΡΕΥΟΜΑΙΕΙ 60
THE spirit AM-GOING INTO

CΙΕΡΟΥCΑΛΗΜΤΑΕΝΑΥΤΗC 80
JERUSALEM THE IN her TO-
Α Α Αs[3] *o.*
ΥΝΑΝΤΗCΟΝΤΑΕΜΟΙΜΗΕΙΑ 500
GETHER-meeting to-ME NO HAVING-

ΩCΠΑΗΝΟΤΙΤΟΠΝΕΥΜΑΤΟΑ 20
23 PERCEIVED MORELy that THE spirit THE HOLY
Bs[1]* Α
ΓΙΟΝΚΑΤΑΠΟΛΙΝΔΙΕΜΑΡΤ 40
according-to city THRU-witnesses
Bs[1]* -ΕΤΑΙ
ΥΡΑΤΟΜΟΙΛΕΓΟΝΟΤΙΔΕCΜ 60
to-ME saying that BONDS

Β+Ε *s o.*
ΑΚΑΙΘΛΙΨΕΙCΜΕΜΕΝΟΥCΙΝ 81
AND CONSTRICTIONS ME ARE-REMAINING
Bs[1]* OF-SAYING -ΟΥ *omit* HAVING
ΑΛΛΟΥΔΕΝΟCΛΟΓΟΝΕΧΩΟΥ 600
24 but OF-NOT-YET-ONE saying HAVING-NOT-
NOT YET
ΔΕΠΟΙΟΥΜΑΙΤΗΝΨΥΧΗΝΤΙ 20
YET I-AM-making THE soul VALU-
ΑΒs[1]* o. = ΑΒ *s o.*
ΜΙΑΝΕΜΑΥΤΩΕΩCΤΕΛΕΙΩC 40
able to-MYself TILL I-SHOULD-BE-maturING
Α -ΑΙ
ΩΤΟΝΔΡΟΜΟΝΜΟΥΚΑΙΤΗΝΔ 60
THE RUNNING OF-ME AND THE THRU-
s o.
ΙΑΚΟΝΙΑΝΗΝΕΛΑΒΟΝΠΑΡΑ 80
SERVICE WHICH I-GOT BESIDE

ΤΟΥΚΥΡΙΟΥΙΗCΟΥΔΙΑΜΑΡ 700
OF-THE Master JESUS TO-THRU-witness

ΤΥΡΑCΘΑΙΤΟΕΥΑΓΓΕΛΙΟΝ 20
THE WELL-MESSAGE

ΤΗCΧΑΡΙΤΟCΤΟΥΘΕΟΥΚΑΙ 40
25 OF-THE grace OF-THE God . AND

ΝΥΝΙΔΟΥΕΓΩΟΙΔΑΟΤΙΟΥΚ 60
NOW BE-PERCEIVING I HAVE-PERCEIVED that NOT-
-STILL *omitted by* s Α -ΑΙ
ΕΤΙΟΨΕCΘΕΤΟΠΡΟCΩΠΟΝΜ 80
STILL YE'LL-BE-VIEWING THE face OF-

ΟΥΥΜΕΙCΠΑΝΤΕCΕΝΟΙCΑΙ 800
ME YE ALL IN WHOM I-THRU-

ΗΛΘΟΝΚΗΡΥCCΩΝΤΗΝΒΑCΙ 20
CAME PROCLAIMING THE KINGdom.

ΑΕΙΑΝΔΙΟΤΙΜΑΡΤΥΡΟΜΑΙ 40
26 THRU-that I-AM-witnessING

ΥΜΙΝΕΝΤΗCΗΜΕΡΟΝΗΜΕΡΑ 60
to-YOUp IN THE TO-DAY DAY

Α ΕΓΩ Ι
ΟΤΙΚΑΘΑΡΟCΕΙΜΙΑΠΟΤΟΥ 80
that clean I-AM FROM THIS

ΑΙΜΑΤΟCΠΑΝΤΩΝΟΥΓΑΡΥΠ 900
27 BLOOD OF-ALL NOT for I-UNDER-
s o.
ΕCΤΕΙΛΑΜΗΝΤΟΥΜΗΑΝΑΓΓ 20
PUT OF-THE NO TO-UP-MESSAGE
s o. Bs[1]* *put* to-YOUp *after* God
ΕΙΛΑΙΥΜΙΝΠΑCΑΝΤΗΝΒΟΥ 40
to-YOUp EVERY THE COUNSEL

ΑΗΝΤΟΥΘΕΟΥΠΡΟCΕΧΕΤΕΕ 60
28 OF-THE God . YE-BE-heeding to-

ΑΥΤΟΙCΚΑΙΠΑΝΤΙΤΩΠΟΙΜ 80
selves AND to-EVERY THE flocklet

ΝΙΩΕΝΩΥΜΑCΤΟΠΝΕΥΜΑΤΟ 8000
IN WHICH YOUp THE spirit THE

18 the ecclesia. Now, as they came to
him, he said to them, "*You* are
versed in the facts, from the
first day on which I stepped into
the province of Asia, how I came
19 to be with you all the time, slaving
for the Lord with all humility and
tears, and the trials which befell
20 me by the plots of the Jews, how I
do not shrink from informing you
of anything which is expedient, and
teaching you publicly and in your
21 homes, certifying to Jews as well
as Greeks, repentance toward God
and faith toward our Lord Jesus
Christ.

22 And now, *lo! I,* having been
bound in spirit, am going to Jeru-
salem, not being aware what I will
23 meet with in it, more than that the
holy spirit city by city certifies to
me; saying that bonds and afflictions
24 are remaining for me. But I am
taking account of nothing, nor am
I making my soul precious to my-
self, till I should be perfecting my
career and the dispensation which I
obtained from the Lord Jesus, to
certify the evangel of the grace of
God.

25 And now, *lo! I* am aware that
you all, among whom I came pro-
claiming the kingdom, shall see my
26 face no more. Wherefore I take
you to witness in this very day that
I am clear from the blood of all,
27 for I do not shrink from informing
you of the entire counsel of God.

28 Take heed to yourselves and to
the entire flocklet among which the
holy spirit appointed you supervi-

It must be remembered that Paul's ministry was continually changing. As the apostasy of the Jews progressed, the evangel of the kingdom became less pronounced and he was entrusted with a secret, which, depending on Israel's failure, could not be made known publicly until Israel was set aside. Hence there is a great gulf between this address and the Ephesian epistle which he wrote to them from Rome some years later. His career at this time was still imperfect. Writing to the Corinthians a short time before, he says that the saints are still in the period of minority and that maturity, or perfection, had not yet been attained (1Co.13$^{9-12}$).

21 Repentance had its place in Paul's preaching while he was proclaiming the kingdom. It was associated with pardon. Henceforth he no longer preaches these, but justification and conciliation by faith alone, as is set forth in his epistles to the Romans, Corinthians, and Galatians, which were written not long before this last meeting with the Ephesian elders. The call to repentance is most frequently made to the covenant people, and usually for the purpose of averting impending judgment.

22 Paul had a profound conviction that it was God's will that he should go to Jerusalem and then to Rome. The further intimation of the spirit that bonds and afflictions awaited him did not make him flinch. The distinct character of his ministry is seen by comparing him with Peter, who *left* Jerusalem after he had been delivered from bonds. Paul *goes* to Jerusalem well aware that his physical frame would be put under restraint. This corresponds closely with the change which his ministry was undergoing. The kingdom and physical blessings were fast receding and spiritual gratuities were taking their place. Henceforth Paul's physical environment is expressive of the truth which he ministers.

27 The *counsel* of God concerning the kingdom, as revealed in the Hebrew Scriptures, must not be confused with the still secret *purpose* of God, which the apostle did not make known to the Ephesians until after his arrival at Rome. See Ephesians 1^{9},3$^{1-9}$, and Colossians 1$^{25-27}$.

28 The oversight in Ephesus seems to have been in the hands of a number of supervisors who cared for them as a shepherd tends his flock. Not one of the ecclesiastical arrangements of later days was present.

29 The apostle draws a dark picture of apostasy. Wolves from without were to come in. These are spoken of as "burdensome" and probably refers to those who came in to get rather than to give. But even worse was the apostasy within. In Corinth we see the readiness with which the disciples followed a leader even when the leader refused a following. In Ephesus began the destructive work of those who set themselves up as heads of parties or divisions. Had they acted like Paul with the Corinthians the schism would have been healed. But, as they courted a personal following, it has led to the multiplied divisions of today.

31 Paul's tears were occasioned by the fear that they would turn away from his gospel, as they subsequently did (2 Ti.1^{15}).

32 "God and the word of His grace" means much more to us than it possibly could have meant to the Ephesian elders at Miletus.

The richest storehouse of His grace had not yet been opened. The epistle to the Ephesians had not yet been penned. Yet Paul doubtless referred to these later unfoldings and committed them to that further revelation which it was not yet lawful for him to utter (2Co.12^{4}). God and the word of His grace are our only, yet sufficient, recourse in the present apostasy.

33 As Priscilla and Aquila were in Ephesus, it is probable that Paul worked with them for his living as he had done at Corinth. What a marvelous example of self-sacrifice he has left! Vast as was the spiritual wealth he brought to Ephesus, he did not even take the meager dole needed for his sustenance.

37 The occasion of their most poignant sorrow was the sign of their greatest benefit. They were about to exchange a subordinate place at Israel's board, for "every *spiritual* blessedness among the celestials" (Eph.1^{3}). Paul's face may fade from view on *earth*, yet it was but a symptom of a higher and greater fellowship in *heaven*.

sors, to be shepherding the ecclesia of God, which He procures through
29 His own blood. Now *I* am aware that after I am out of reach burdensome wolves will be entering among
30 you, not sparing the flocklet. And from among yourselves men will be arising, speaking perverse things to pull away disciples after them-
31 selves. Wherefore watch, remembering that for three years, night and day, I cease not admonishing
32 each one with tears. And now I am committing you to God and to the word of His grace, which is able to edify and give the enjoyment of an allotment among all who have been hallowed.

33 I covet no one's silver or gold
34 or vesture. *You* know that these hands subserve my needs and of
35 those who are with me. I intimate it all to you, that, toiling thus, you ought to be supporting the infirm, and to be remembering the words of the Lord Jesus, that *He* said, 'It is happiness to give rather than to
36 get.'" And, saying this, kneeling together with them all, he prays.
37 Now there came to be considerable lamentation by all, and falling on Paul's neck, they kissed him
38 fondly, being especially pained at the word which he had declared that they are about to behold his face no more. Yet they sent him forward into the ship.

21 Now as we came to set out, pulling ourselves from them, running

ΑΓΙΟΝΕΘΕΤΟΕΠΙCΚΟΠΟΥC 20
HOLY PLACED ON-NOTE?S

s ϵ o. s o.
ΠΟΙΜΑΙΝΕΙΝΤΗΝΕΚΚΛΗCΙ 40
TO-BE-SHEPHERDING THE OUT-CALLED

A KY = Master
ΑΝΤΟΥΘΕΟΥΗΝΠΕΡΙΕΠΟΙΗ 60
OF-THE God WHICH He-procures

CΑΤΟΔΙΑΤΟΥΑΙΜΑΤΟCΤΟΥ 80
TURU THE BLOOD OF-THE

B *adds* that ΟΤΙ AB** *omit* YET
ΙΔΙΟΥΕΓΩΔΕΟΙΔΑΟΤΙΕΙC 100
29 OWN . I YET HAVE-PERCEIVED that WILL-BE-

B+ϵ
ΕΛΕΥCΟΝΤΑΙΜΕΤΑΤΗΝΑΦΙ 20
INTO-COMING after THE FROM-

s o.
ΣΙΝΗΟΥΑΥΚΟΙΒΑΡΕΙCΕΙC 40
REACH OF-ME WOLVES HEAVY INTO

s o.
ΥΜΑCΜΗΦΕΙΔΟΜΕΝΟΙΤΟΥΠ 60
YOUp NO SPARING OF-THE flock-

B *omits* SAME
ΟΙΜΝΙΟΥΚΑΙΕΞΥΜΩΝΑΥΤΩ 80
30 let AND OUT OF-YOUp SAME

ΝΑΝΑCΤΗCΟΝΤΑΙΑΝΔΡΕCΑ 200
WILL-BE-UP-STANDING MEN TALK-

ΛΑΟΥΝΤΕCΔΙΕCΤΡΑΜΜΕΝΑ 20
ING HAVING-THRU-TURNED

ΤΟΥΑΠΟCΠΑΝΤΟΥCΜΑΘΗΤΑ 40
OF-THE TO-BE-FROM-PULLING THE LEARNers

CΟΠΙCΩΕΑΥΤΩΝΔΙΟΓΡΗΓΟ 60
31 BEHIND selves . THRU-WHICH BE-YE-

s o. s -ΑΙ
ΡΕΙΤΕΜΝΗΜΟΝΕΥΟΝΤΕCΟΤ 80
watching remembering that

A+N
ΙΤΡΙΕΤΙΑΝΝΥΚΤΑΚΑΙΗΜΕ 300
THREE-YEAR NIGHT AND DAY

ΡΑΝΟΥΚΕΠΑΥCΑΜΗΝΜΕΤΑΔ 20
NOT I-CEASE WITH TEARS

ΑΚΡΥΩΝΝΟΥΘΕΤΩΝΕΝΑΕΚΑ 40
admonishing ONE EACH

CΤΟΝΚΑΙΤΑΝΥΝΠΑΡΑΤΙΘΕ 60
32 AND THE NOW I-AM-BESIDE-PLACING

A -ϵ s I N B KYPIΩ Master
ΜΑΙΥΜΑCΤΩΘΕΩΚΑΙΤΩΛΟΓ 80
YOUp to-THE God AND to-THE saying

ΩΤΗCΧΑΡΙΤΟCΑΥΤΟΥΤΩΔΥ 400
OF-THE grace OF-him THE being-

ΝΑΜΕΝΩΟΙΚΟΔΟΜΗCΑΙΚΑΙ 20
ABLE TO-HOME-BUILD AND

ΔΟΥΝΑΙΤΗΝΚΛΗΡΟΝΟΜΙΑΝ 40
TO-GIVE THE tenancy

ΑΥΤΟΥ OF him *added by* A
ΕΝΤΟΙCΗΓΙΑCΜΕΝΟΙCΠΑC 60
IN THE HAVING-*been*-HOLYIZED ALL .

ΙΝΑΡΓΥΡΙΟΥΗΧΥCΙΟΥΗΙ 80
33 OF-SILVER OR OF-GOLD (*dim.*) OR OF-

AB Θ = -PLACE- *for* -YET-
ΜΑΤΙCΜΟΥΟΥΔΕΝΟCΕΠΕΘΥ 600
cloak NOT-YET-ONE I-ON-FEEL .

A (B+ϵ)ΟΙΔΑΤΕ -HAVE-PERCEIVED
ΜΗCΑΑΥΤΟΙΓΙΝΩCΚΕΤΕΟΤ 20
34 SAME YE-ARE-KNOWING that

AB o.
ΙΤΑΙCΧΡΕΙΑΙCΜΟΥΚΑΙΤΟ 40
to-THE NEEDS OF-ME AND to-THE

B s o.
ΙCΟΥCΙΝΜΕΤΕΜΟΥΥΠΗΡΕΤ 60
ones-BEING WITH ME subserve

s o.
ΗCΑΝΑΙΧΕΙΡΕCΑΥΤΑΙΠΑΝ 80
35 THE HANDS these . ALL

ΤΑΥΠΕΔΕΙΣΑΥΜΙΝΟΤΙΟΥΤ 600
I-UNDER-SHOW to-YOUp that thus

A OF-THE *ones*-BEING-UN-FIRM TO-BE-SUPPORTING
ΩCΚΟΠΙΩΝΤΑCΔΕΙΑΝΤΙΑΑ 20
toiling it-IS-BINDING TO-BE-

A-ϵ
ΜΒΑΝΕCΘΑΙΤΩΝΑCΘΕΝΟΥΝ 40
supporting OF-THE *ones*-BEING-UN-FIRM

ΤΩΝΜΝΗΜΟΝΕΥΕΙΝΤΕΤΩΝΑ 60
TO-BE-remembering BESIDES THE say-

In A *the* Y *is erased in the abbreviation* IY
ΟΓΩΝΤΟΥΚΥΡΙΟΥΙΗCΟΥΟΤ 80
ings OF-THE Master JESUS that

ΙΑΥΤΟCΕΙΠΕΝΜΑΚΑΡΙΟΝϵ 700
He said HAPPY it-

CΤΙΝΜΑΛΛΟΝΔΙΔΟΝΑΙΗΑΑ 20
IS RATHER TO-BE-GIVING OR TO-BE-

s o.
ΜΒΑΝΕΙΝΚΑΙΤΑΥΤΑΕΙΠΩΝ 10
36 GETTING-UP AND these saying

s o.
ΘΕΙCΤΑΓΟΝΑΤΑΑΥΤΟΥCΥΝ 70
PLACING THE KNEES OF-him TOGETHER

B1 ϵ
ΠΑCΙΝΑΥΤΟΙCΠΡΟCΗΥΞΑΤ 80
to-ALL them he-prays .

s T = BESIDES
ΟΙΚΑΝΟCΔΕΚΛΑΥΘΜΟCΕΓϵ 800
37 enough YET LAMENTation BECAME

ΝΕΤΟΠΑΝΤΩΝΚΑΙϵΠΙΠΕCΟ 20
OF-ALL AND ON-FALLING

ΝΤΕCϵΠΙΤΟΝΤΡΑΧΗΛΟΝΤΟ 40
ON THE NECK OF-THE

s*1 Ω *for* OY
ΥΠΑΥΛΟΥΚΑΤΕΦΙΛΟΥΝΑΥΤ 60
PAUL THEY-DOWN-FONDED him

ΟΝΟΔΥΝΩΜΕΝΟΙΜΑΛΙCΤΑϵ 80
38 *being*-PAINED RATHERest ON

ΠΙΤΩΛΟΓΩΩϵΙΡΗΚΕΙΟΤΙΟ 900
THE saying WHICH he-HAD-declared that NOT-

D o.
ΥΚϵΤΙΜϵΛΛΟΥCΙΝΤΟΠΡΟC 20
STILL THEY-ARE-ABOUT THE face

s o.
ΩΠΟΝΑΥΤΟΥΘϵΩΡϵΙΝΠΡΟϵ 40
OF-him TO-BE-beholding . THEY-BE-

ΠϵΜΠΟΝΔϵΑΥΤΟΝϵΙCΤΟΠΑ 60
FORE-SENT YET him INTO THE FLOATer

ΟΙΟΝΩCΔϵϵΓϵΝϵΤΟΑΝΑΧΘ 80
21 AS YET BECAME TO-BE-UP-LED

-ϵΝΤΑC s1* A US TO-BE-UP-LED B ϵ
ΗΝΑΙΗΜΑCΑΠΟCΠΑCΘϵΝΤΑ 70000
US BEING-FROM-PULLED

ΜΕΝΟΙ

ΚΑΠΑΥΤΩΝΕΥΘΥΔΡΟΜΗΣΑΝ 20
FROM them straight-RUNNing

ΟΝΑΙΓΙΑΛΟΝΠΡΟΣΕΥΞΑΜΕ 20
BEACH praying

ΤΕΣΧΑΘΟΜΕΝΕΙΣΤΗΝΚΩΤΗ 40
WE-CAME INTO THE COOS to-THE

A o.
6 ΝΟΙΑΠΗΣΠΑΣΑΜΕΘΑΛΛΗΛΑ 40
WE-FROM-greet one-another

Δ=-UP- A s1* Δ
ΔΕΕΞΗΣΕΙΣΤΗΝΡΟΔΟΝΚΑΚ 60
YET next INTO THE RHODES AND-

ΟΥΣΚΑΙΕΜΕΒΗΜΕΝΕΙΣΤΟΠ 60
AND WE-IN-STEPPed INTO THE FLOAT-

A Ε
2 ΕΙΘΕΝΕΙΣΠΑΤΑΡΑΚΑΙΕΥΡ 80
thence INTO PATARA AND FINDING

ΛΟΙΟΝΕΚΕΙΝΟΙΔΕΥΠΕΣΤΡ 80
er . those YET RETURN

s3 O
ΟΝΤΕΣΠΛΟΙΟΝΔΙΑΠΕΡΩΝΕ 100
FLOATer ferrying INTO

ΕΥΑΝΕΙΣΤΑΙΔΙΑΗΜΕΙΣΔΕ 600
7 INTO THE OWN . WE YET

B+Ε
ΙΣΦΟΙΝΙΚΗΝΕΠΙΒΑΝΤΕΣΑ 20
PHOENICIA ON-STEPping WE-

A OI for Υ
ΤΟΝΠΛΟΥΝΔΙΑΝΥΣΑΝΤΕΣΑ 20
THE FLOATer THRU-TERMINATing FROM

sp1 Δ
ΝΗΧΘΗΜΕΝΑΝΑΦΑΝΕΝΤΕΣΑ 40
3 WERE-UP-LED . UP-APPEARING YET

ns1*-ΗΝΤΗΣΑΜΕΝ -meet
ΠΟΤΥΡΟΥΚΑΤΕΒΗΜΕΝΕΙΣΠ 40
TYRE DOWN-STEPped INTO PTOL-

A omits AND A+Ε
ΕΤΗΝΗΚΥΠΡΟΝΚΑΙΚΑΤΑΛΙΠ 60
THE CYPRUS AND leaving

s1*+Ν
ΤΟΛΕΜΑΙΔΑΚΑΙΑΣΠΑΣΑΜΕ 60
EMAIS AND greeting

A WE-ON-R. adds ΕΠ- s o.
ΟΝΤΕΣΑΥΤΗΝΕΥΣΥΝΥΜΟΝΕΠ 80
her left WE-

ΝΟΙΤΟΥΣΑΔΕΛΦΟΥΣΕΜΕΙΝ 80
THE brothers WE-REMAIN

ΑΣΟΜΕΝΕΙΣΣΥΡΙΑΝΚΑΙΚΑ 200
WERE-FLOATING INTO SYRIA AND WE-

ΑΜΕΝΗΜΕΡΑΝΜΙΑΝΠΑΡΑΥΤ 700
DAY ONE BESIDE them .

ΤΗΛΘΟΜΕΝΕΙΣΤΥΡΟΝΕΚΕΙ 20
DOWN-CAME INTO TYRE there-ly

ΟΙΣΤΗΔΕΕΠΑΥΡΙΟΝΕΞΕΛΘ 20
8 to-THE YET ON-MORROW OUT-COMING

s had +C n Δ
ΣΕΓΑΡΤΟΠΛΟΙΟΝΗΝΑΠΟΦΟ 40
for THE FLOATer WAS FROM-CARRYING

ΟΝΤΕΣΗΛΘΟΜΕΝΕΙΣΚΑΙΣΑ 40
WE-CAME INTO CAESAREA

As o.
ΡΤΙΖΟΜΕΝΟΝΤΟΝΓΟΜΟΝΑΝ 60
4 THE REPLETE . UP-

ΡΕΙΑΝΚΑΙΕΙΣΕΛΘΟΝΤΕΣΕ 60
AND INTO-COMING IN-

ΕΥΡΟΝΤΕΣΔΕΤΟΥΣΜΑΘΗΤΑ 60
FINDING YET THE LEARNers

ΙΣΤΟΝΟΙΚΟΝΦΙΛΙΠΠΟΥΤΟ 80
TO THE HOME OF-Philip THE

s o. A to-them -IC
ΣΕΠΕΜΕΙΝΑΜΕΝΑΥΤΟΥΗΜΕ 300
WE-ON-REMAIN OF-SAME DAYS

ΥΕΥΑΓΓΕΛΙΣΤΟΥΟΝΤΟΣΕΚ 300
WELL-MESSENGER BEING OUT

A+Ε
ΡΑΣΕΠΤΑΟΙΤΙΝΕΣΤΩΠΑΥΛ 20
SEVEN WHO-ANY to-THE PAUL

ΤΩΝΕΠΤΑΕΜΕΙΝΑΜΕΝΠΑΡΑ 20
OF-THE SEVEN WE-REMAIN BESIDE him,

B Δ
ΦΕΛΕΓΟΝΔΙΑΤΟΥΠΝΕΥΜΑΤ 40
said THRU THE spirit

ΥΤΟΥΤΟΔΕΗΣΑΝΘΥΓΑΤΕ 40
9 to-this-one YET WERE DAUGHTERS

u1 adds ΕΛΕΓΑΝ s o. s1* o.
ΟΣΜΗΕΠΙΒΑΙΝΕΙΝΕΙΣΙΕΡ 60
NO TO-BE-ON-STEPPING INTO JERU-

ΡΕΣΤΕΣΣΑΡΕΣΣΙ ΑΡΘΕΝΟΙΠ 60
FOUR virgins ones-

ΟΣΟΛΥΜΑΟΤΕΔΕΕΓΕΝΕΤΟΣ 80
5 SALEM when YET it-BECAME TO-

ΡΟΦΗΤΕΥΟΥΣΑΙΕΠΙΜΕΝΟΝ 80
10 BEFORE-AVERRING . OF-ON-REMAINING

s US TO-OUT-EQUIP AB omit and s1* ΑΥΤΩΝ=OF-them
ΞΑΡΤΙΣΑΙΗΜΑΣΤΑΣΗΜΕΡΑ 400
OUT-EQUIP US THE DAYS

ΤΩΝΔΕΗΜΩΝΗΜΕΡΑΣΠΛΕΙΟ 900
YET OF-US DAYS MORE

A omits OUT-COMING
ΣΕΞΕΛΘΟΝΤΕΣΕΠΟΡΕΥΟΜΕ 20
OUT-COMING WE-WENT

ΥΣΚΑΤΗΛΘΕΝΤΙΣΑΠΟΤΗΣΙ 20
DOWN-CAME ANY FROM THE JU-

ΘΑΠΡΟΠΕΜΠΟΝΤΩΝΗΜΑΣΠΑ 40
OF-BEFORE-SENDING US ALL

ΟΥΔΑΙΑΣΠΡΟΦΗΤΗΣΟΝΟΜΑ 40
DEA BEFORE-AVERrer to-NAME

ΝΤΩΝΣΥΝΓΥΝΑΙΞΙΚΑΙΤΕΚ 600
TOGETHER to-WOMEN AND to-offspring

ΤΙΑΓΑΒΟΣΚΑΙΣΑΘΩΝΠΡΟΣ 60
11 AGABUS AND COMING TOWARD

s omits TILL
ΝΟΙΣΕΩΣΕΞΩΤΗΣΠΟΛΕΩΣ 600
TILL OUT OF-THE city AND

ΗΜΑΣΚΑΙΑΡΑΣΤΗΝΖΩΝΗΝΤ 80
US AND LIFTing THE Girdle OF-

s1* adds praying ΠΡΟΣΕΥΞΑ
ΑΙΘΕΝΤΕΣΤΑΣΓΟΝΑΤΑΕΠΙΤ 500
PLACING THE KNEES ON THE

ΟΥΠΑΥΛΟΥΔΗΣΑΣΕΑΥΤΟΥΤ 1000
THE PAUL BINDing OF-self THE

straight, we came to Coos, yet next to Rhodes, and thence to Patara.
2 And finding a ship ferrying to Phœnicia, stepping on board, we
3 set out. Now, Cyprus looming up, and leaving it to the left, we were sailing to Syria, and came down to Tyre, for there the ship was unloading her cargo.
4 Now, finding out the disciples, we stay with them seven days, who said to Paul, through the spirit, not to be stepping aboard to Jerusalem.
5 Now, when the days came to fit us out, coming away, we went, being sent forward by all, together with the wives and children, till outside the city. And, kneeling on the
6 beach, praying, we pull away from one another, and stepped into the ship. Yet they return to their own.
7 Now *we,* quitting the ship from Tyre, descended to Ptolemais, and, greeting the brethren, we remain one day with them.
8 Now, coming away on the morrow, we came to Cæsarea, and, coming into the house of Philip the evangelist, who is of the seven, we
9 remain with him. Now there were four daughters of this man, virgins, prophesying.
10 Now, at our staying on more days, a certain prophet from Judea
11 came down, named Agabus. And, coming to us and picking up Paul's girdle, binding his own feet and

2 The party made a quick journey. The various terms, "running straight," "looming up, and leaving," suggest that they sailed before the wind, which blows from the northwest at that time of the year.

4 We cannot take this statement "who said to Paul, through the spirit, not to be stepping aboard to Jerusalem" as a prohibition by the spirit of God, for Paul was acting in closest accord with the directions of the spirit. Rather, they knew, through the spirit, what was awaiting Paul in Jerusalem, and they, like all the disciples, were anxious to spare him the trials and sufferings which would surely be his lot if he persisted in his purpose to go on to Jerusalem. But Paul was emulating the spirit and conduct of his Master, Who set His face as a flint to go to Jerusalem, when He was well aware of all the shame and suffering which should befall Him in the city. Instead of blaming Paul for his persistence we may rather marvel at the steadfastness of his purpose and unflinching courage, not only in view of the trials ahead, but the importunities of his fond friends, who were compelled to recognize that his steadfast purpose grew out of clearer discernment of the Master's will, and so acquiesced (14).

6 What demonstrations of affection were witnessed wherever the apostle paused to say farewell! Following the party with the wives and children as far as the beach, after prayer they "pull away" from one another. Surely Paul had won many hearts who could not but dread the dangers which were ahead of him!

8 More than twenty years have passed since Philip, the evangelist, after his meeting with the Ethiopian eunuch, was left at Cæsarea (840). Whether he has remained there ever since, or had his headquarters there, does not seem clear, though he now seems to be a permanent resident. His duties as one of the seven do not seem to have detained him in Jerusalem.

9 We are not informed whether the daughters of Philip added their warnings to the rest, but there seems to be no reason for mentioning their gift here unless they, too, confirmed the word of the others.

11 This is probably that same Agabus who came down to Antioch and prophesied the famine under Claudius Cæsar (11[28]). He now reappears under similar circumstances. There is to be a great *spiritual* famine in Israel. The indications of it are found in their treatment of Paul, which was set forth in the style of the ancient prophets. This was the last intimation he had, and it so impressed all his friends that they once more sought to dissuade him from entering the city of Jerusalem. We may see how thoroughly he was convinced that he was in the Lord's will by his reply to their entreaties. He was no fanatic, bent on carrying out his own will, unmindful of the feelings of his friends. His presence in Jerusalem was necessary, not only that he might fulfill his promise to contribute to the support of the poor of the Circumcision (Ga.2[10]), but that the apostasy of the nation, including the "believers" might be manifested, and thus his last and crowning ministry, which was to follow their failure, might be made known to the nations.

18 The absence of the apostles from the leadership of the saints in the holy city and the elevation of James, the brother of the Lord, to the place of authority show how the apostasy had progressed amongst them. The Lord's commission to the twelve was practically ignored, while the physical relationship of James made him their chief. Even at Paul's first visit, though he saw none of the apostles except Peter, he saw James, who already seemed to have a high place (Ga.1[19]). At the conference concerning circumcision Peter was quite overshadowed by James, who proposes the decrees and carries his point (15[13-21]). Paul gives him a higher place than John or Peter, when he says that James, Cephas and John seemed to be the pillars at Jerusalem (Ga.2[9]). Soon afterward this becomes evident in Peter's conduct at Antioch. He acted in accord with the decrees until some came from James: then he was afraid of the Circumcision party (Ga.2[12]). James was at the head of those "believers" who led the Galatians astray and were the source of much of the trouble in Corinth. They hated Paul.

hands, he said, "Now this the holy spirit is saying, 'The man whose girdle this is shall the Jews in Jerusalem be binding thus, and they shall be giving him over into the
12 hands of the nations.'" Now as we hear this, *we,* as well as those in the place, entreated him not to go
13 up to Jerusalem. Then Paul answered and said, "What are you doing, lamenting and unnerving my heart? For *I* am ready, not only to be bound, but to die, also, in Jerusalem for the name of the Lord
14 Jesus." Now, as he was not persuaded, we become quiet, saying, "Let the will of the Lord be done!"
15 Now, after these days, taking up our baggage, we went up to Jerusa-
16 lem. Now disciples from Cæsarea, also, came with us, to lead us to Mnason, a certain Cyprian, an early disciple, with whom we
17 should lodge. Now at our coming to be in Jerusalem the brethren welcome us with gratification.
18 Now, on the ensuing day, Paul had been in together with us to James, and all the elders came
19 along. And greeting them, he unfolded, one by one, each of the things which God does among the nations through his dispensation.
20 Now those who hear glorified God, and they said to him, "You are beholding, brother, how many tens of thousands there are among the Jews, who have believed, and all
21 possess a zeal for the law. Now they were instructed concerning you that you are teaching all the Jews among the nations apostasy from

A THE HANDS AND THE FEET s o.
ΟΥCΠΟΔΑCΚΑΙΤΑCΧΕΙΡΑC 20
FEET AND THE HANDS

s o.
ΕΙΠΕΝΤΑΔΕΑΕΓΕΙΤΟΠΝΕΥ 40
he-said THE-YET IS-SAYING THE spirit

ΜΑΤΟΑΓΙΟΝΤΟΝΑΝΔΡΑΟΥΕ 60
THE HOLY THE MAN OF-WHOM

CΤΙΝΗΖΩΝΗΑΥΤΗΟΥΤΩCΔΗ 60
IS THE GIRDLE this thus WILL-

COYCINENIEPOYCAΛΗΜΟΙ 100
BE-BINDING IN JERUSALEM THE

ΙΟΥΔΑΙΟΙΚΑΙΠΑΡΑΔΩCΟΥ 20
JUDA-ans AND THEY-WILL-BE-BESIDE-GIVING

A o. o. o. s had+T(s o.)AC THE
CINEICXEIPACEΘΝΩΝΩCΑ 40
12 INTO HANDS OF-NATIONS . AS YET

ΕΗΚΟΥCΑΜΕΝΤΑΥΤΑΠΑΡΕΚ 60
WE-HEAR these BESIDE-CALLED

s o.
ΛΛΟΥΜΕΝΗΜΕΙCΤΕΚΑΙΟΙΕ 80
WE BESIDES AND THE IN-

s o.
ΝΤΟΠΙΟΙΤΟΥΜΗΑΝΑΒΑΙΝΕ 200
FLAGES OF-THE NO TO-BE-UP-STEPPING

ΙΝΑΥΤΟΝΕΙCΙΕΡΟΥCΑΛΗΜ 20
him INTO JERUSALEM

D1 o. B omits AND
ΤΟΤΕΑΠΕΚΡΙΘΗΟΠΑΥΛΟCΚ 40
13 THEN answered THE PAUL AND

said s1* omits LAMENTING s2 E o.
ΑΙΕΙΠΕΝΤΙΠΟΙΕΙΤΕΚΛΑΙ 60
said ANY YE-ARE-DOING LAMENTING

s1* omits AND
ΟΝΤΕCΚΑΙCΥΝΘΡΥΠΤΟΝΤΕ 80
AND TOGETHER-ENERVATING

CΜΟΥΤΗΝΚΑΡΔΙΑΝΕΓΩΓΑΡ 300
OF-ME THE HEART I for

ΟΥΜΟΝΟΝΔΕΘΗΝΑΙΑΛΛΑΚΑ 20
NOT ONLY TO-BE-BOUND but AND

s o. s had E N IN A READILY I-AM-
ΙΑΠΟΘΑΝΕΙΝΕΙCΙΕΡΟΥCΑ 40
TO-BE-FROM-DYING INTO JERUSALEM

HAVING INTO JERUSALEM
ΗΜΕΤΟΙΜΩCΕΧΩΥΠΕΡΤΟΥ 60
READILY I-AM-HAVING OVER THE

ΟΝΟΜΑΤΟCΤΟΥΚΥΡΙΟΥΙΗC 80
NAME OF-THE Master JESUS .

s o.
ΟΥΜΗΠΕΙΘΟΜΕΝΟΥΔΕΑΥΤΟ 400
14 NO OF-being-PERSUADED YET him

ΥΗCΥΧΑCΑΜΕΝΕΙΠΟΝΤΕCΤ 20
WE-QUIETize saying OF-

ΟΥΚΥΡΙΟΥΤΟΘΕΛΗΜΑΓΕΙΝ 40
THE Master THE WILL LET-BE-

ΕCΘΩΜΕΤΑΔΕΤΑCΗΜΕΡΑCΤ 00
15 BECOMING.after YET THE DAYS these

s had N
ΑΥΤΑCΕΠΙCΚΕΥΑCΑΜΕΝΟΙ 80
ON-INSTRUMENTing

A Al for E WE-UP-STEPPED omitted by s1*
ΑΝΕΒΑΙΝΟΜΕΝΕΙCΙΕΡΟCΟ 500
WE-UP-STEPPED INTO JERUSALEM .

ΑΥΜΑCΥΝΗΛΘΟΝΔΕΚΑΙΤΩΝ 20
16 TOGETHER-CAMES YET AND OF-THE

As o.
ΜΑΘΗΤΩΝΑΠΟΚΑΙCΑΡΕΙΑC 40
LEARNers FROM CAESAREA

CΥΝΗΜΙΝΑΓΟΝΤΕCΠΑΡΩΞΕ 60
TOGETHER to-US LEADING BESIDE to-WHOM WE-

s JASON IACONI B o. o.
ΝΙCΘΩΜΕΝΜΝΑCΩΝΙΤΙΝΙΚ 80
SHOULD-BE-BEING-LODGIZED to-Mnason ANY CYP-

ΥΠΡΙΩΑΡΧΑΙΩΜΑΘΗΤΗΓΕΝ 300
17 RIAN ORIGINal LEARNer . OF-BE-

s1* o.
ΟΜΕΝΩΝΑΕΗΜΩΝΕΙCΙΕΡΟC 20
COMING YET US INTO JERUSALEM

ΟΑΥΜΑΑCΜΕΝΩCΑΠΕΔΕΞΑΝ 40
GRATIFYingly FROM-RECEIVE

AS BESIDES T
ΤΟΗΜΑCΟΙΑΔΕΛΦΟΙΤΗΑΕΕ 60
18 US . THE brothers . to-THE YET ON-

ΠΙΟΥCΗΕΙCΗΕΙΟΠΑΥΛΟC C 60
BEING HAD-INTO-BEEN THE PAUL TO-

ΥΝΗΜΙΝΠΡΟCΙΑΚΩΒΟΝΠΑΝ 700
GETHER to-US TOWARD JACOBUS ALL

ΤΕCΤΕΠΑΡΕΓΕΝΟΝΤΟΟΙΠΡ 20
BESIDES BESIDE-BECAME THE SEN-

ΕCΒΥΤΕΡΟΙΚΑΙΑCΠΑCΑΜΕ 10
19 IORS . AND greeting

ΝΟCΑΥΤΟΥCΕΞΗΓΕΙΤΟΚΑΘ 60
them he-unfolded according-

ΕΝΕΚΑCΤΟΝΩΝΕΠΟΙΗCΕΝΟ 80
to ONE EACH OF-WHICH DOES THE

s omits THRU
ΘΕΟCΕΝΤΟΙCΕΘΝΕCΙΝΔΙΑ 300
God IN THE NATIONS THRU

A+E
ΤΗCΔΙΑΚΟΝΙΑCΑΥΤΟΥΟΙΔ 20
20 THE THRU-SERvice OF-him . THE YET

s esteem C A
ΕΑΚΟΥCΑΝΤΕCΕΔΟΞΑΖΟΝΤ 40
ones-HEARing esteemED THE

s A
ΟΝΘΕΟΝΕΙΠΟΝΤΕΑΥΤΩΘΕΩ 60
God THEY-said DESIDES to-him YOU-ARE-

s o.
ΡΕΙCΑΔΕΛΦΕΠΟCΑΙΜΥΡΙΑ 80
beholding brotherl how-many MYRIADS (10,000)

s omits IN THE JUDA-ans
ΔΕCΕΙCΙΝΕΝΤΟΙCΙΟΥΔΑΙ 900
ARE IN THE JUDA-ans

ΟΙCΤΩΝΠΕΠΙCΤΕΥΚΟΤΩΝΚ 20
OF-THE ones-HAVING-BELIEVED AND

ΑΙΠΑΝΤΕCΖΗΛΩΤΑΙΤΟΥΝΟ 10
ALL BOILing OF-THE LAW

ΜΟΥΥΠΑΡΧΟΥCΙΝΚΑΤΗΧΗΘ 60
21 ARE-belonging . THEY-WERE-instruct-

s1* omits YET
ΗCΑΝΔΕΠΕΡΙCΟΥΤΙΑΠΟC 80
ED YET ABOUT YOU that FROM-STAND-

s o.
ΤΑCΙΑΝΔΙΔΑCΚΕΙCΑΠΟΜΩ 2000
ing YOU-ARE-TEACHING FROM MOSES

A o. A omits ALL
ΥCΕΦCΤΟΥCΚΑΤΑΤΑΕΘΗ ΠΤ 20
THE according-to THE NATIONS ALL

s1* o.
ΑΝΤΑCΙΟΥΔΑΙΟΥCΛΕΓΩΝΜ 40
JUDA-ans saying NO

s o.
ΗΠΕΡΙΤΕΜΝΕΙΝΑΥΤΟΥCΤΑ 60
TO-BE-ABOUT-CUTTING them THE

A o.
ΤΕΚΝΑΜΗΔΕΤΟΙCΕΘΕCΙΝΠ 80
offspring NO-YET to-THE CUSTOMS TO-

s o.
ΕΡΙΠΑΤΕΙΝΤΙΟΥΝΕCΤΙΝΠ 100
22 BE-ABOUT-TREADING . ANY THEN it-IS . ALL-

n omits it-IS-BINDING TO-BE-TOGETHER-COMING multitude
ΑΝΤΩCΔΕΙCΥΝΕΛΘΕΙΝΠΛΗ 20
ly it-IS-BINDING TO-BE-TOGETHER-COMING mul-

Bs1* omit for that by s2
ΘΟCΑΚΟΥCΟΝΤΑΙΓΑΡΟΤΙΕ 40
titude THEY-WILL-BE-HEARING for that YOU-

n Є
ΛΗΛΥΘΑCΤΟΥΤΟΟΥΝΠΟΙΗC 60
23 HAVE-COME . this THEN DO

ΟΝΟCΟΙΑΕΓΟΜΕΝΕΙCΙΝΗΜ 80
WHICH to-YOU WE-ARE-SAYING-ARE to-US

ΙΝΑΝΔΡΕCΤΕCCΑΡΕCΕΥΧΗ 200
MEN FOUR VOW

A Є=ON
ΝΕΧΟΝΤΕCΦΕΑΥΤΩΝΤΟΥΤ 20
24 HAVING FROM selves . these

ΟΥCΠΑΡΑΛΑΒΩΝΑΓΝΙCΘΗΤ 40
BESIDE-GETTING BE-BEING-PURIFIED

ICΥΝΑΥΤΟΙCΚΑΙΔΑΠΑΝΗC 60
TOGETHER to-THEM AND SPEND

A Y sn1 O
ΟΝΕΠΑΥΤΟΙCΙΝΑΞΥΡΗCΩΝ 80
ON them THAT THEY-SHOULD-BE-SHAVING

ΤΑΙΤΗΝΚΕΦΑΛΗΝΚΑΙΓΝΩC 300
THE HEAD AND WILL-BE-KNOW-

ΟΝΤΑΙΠΑΝΤΕCΟΤΙΩΝΚΑΤΗ 20
ING ALL that OF-WHICH THEY-

ΧΗΝΤΑΙΠΕΡΙCΟΥΟΥΔΕΝΕC 40
HAVE-*been*-instructed ABOUT YOU NOT-YET-ONE IS

Bs omit AND
ΤΙΝΑΛΛΑΚΑΙCΤΟΙΧΕΙCΚΑ 60
but AND YOU-ARE-elementing AND

ΙΑΥΤΟCΦΥΛΑCCΟΝΤΟΝΝΟΜ 80
SAME GUARDING THE LAW .

ΟΝΠΕΡΙΔΕΤΩΝΠΕΠΙCΤΕΥΚ 400
25 ABOUT YET THE *ones*-HAVING-BELIEVED

B Δ s o.
ΟΤΩΝΕΘΝΩΝΗΜΕΙCΕΠΕCΤΕ 20
OF-NATIONS WE letter (*verb*)

n+Є
ΙΑΜΕΝΚΡΙΝΑΝΤΕCΦΥΛΑC 40
JUDG*ing* TO-BE-*be*ing-

CΕCΘΑΙΑΥΤΟΥCΤΟΤΕΕΙΔΩ 60
GUARDED them THE BESIDES idol-

ΛΟΘΥΤΟΝΚΑΙΑΙΜΑΚΑΙΠΝΙ 80
SACRIFICE AND BLOOD AND strangled

s o.
ΚΤΟΝΚΑΙΠΟΡΝΕΙΑΝΤΟΤΕΟ 500
26 AND PROSTITUTION . then THE

ΠΑΥΛΟCΠΑΡΑΛΑΒΟΝΤΟΥCΑ 20
PAUL BESIDE-GETTING THE MEN

ΝΔΡΑCΤΗΕΧΟΜΕΝΗΗΜΕΡΑC 40
to-THE HAVING DAY TO-

ΥΝΑΥΤΟΙCΑΓΝΙCΘΕΙCΕΙC 60
GETHER to-them BEING-PURIFIED HAD-INTO-

ΗΕΙΕΙCΤΟΙΕΡΟΝΔΙΑΓΓΕΛ 80
BEEN INTO THE SACRED-place publishing

ΑΩΝΤΗΝΕΚΠΛΗΡΩCΙΝΤΩΝΗ 600
THE OUT-FILLing OF-THE DAYS

ΜΕΡΩΝΤΟΥΑΓΝΙCΜΟΥΕΩCΟ 30
OF-THE PURIFICATION TILL OF-

ΥΠ ΡΟCΗΝΕΧΘΗΥΠΕΡΕΝΟCΕ 40
WHICH WAS-TOWARD-CARRIED OVER ONE EACH

ΚΑCΤΟΥΑΥΤΩΝΗΝΠΡΟCΦΟΡΑ 60
OF-them THE TOWARD-CARRY .

ΩCΔΕΕΜΕΛΛΟΝΑΙΕΠΤΑΗΜΕ 50
27 AS YET WERE-ABOUT THE SEVEN DAYS

s o. A Є
ΡΑΙCΥΝΤΕΛΕΙCΘΑΙΟΙΑΠΟ 700
TO-BE-*being*-concluded THE FROM

ΤΗCΑCΙΑCΙΟΥΔΑΙΟΙΘΕΑC 20
THE ASIA JUDA-ans gaz*ing*

ΑΜΕΝΟΙΑΥΤΟΝΕΝΤΩΙΕΡΩC 40
him IN THE SACRED-place TO-

ΥΝΕΧΕΟΝΠΑΝΤΑΤΟΝΟΧΛΟΝ 60
GETHER-POURED EVERY THE THRONG

As1* Δ
ΚΑΙΕΠΕΒΑΛΟΝΕΠΑΥΤΟΝΤΑ 40
AND ON-CAST ON him THE

s o.
ΧΕΙΡΑCΚΡΑΖΟΝΤΕCΑΝΔΡ 800
28 HANDS CRYING MEN

A o. s+Δ A-Є s o.
ΕCΙCΡΑΗΛΕΙΤΑΙΒΟΗΘΕΙΤ 20
ISRAELITES BE-helping

-ΑΙ sn1
ΕΟΥΤΟCΕCΤΙΝΟΑΝΘΡΩΠΟC 40
he IS THE human

ΟΚΑΤΑΤΟΥΛΑΟΥΚΑΙΤΟΥΝΟ 60
THE DOWN OF-THE PEOPLE AND OF-THE LAW

Bs omit THE HOLY
ΜΟΥΚΑΙΤΟΥΤΟΠΟΥΤΟΥΑΓΙ 80
AND OF-THE PLACE THE HOLY

s had+C
ΟΥΤΟΥΤΟΥΠΑΝΤΑCΠΑΝΤΑΧ 900
this ALL EVERY-SOIL

ΗΔΙΔΑCΚΩΝΕΤΙΤΕΚΑΙΕΛΛ 20
TEACHING STILL BESIDES AND GREEKS

ΗΝΑCΕΙCΗΓΑΓΕΝΕΙCΤΟΙC 40
INTO-LED INTO THE SACRED-

P2+NH (s *also had the* N)
ΡΟΝΚΑΙΚΕΚΟΙΝΩΚΕΝΤΟΝΑ 60
place AND HAS-COMMONED THE HO-

ΓΙΟΝΤΟΠΟΝΤΟΥΤΟΝΗCΑΝΓ 80
29 LY PLACE this WERE for

ΑΡΠΡΟΕΦΡΑΚΟΤΕCΤΡΟΦΙΜ 73000
HAVING-BEFORE-SEEN Trophimus

Moses, telling them not to be circumcising their children, nor to be
22 walking in the customs. What is it, then? Undoubtedly a multitude must come together, for they will
23 hear that you have come. This, then, which we are saying to you, do. With us are four men having a
24 vow on them. Taking these along, be purified together with them, and bear their expenses, that they should be shaving their heads, and all will know that what they have been instructed concerning you is nothing, but *you* are even observing the fundamentals and maintaining
25 the law. Now concerning those of the nations who have believed, *we* dispatch an epistle, deciding they are to guard themselves from idol sacrifice, as well as from blood and what is strangled, and from prostitution."

26 Then Paul, taking the men along on the next day, being purified with them, had passed into the sanctuary, publishing the full completion of the days of purification, until the offering for each one of them was offered.

27 Now as the seven days were about to be concluded, Jews from the province of Asia, gazing at him in the sanctuary, threw the entire throng into confusion, and laid
28 hands on him, crying, "Men! Israelites! Help! This is the man who is teaching all men everywhere against the people, and the law, and this holy place, and, furthermore, led Greeks into the sanctuary, and has contaminated this holy place."
29 For before this they had seen Trophimus the Ephesian in the city

24 The "belief" of the Circumcision, based on tangible evidence, such as signs and wonders, was of a very different quality from that of Paul's epistles. In our Lord's day "many believed on His name, beholding the signs which He did. Yet Jesus—He did not entrust Himself to them . . . for He knew what was in humanity" (Jn.2$^{23-25}$). So the myriad believers in Jerusalem were still zealous for the law and circumcision and the traditional observances. Their belief did not hinder them from hating the apostle and sending emissaries to undo his work among the nations. That Paul's real danger lay in these "believers" is evident not only from the warning of the elders and the precautionary measures they proposed, but from his own prayer to be rescued from the *stubborn* (not the unbelievers) in Judea (Ro.15^{31}). Those who submitted to James' leadership could not tolerate Paul.

24 It was considered an act of piety to defray the expense of the sacrifices offered by the Nazarites at the completion of their vow, especially if the men were too poor to provide them (Nu.6). Paul himself was not rich, but it was probably agreed that some of the contribution he had brought for the poor could be used for this purpose. By thus publicly associating himself with this ceremonial it was hoped he would be able to disarm the prejudice against him. Paul's course in this matter cannot be condemned. Up to this time he became a Jew to the Jews. He could circumcise Timothy, because of the prejudice of the Jews, at the same time making it evident that circumcision was nothing. Ceremonial observances were nothing, only as they might be used to conciliate those who clung to them. It is the motive rather than the act which determines what is right and what is wrong.

27 As it was the season of Pentecost, Jews from all parts of the world were in Jerusalem to keep the festival. Much stress has been laid upon the first Pentecost, when the gospel of the kingdom was first proclaimed by the apostles. What a contrast is this Pentecost, when the chief herald of the kingdom is hated by the believers and nearly put to death through their opposition!

with him, whom they inferred that Paul led into the sanctuary.

30 Besides, the whole city was stirred and there came to be a running together of the people. And, getting hold of Paul, they drew him outside of the sanctuary, and immediately the doors were locked.

31 And, while they are seeking to kill him, the allegation came up to the captain of the squadron that the whole of Jerusalem was in confu-

32 sion, who, taking along soldiers and centurions, forthwith runs down to them. Now they, perceiving the captain and the soldiers, cease beating Paul.

33 Then the captain, drawing near, got hold of him, and orders him to be bound with two chains. And he inquired to ascertain who he

34 may be and what he has done. Yet others in the throng retorted some other thing. Now, at his not being able to know with certainty because of the tumult, he orders him to be

35 led into the citadel. Now when he came on the stairs, it befell that he was borne by the soldiers because of

36 the violence of the throng, for the multitude of the people followed, crying "Away with him!"

37 And, being about to be led into the citadel, Paul is saying to the captain, "If it is allowed me to say something to you—" Yet he averred, "Do you know Greek?

38 —Consequently *you* are not the Egyptian who, before these days, raises an insurrection, leading into the wilderness the four thousand

39 men of the Assassins?" Yet Paul said, "*I*, indeed, am a man, a Tarsian Jew of Cilicia, a citizen of no

28 While all the charges against Paul were false literally, they had some foundation in spirit, just as the accusation that our Lord had threatened to destroy the temple and raise it again in three days was false, yet true in the deepest sense. In his epistle to the Romans he had shown the defection of the people, the futility of the law and Jewish ceremonial and led the believers among the nations, in spirit, into the very holy of holies. Yet in fact he had not led Trophimus beyond the central wall of the barrier (Eph.2^{14}) called the "soreg," which forbade the nearer approach of any except those of Jewish blood. He insisted that the law was holy and just and good (Ro.7^{12}) and maintained the special privileges of the people of the covenant (Ro.9^{4,5}). The plan to conciliate the Christian Jews ends in disaster which shows that Paul and the legalists are incompatible.

30 Since the *whole city* was stirred and the people ran together, it is evident that the myriads of Jews who believed sided with their unbelieving countrymen against Paul. This is not so strange as it appears, for even to this day the bitterness of religious controversy leads those with far less between them than there was between Paul and the Judaisers to act in much the same manner. A supposed heretic is not given the consideration which is granted an unbeliever. Religion, especially that which lays stress upon ritual, has radically vitiated the standard of human morals. Paul came to them with much alms and immense spiritual wealth, all of which they spurned as their fathers had spurned his Lord.

31 The fortress of Antonia was at the northwestern corner of the temple area, with turrets which overlooked all the temple courts, so that any disturbance could be immediately reported to the captain. Hence the mob did not have time to kill Paul before the soldiers rushed down and took him out of their hands.

33 As the captain could not find out who Paul was he came to the conclusion that he was the Egyptian impostor who had recently led an insurrection, and concerning whom both the soldiers and the populace were still much excited.

א omits THE
ΟΝΤΟΝΕΦΕCΙΟΝΕΝΤΗΠΟΛΕ 20
THE EPHESIAN IN THE city

ΟΙΔΕΑΛΛΟΤΙΕΠΕΦΩΝΟΥΝΕ 20
YET other ANY ON-BOUNDED IN

ΙCΥΝΑΥΤΩΟΝΕΝΟΜΙΖΟΝΟΤ 40
TOGETHER to-him WHOM THEY-inferred that

ΝΤΩΟΧΛΩΜΗΔΥΝΑΜΕΝΟΥΔΕ 40
THE THRONG . NO OF-being-ABLE YET

ΙΕΙCΤΟΙΕΡΟΝΕΙCΗΓΑΓΕΝ 60
INTO THE SACRED-place INTO-LED

ΑΥΤΟΥΓΝΩΝΑΙΤΟΑCΦΑΛΕC 60
OF-him TO-KNOW THE UN-TOTTER

ΟΠΑΥΛΟCΕΚΕΙΝΗΘΗΤΕΗΠΟ 80
50 THE PAUL . WAS-STIRRED BESIDES THE ci-

ΔΙΑΤΟΝΘΟΡΥΒΟΝΕΚΕΛΕΥC 80
THRU THE TUMULT he-ORDERS

A+ϵ
ΛΙCΘΛΗΚΑΙΕΓΕΝΕΤΟCΥΝΔ 100
ty WHOLE AND BECAME TOGETHER-RUN

ΕΝΑΓΕCΘΑΙΑΥΤΟΝΕΙCΤΗΝ 600
TO-BE-*be*ING-LED him INTO THE

ΡΟΜΗΤΟΥΛΑΟΥΚΑΙΕΠΙΛΑΒ 20
OF-THE PEOPLE AND ON-GETTING

ΠΑΡΕΜΒΟΛΗΝΟΤΕΔΕΕΓΕΝΕ 20
35 camp . when YET he-BECAME

ΟΜΕΝΟΙΤΟΥΠΑΥΛΟΥΕΙΛΚΟ 40
OF-THE PAUL THEY-DREW

ΤΟΕΠΙΤΟΥCΑΝΑΒΑΘΜΟΥCC 40
ON THE UP-STEPS it-

s1* omits AND
ΝΑΥΤΟΝΕΣΩΤΟΥΙΕΡΟΥΚΑΙ 60
him OUT OF-THE SACRED-place AND

ΥΝΕΒΗΒΑCΤΑΖΕCΘΑΙΑΥΤΟ 60
befell TO-BE-*be*ING-BORNE him

s1* WERE-LOCKED immediately *o. s* s1* *omits* THE DOORS
ΕΥΘΕΩCΕΚΛΕΙCΘΗCΑΝΑΙ 80
immediately ARE-LOCKED THE DOORS

ΝΥΠΟΤΩΝCΤΡΑΤΙΩΤΩΝΔΙΑ 80
by THE WARriors THRU

ΥΡΑΙΖΗΤΟΥΝΤΩΝΤΕΑΥΤΟΝ 200
31 OF-SEEKING BESIDES him

ΤΗΝΒΙΑΝΤΟΥΟΧΛΟΥΗΚΟΛΟ 700
36 THE FORCE OF-THE THRONG followED

s o. A+ϵ
ΑΠΟΚΤΕΙΝΑΙΑΝΕΒΗΦΑCΙC 20
TO-FROM-KILL UP-STEPPed ALLEGing

s o.
ΥΘΕΙΓΑΡΤΟΠΛΗΘΟCΤΟΥΛΑ 20
for THE multitude OF-THE PEOPLE

AB+ϵ *s o.*
ΤΩΧΙΛΙΑΡΧΩΤΗCCΠΕΙΡΗC 40
to-THE THOUSAND-chief OF-THE BAND

ΟΥΚΡΑΖΟΝΤΕCΑΙΡΕΑΥΤΟΝ 40
CRYING BE-LIFTING him .

B Γs2ΚΕΧΥΤΑΙ
ΟΤΙΟΛΗCΥΝΧΥΝΝΕΤΑΙΙΕΡ 60
that WHOLE IS-*be*ING-confused JERU-

ΜΕΛΛΩΝΤΕΕΙCΑΓΕCΘΑΙΕΙ 60
37 BEING-ABOUT BESIDES TO-BE-*le*ING-INTO-LED INTO

B *omits* BESIDE-
ΟΥCΑΛΗΜΟCΕΞΑΥΤΗCΠΑΡΑ 80
32 SALEM WHO forthwith BESIDE-

ΣΤΗΝΠΑΡΕΜΒΟΛΗΝΟΠΑΥΛΟ 80
THE camp THE PAUL

ΑΑΒΩΝCΤΡΑΤΙΩΤΑCΚΑΙΕΚ 300
GETTING WARriors AND HUN-

B+ϵ
ΛΕΓΕΙΤΩΧΙΛΙΑΡΧΩΕΙΕΞ 600
IS-SAYING to-THE THOUSAND-chief IF it-IS-

ΑΤΟΝΤΑΡΧΑCΚΑΤΕΔΡΑΜΕΝ 20
DRED-chiefs DOWN-RAN

ΕCΤΙΝΜΟΙΕΙΠΕΙΝΤΙΠΡΟC 20
allowing to-ME TO-BE-saying ANY TOWARD

B+ϵ
ΕΠΑΥΤΟΥCΟΙΔΕΙΔΟΝΤΕCΤ 40
ON them . THE YET PERCEIVING THE

CΕΟΔΕΕΦΗΕΛΛΗΝΙCΤΙΓΙΝ 40
YOU THE YET he-AVERred GREEK YOU-ARE-

B+ϵ *s o.*
ΟΝΧΙΛΙΑΡΧΟΝΚΑΙΤΟΥCCΤ 60
THOUSAND-chief AND THE WAR-

ΩCΚΕΙCΟΥΚΑΡΑCΥΕΙΟΑΙΓ 60
38 KNOWING NOT CONSEQUENTLY YOU ARE THE E-

ΡΑΤΙΩΤΑCΕΠΑΥCΑΝΤΟΤΥΠ 80
riors THEY-CEASE BEATING

ΥΠΤΙΟCΟΠΡΟΤΟΥΤΩΝΤΩΝΗ 80
GYPTIAN THE BEFORE these THE DAYS

ΤΟΝΤΕCΤΟΝΠΑΥΛΟΝΤΟΤΕΕ 400
33 THE PAUL . then NEAR-

ΜΕΡΩΝΑΝΑCΤΑΤΩCΑCΚΑΙΕ 900
UP-STAND*ing* AND OUT-

ΓΓΙCΑCΟΧΙΛΙΑΡΧΟCΕΠΕΛ 20
ing THE THOUSAND-chief ON-GOT

ΣΑΓΑΓΩΝΕΙCΤΗΝΕΡΗΜΟΝΤ 20
LEADING INTO THE DESOLATE THE

ΑΒΕΤΟΑΥΤΟΥΚΑΙΕΚΕΛΕΥC 40
OF-him AND ORDERS

B+ϵ
ΟΥCΤΕΤΡΑΚΙCΧΙΛΙΟΥCΑΝ 40
FOUR-TIMES-THOUSAND MEN

ΕΔΕΘΗΝΑΙΑΛΥCΕCΙΔΥCΙΝ 600
TO-BE-BOUND to-UN-LOOSES TWO AND

B+ϵ
ΔΡΑCΤΩΝCΙΚΑΡΙΩΝΕΙΠΕΝ 60
39 OF-THE ASSASSINS . said

ΑΙΕΠΥΝΘΑΝΕΤΟΤΙCΕΙΗΚΑ 80
he-ASCENTAINED-UP ANY he-MAY-BE AND

ΔΕΟΠΑΥΛΟCΕΓΩΑΝΘΡΩΠΟC 80
YET THE PAUL I human

ΙΤΙΕCΤΙΝΠΕΠΟΙΗΚΩCΑΛΛ 600
34 ANY he-IS HAVING-DONE . others

s1* *omits* AM
ΜΕΝΕΙΜΙΙΟΥΔΑΙΟCΤΑΡCΕ 74000
INDEED AM JUDA-an TARSIAN

ΥCΤΗCΚΙΛΙΚΙΑCΟΥΚΑCΗΜ 20
OF-THE CILICIA NOT OF-UN-SIGN-

A+E
ΟΥΠΟΛΕΩCΠΟΛΙΤΗCΔΕΟΜΑ 40
ificant city citizen . I-AM-beseeching

s1* adds saying ΛΟΓΟΝ
ΙΔΕCΟΥΕΠΙΤΡΕΨΟΝΜΟΙΛΑ 60
YET YOU permit to-ME TO-

ΑΗCΑΙΠΡΟCΤΟΝΛΑΟΝΕΠΙΤ 80
40 TALK TOWARD THE PEOPLE . permitting

ΡΕΨΑΝΤΟCΔΕΑΥΤΟΥΟΠΑΥΛ 100
YET OF-him THE PAUL

ΟCΕCΤΩCΕΠΙΤΩΝΑΝΑΒΑΘΜ 20
HAVING-STOOD ON THE UP-STEPS

AS O.
ΩΝΚΑΤΕCΕΙCΕΤΗΧΕΙΡΙΤΩ 40
gestures to-THE HAND to-THE

B+E B DEC. HUSH A Δ
ΛΑΩΠΟΛΛΗCΔΕCΙΓΗCΓΕΝΟ 60
PEOPLE . OF-much YET HUSH BECOMING

A OWN ΙΔΙΑ
ΜΕΝΗCΠΡΟCΕΦΩΝΗCΕΝΤΗΕ 80
he-TOWARD-SOUNDS to-THE HE-

ΒΡΑΙΔΙΔΙΑΛΕΚΤΩΛΕΓΩΝΑ 200
22 DREW dialect saying MEN

ΝΔΡΕCΑΔΕΛΦΟΙΚΑΙΠΑΤΕΡ 20
brothers AND FATHERS

ΕCΑΚΟΥCΑΤΕΜΟΥΤΗCΠΡΟC 40
HEAR OF-ME THE TOWARD

ΥΜΑCΝΥΝΙΑΠΟΛΟΓΙΑCΑΚΟ 60
2 YOUR NOW FROM-say . HEARing

ΥCΑΝΤΕCΔΕΟΤΙΤΗΕΒΡΑΙΔ 80
YET that to-THE HEBREW

ΙΔΙΑΛΕΚΤΩΠΡΟCΕΦΩΝΕΙΑ 300
dialect he-TOWARD-SOUNDED to-

ΥΤΟΙCΜΑΛΛΟΝΠΑΡΕCΧΟΝΗ 20
them RATHER THEY-HAD-tendered QUIET-

S MAN AM
CΥΧΙΑΝΚΑΙΦΗCΙΝΕΓΩΕΙΜ 40
3 ness AND he-IS-AVERRING I AM

A O.
ΙΑΝΗΡΙΟΥΔΑΙΟCΓΕΓΕΝΝΗ 60
MAN JUDA-an HAVING-*been*-generated

ΜΕΝΟCΕΝΤΑΡCΩΤΗCΚΙΛΙΚ 80
IN TARSUS OF-THE CILICIA

ΙΑCΑΝΑΤΕΘΡΑΜΜΕΝΟCΔΕΕ 400
HAVING-*been*-UP-NURTURED YET IN

ΝΤΗΠΟΛΕΙΤΑΥΤΗΠΑΡΑΤΟΥ 20
THE city this BESIDE THE

B *adds* OF-WHOSE ΟΥ
CΠΟΔΑCΓΑΜΑΛΙΗΛΠΕΠΑΙΔ 40
FEET *of*-GAMALIEL HAVING-*been*-

B O. B+E S O.
ΕΥΜΕΝΟCΚΑΤΑΑΚΡΙΒΕΙΑΝ 60
disciplined according-to EXACTitude

ΤΟΥΠΑΤΡΩΟΥΝΟΜΟΥΖΗΛΩΤ 80
OF-THE hereditary LAW BOILing

ΗCΥΠΑΡΧΩΝΤΟΥΘΕΟΥΚΑΘΩ 500
belonging OF-THE God according-

CΠΑΝΤΕCΥΜΕΙCΕCΤΕCΗΜΕ 50
AS ALL YE ARE TO-DAY .

ΡΟΝΟCΤΑΥΤΗΝΤΗΝΟΔΟΝΕΔ 10
WHICH this THE WAY I-CHASE

ΙΩΧΑΑΧΡΙΘΑΝΑΤΟΥΔΕCΜΕ 60
UNTIL DEATH BINDING

ΥΩΝΚΑΙΠΑΡΑΔΙΔΟΥCΕΙCΦ 30
AND BESIDE-GIVING INTO GUARD

ΥΑΑΚΑCΑΝΔΡΑCΤΕΚΑΙΓΥΝ 600
houses MEN BESIDES AND WOMEN

ΑΙΚΑCΩCΚΑΙΟΑΡΧΙΕΡΕΥC 30
5 AS AND THE chief-SACRED-*one*

AS O. =IS-W. S O.
ΕΜΑΡΤΥΡΕΙΜΟΙΚΑΙΠΑΝΤΟ 40
WAS-witnessING to-ME AND EVERY THE

B+E
ΠΡΕCΒΥΤΕΡΙΟΝΠΑΡΩΝΚΑΙ 60
SENIORship BESIDE WHOM AND

ΕΠΙCΤΟΛΑCΔΕΞΑΜΕΝΟCΠΡ 30
letters RECEIVing TOW-

ΟCΤΟΥCΑΔΕΛΦΟΥCΕΙCΔΑΜ 700
ARD THE brothers INTO DAMASCUS

ΑCΚΟΝΕΠΟΡΕΥΟΜΗΝΑΞΩΝΚ 20
I-WENT LEADING AND

ΑΙΤΟΥCΕΚΕΙCΕΟΝΤΑCΔΕΔ 40
THE-*ones* there-ly BEING HAVING-

ΕΜΕΝΟΥCΕΙCΙΕΡΟΥCΑΛΗΜ 60
been-BOUND INTO JERUSALEM

ΙΝΑΤΙΜΩΡΗΘΩCΙΝΕΓΕΝΕΤ 30
6 THAT THEY-MAY-BE-BEING-punished.it-BECAME

ΟΔΕΜΟΙΠΟΡΕΥΟΜΕΝΩΚΑΙΕ 300
YET to-ME to-GOING AND to-

ΓΓΙΖΟΝΤΙΤΗΔΑΜΑCΚΩΠΕΡ 20
NEARING THE DAMASCUS ABOUT

ΙΜΕCΗΜΒΡΙΑΝΕΞΑΙΦΝΗCΕ 40
MID-DAY suddenly OUT

ΚΤΟΥΟΥΡΑΝΟΥΠΕΡΙΑCΤΡΑ 60
OF-THE heaven TO-ABOUT-GLEAM-FLING

ΨΑΙΦΩCΙΚΑΝΟΝΠΕΡΙΕΜΕΕ 80
7 LIGHT enough ABOUT ME . I-

ΠΕCΑΤΕΕΙCΤΟΕΔΑΦΟCΚΑΙ 900
FALL BESIDES INTO THE LEVEL AND

ΗΚΟΥCΑΦΩΝΗCΛΕΓΟΥCΗCΜ 20
I-HEAR OF-SOUND saying to-

ΟΙCΑΟΥΑCΑΟΥΛΤΙΜΕΔΙΩΚ 40
ME SAUL (*Heb.*) SAUL (*Heb.*) ANY ME YOU-ARE-CHASING

AB *omit* AND
ΕΙCΕΓΩΔΕΑΠΕΚΡΙΘΗΝΚΑΙ 60
8 ING . I YET answered AND

said
ΕΙΠΑΤΙCΕΙΚΥΡΙΕΕΙΠΕΝΤ 80
said ANY YOU-ARE Master! He-said DE-

S2 O.
ΕΠΡΟCΕΜΕΕΓΩΕΙΜΙΙΗCΟΥ 1000
SIDES TOWARD ME I AM JESUS

insignificant city. Now I am beseeching you, permit me to speak to the people."

40 Now Paul, with his permission, standing on the stairs, gestures with his hand to the people. Now, as there comes to be a vast hush, he shouts to them in the Hebrew ver-
22 nacular, saying, "*Men, brethren and fathers! Hear my defense to*
2 *you now!*" Now on hearing that he shouted to them in the Hebrew vernacular they tendered more quiet-
3 ness, and he is averring, "*I* am a man, a Jew, born in Tarsus, Cilicia, yet nurtured in this city at the feet of Gamaliel, having been educated according to the exactitude of the hereditary law, possessing a zeal for God, according as all of *you* are
4 today. I persecute those of this way to the death, binding and giving up both men and women to jail,
5 as even the chief priest was witness to me, and the entire eldership, from whom, receiving letters also, to the brethren, I went to Damascus, leading those also, being there, bound to Jerusalem, that they may be punished.

6 Now it came, while I was going and drawing near to Damascus, about midday, suddenly out of heaven a considerable light flashes
7 about me. And I fall flat, and I hear a voice saying to me, 'Saul! Saul! Why are you persecuting
8 Me?' Yet *I* answered and said, 'Who art Thou, Lord?' And He said to me, '*I* am Jesus, the Nazarene, Whom *you* are persecuting.'

40 God acts in marvelous ways. Human opposition works out his purposes quite as effectively as human help. What better means could be devised to get all Jerusalem as well as representatives from the dispersion together to hear this final testimony to the Messiah and His kingdom? Such an assemblage could not be called and there was probably no building large enough to hold them. It seems almost incredible that Paul should be granted an opportunity to speak to them, as Roman law and Roman soldiers were usually excessively strict and severe. Thus, in a few minutes, the whole situation is changed. We would naturally expect him to speak Greek, for all would have understood him, but, with fine tact, he speaks to them in the language none but the Circumcision could understand, which was associated in their minds with all that was sacred in the Judaism they fought for. It was the nearest approach to the language of their sacred scriptures. It was the language of Jew with Jew, just as Yiddish is with one class today.

3 We cannot help admiring the opening words of the apostle. His gesture had stopped the tumult. His language had quieted them. Now his words are calculated to draw them into sympathy with him, as he shows them that he understands perfectly why they are persecuting him, for he himself had outdone them in his desire to stamp out the heresy which he now defends. Indeed he had witnesses among their leaders who could testify that he had received authority from them to carry his persecution to outside cities.

4 "The way" on the lips of the apostle meant the true faith and the correct life. Apparently it was a phrase of the disciples' own choosing. "The Path" of Buddhism is an interesting parallel.

6 Never before had the apostle such an opportunity to tell of his meeting with the Messiah to his own people. We may gather much from his address concerning the status of the believers in Judea at this crisis. The offense of the cross had ceased. They were regarded simply as another Jewish sect. The crowd made no demonstration against the mention of Jesus as Messiah. Myriads of them believed that and the rest tolerated it.

9 The apparent discrepancy between this and the first account of his call (97) is readily explained. The men with him heard a sound but did not recognize it as the voice "of Him Who is speaking to me." The same word means both *voice* and *sound*. They gazed at the *light*, but not at the One from Whom it radiated.

10 With admirable tact Paul presses such points as were calculated to win his audience, but omits whatever would rouse their ire. The Lord Himself had told him that he was to be sent to the nations (2617) and this was confirmed by Ananias (9 15). ' Yet he carefully refrains from any mention of the nations at this time. The wisdom of this is confirmed when they refused to hear him further, once he had mentioned the nations (21).

12 In the same spirit he introduces Ananias as "a pious man according to the law," omitting all mention of his belief in the Messiah. He speaks of "the God of our fathers," and baptism, and the familiar prophetic formula of "invoking His name."

17 Nothing is said here of Paul's sojourn in Arabia (Ga.1 17-18), and the fact that he did not return to Jerusalem for three years after his call. What most concerned his hearers was that he *did* return and with the fullest confidence that those who knew so well of his malignant zeal against the followers of Jesus would not fail to believe his testimony concerning Him. He even argues the point with the Lord Himself. How could they refuse to listen when they knew perfectly how madly he had carried on his persecution and had even taken part in the murder of Stephen?

18 That this is a solemn witness against the Jews is evident from the statement of the Lord that they would not receive Paul's testimony no matter how anxious he was to win them. Paul is here being used in the land as he afterward was in Rome to the dispersion to give the apostate nation a solemn intimation that God was through with them for a time and was now about to take up the nations.

9 Now those who are with me gaze,
indeed, at the light, yet they hear
not the voice of Him Who is speak-
10 ing to me. Now I said, 'What
shall I do, Lord?' Now the Lord
said to me, 'Stand up and go into
Damascus, and there you will be
spoken to concerning all which has
been set for you to do.'
11 Now, as I observed nothing for
the glory of that light, being led by
the hand by those with me, I came
12 into Damascus. Now a certain
Ananias, a pious man according to
the law, having the testimony of
13 all the Jews dwelling there, coming
to me and standing by, said to me,
'Brother Saul, recover your sight!'
And *I*, in the same hour, look up
14 to him. Now he said, 'The God of
our fathers selects you to know His
will, and to be acquainted with the
Just One, and to hear the voice of
15 His mouth, that you shall be His
witness to all mankind of what you
16 have seen and hear. And now,
why do you hesitate? Rise, be bap-
tized, and bathe off your sins, in-
voking His name.'
17 Now it came, when returning to
Jerusalem and while I am praying
in the sanctuary I came to be in an
18 ecstasy and to perceive Him saying
to me, 'Hurry, and come quickly
out of Jerusalem, because they will
not be assenting to your testimony
19 concerning Me.' And *I* said, 'Lord,
they are versed in the fact that *I*
was jailing and lashing in the syna-
gogues those believing on Thee.
20 And when the blood of Stephen,

s1* O
CONAZWPAIOCONCYΔIWKE 20
THE NAZARENE WHOM YOU ABI-CHASING .

ICOIΔECYNEMOIONTECTO 40
9 THE-*ones* YET TOGETHER to-ME BEING THE

MENΦWCEΘEACANTOTHNΔE 60
INDEED LIGHT gaze THE YET

s2 O
ΦWNHNOYKHKOYCANTOYAA 80
SOUND NOT THEY-HEAR OF-THE *One*-

AOYNTOCMOIEIPONΔETIP 100
10 TALKING to-ME . I-said YET ANY I'LL-

OIHCWKYPIEOΔEKYPIOCE 20
BE-DOING Master! THE YET Master said

IPENPPOCMEANACTACPOP 40
TOWARD ME UP-STANDing YOU-BE-

s o.
EYOYEICΔAMACKONKAKEI 60
GOING INTO DAMASCUS AND-there

COIΛΛΛHΘHCETAIPEPIPA 80
to-YOU WILL-BE-BEING-TALKED ABOUT ALL

n+EN IN
NTWNWNTETAKTAICOIPOI 200
WHICH HAS-*been*-SET to-YOU TO-DO .

As K=NOT I-IN-looked
HCAIWCAEOYΔENEBΛEPON 20
11 AS YET NOT-YET-ONE I-looked

APOTHCAOΣHCTOYΦWTOCE 40
FROM THE esteem OF-THE LIGHT that

KEINOYXEIPAΓWГOYMENO 60
*be*ING-HAND-LED

A Λ=FROM
CYPOTWNCYNONTWNMOIHA 80
by THE-*ones* TOGETHER-BEING to-ME I-CAME

ΘONEICΔAMACKONANANIA 300
12 INTO DAMASCUS ANANIAS

A *omits* pious
CAETICANHPEYΛABHCKAT 20
YET ANY MAN pious according-

A1 *omitted* Y
ATONNOMONMAPTYPOYMEN 40
TO THE LAW *be*ING-Witnessed

OCYПOПANTWNTWNKATOIK 60
by ALL OF-THE DOWN-HOMING

OYNTWNIOYΔAIWNEAΘWNП 80
13 JUDA-EUS COMING TO-

POCEMEKAIEПICTACEINE 400
WARD ME AND ON-STANDing he-said

NMOICAOYΛΛΔEΛΦEANABA 20
to-ME SAUL (*Heb.*) brother! UP-look

A *omits* UP-
EYONKAГWAYTHTHWPAANE 40
AND-I to-SAME THE HOUR UP-look

BAEYAEICAYTONOΔEEIПE 60
14 INTO him . THE YET he-said

NOΘEOCTWNПATEPWNHMWN 80
THE God OF-THE FATHERS OF-US

s *had* +C TOWARD- H AS
ПPOEXEIPICATOCEГNWNA 600
BEFORE-HANDS YOU TO-KNOW

A *has* AND *above line* s o.
ITOΘEΛHMAAYTOYKAIIΔE 20
THE WILL OF-Him AND TO-BE-PER-

INTONΔIKAIONKAIAKOYC 40
CEIVING THE JUST-*One* AND TO-HEAR

A *omits* OF-THE
AIΦWNHNEKTOYCTOMATOC 60
SOUND OUT OF-THE MOUTH

B *transfers* YOU'LL-BE *after* humans *below*
AYTOYOTIECHMAPTYCAYT 80
15 OF-Him that YOU'LL-BE witness to-Him

ΩПPOCПANTACANΘPWПOYC 600
TOWARD ALL humans

WNEWPAKACKAIHKOYCACK 20
16 OF-WHICH YOU-HAVE-SEEN AND HEAR . AND

AINYNTIMEΛΛEICANACTA 40
NOW ANY YOU-ARE-ABOUT-ING.UP-STAND*ing*

s o.
CBAПTICAIKAIAПOΛOYCA 60
be-DIPIZED AND *be*-FROM-BATHED

ITACAMAPTIACCOYEПIKA 80
THE misses OF-YOU ON-CALL*ing*

AECAMENOCTOONOMAAYTO 700
THE NAME OF-Him .

YEГENETOΔEMOIYПOCTPE 20
17 it-BECAME YET to-ME return*ing*

s o.
ΨANTIEICIEPOYCAΛHMKA 10
INTO JERUSALEM AND

IПPOCEYXOMENOYMOYENT 60
OF-praying ME IN THE

s repeats CΘAI
ΩIEPWГENECΘAIMEENEKC 80
SACRED-place TO-BE-BECOMING ME IN OUT-

s o. s o.
TACEIKAIIΔEINAYTONAE 800
18 STAND*ing* AND TO-BE-PERCEIVING Him say-

ГONTAMOICПEYCONKAIEΣ 20
ING to-ME BE-DILIGENT AND BE-OUT-

s o.
EΛΘEENTAXEIEΣIEPOYCA 30
COMING IN SWIFTness OUT OF-JERUSALEM

AHMAIOTIOYПAPAΔEΣONT 60
THRU-that NOT THEY'LL-BE-BESIDE-RECEIVING

AICOYMAPTYPIANПEPIEM 80
OF-YOU Witness ABOUT ME

OYKAГWEIПONKYPIEAYTO 900
19 AND-I said Master! they

IEПICTANTAIOTIEГWHMH 20
ARE-adepting that I WAS

NΦYΛAKIZWNKAIΔEPWNKA 40
GUARDIZING AND SKINNING accord-

TATACCYNAГWГACTOYCП 60
ing-to THE TOGETHER-LEADS THE *ones*-

CTEYONTACEПICEKAIOTE 80
20 BELIEVING ON YOU AND when

B2 o. A *omits* OF-Stephen
EΣEXYNNETOTOAIMACTEΦ 7000
WAS-OUT-POURED THE BLOOD OF-Stephen

ΑΝΟΥΤΟΥΜΑΡΤΥΡΟCCΟΥΚΑ 20
THE witness OF-YOU AND

A *omits* -ON-
ΙΑΥΤΟCΗΜΗΝΕΦΕCΤΩCΚΑΙ 40
SAME I-WAS HAVING-ON-STOOD AND

CΥΝΕΥΔΟΚΩΝΚΑΙΦΥΛΑCCΩ 60
TOGETHER-WELL-SEEMING AND GUARDING

ΝΤΑΙΜΑΤΙΑΤΩΝΑΝΑΙΡΟΥΝ 80
THE GARMENTS OF-THE *ones*-UP-LIFTING

ΤΩΜΑΥΤΟΝΚΑΙΕΙΠΕΝΠΡΟC 100
21 him . AND he-said TOWARD

ΜΕΠΟΡΕΥΟΥΟΤΙΕΓΩΕΙCΕΘ 20
ME BE-GOING that I INTO NA-

B *omits* -OUT-
ΝΗΜΑΚΡΑΝΕΞΑΠΟCΤΕΛΩCΕ 40
TIONS FAR SHALL-BE-OUT-commissioning YOU.

ΗΚΟΥΟΝΔΕΑΥΤΟΥΑΧΡΙΤΟΥ 60
22 THEY-HEARD YET OF-him UNTIL this

ΤΟΥΤΟΥΛΟΓΟΥΚΑΙΕΠΗΡΑΝ 80
THE saying AND THEY-ON-LIFT

ΤΗΝΦΩΝΗΝΑΥΤΩΝΛΕΓΟΝΤΕ 200
THE SOUND OF-them saying

CΑΙΡΕΑΠΟΤΗCΓΗCΤΟΝΤΟΙ 20
BE-LIFTING FROM THE LAND THE such

ΟΥΤΟΝΟΥΓΑΡΚΑΘΗΚΕΝΑΥΤ 40
NOT for it-is-befitting him

s Δ=YET
ΟΝΖΗΝΚΡΑΥΓΑΖΟΝΤΩΝΤΕΑ 60
23 TO-BE-LIVING . OF-clamoring BESIDES

B+Є A+Є
ΥΤΩΝΚΑΙΡΙΠΤΟΥΝΤΩΝΤΑΙ 80
them AND OF-TOSSING THE GAR-

ΜΑΤΙΑΚΑΙΚΟΝΙΟΡΤΟΝΒΑΛ 300
MENTS AND DUST CASTING

s1 adds* N
ΛΟΝΤΩΝΕΙCΤΟΝΑΕΡΑΕΚΕΛ 20
24 INTO THE AIR ORDERS

B+Є
ΕΥCΕΝΟΧΙΛΙΑΡΧΟCΕΙCΑΓ 40
THE THOUSAND-chief TO-BE-*being*-INTO-

ΕCΘΑΙΑΥΤΟΝΕΙCΤΗΝΠΑΡΕ 60
LED him INTO THE camp

A+Γ
ΜΒΟΛΗΝΕΙΠΑCΜΑCΤΙΣΙΝΑ 80
saying to-scourges TO-

A *omits* -ON-
ΝΕΤΑΖΕCΘΑΙΑΥΤΟΝΙΝΑΕΠ 400
BE-UP-INTERROGATED him THAT he-MAY-

ΙΓΝΩΔΙΗΝΑΙΤΙΑΝΟΥΤΩCΕ 20
BE-ON-KNOWING THRU WHICH cause thus THEY-

ΠΕΦΩΝΟΥΝΑΥΤΩΩCΔΕΠΡΟΕ 40
25 ON-SOUNDED to-him . AS YET THEY-BEFORE-

s o. A O
ΤΕΙΝΑΝΑΥΤΟΝΤΟΙCΙΜΑCΙ 60
STRETCH him to-THE STRAPS

ΝΕΙΠΕΝΠΡΟCΤΟΝΕCΤΩΤΑΕ 80
said TOWARD THE HAVING-STOOD HUN-

ΚΑΤΟΝΤΑΡΧΟΝΟΠΑΥΛΟCΕΙ 500
DRED-chief THE PAUL IF

A Є *o.*
ΑΝΘΡΩΠΟΝΡΩΜΑΙΟΝΚΑΙΑΚ 20
human ROMAN AND UN-

s1 o. o.*
ΑΤΑΚΡΙΤΟΝΕΞΕCΤΙΝΥΜΙΝ 40
condemned it-is-allowing to-YOU*p*

ΜΑCΤΙΖΕΙΝΑΚΟΥCΑCΔΕΟΕ 60
26 TO-BE-scourging . HEARING YET THE HUN-

A *s1** H
ΚΑΤΟΝΤΑΡΧΟCΠΡΟCΕΛΘΩΝ 30
DRED-chief TOWARD-COMING

B+Є *s o.*
ΤΩΧΙΛΙΑΡΧΩΑΠΗΓΓΕΙΛΕΝ 600
to-THE THOUSAND-chief he-FROM-MESSAGES

ΛΕΓΩΝΤΙΜΕΛΛΕΙCΠΟΙΕΙΝ 20
saying ANY YOU-ARE-ABOUT-ING TO-BE-DOING

ΟΓΑΡΑΝΘΡΩΠΟCΟΥΤΟCΡΩΜ 40
THE for human this ROMAN

ΑΙΟCΕCΤΙΝΠΡΟCΕΛΘΩΝΔΕ 50
27 IS . TOWARD-COMING YET

B+Є
ΟΧΙΛΙΑΡΧΟCΕΙΠΕΝΑΥΤΩΛ 30
THE THOUSAND-chief said to-him BE-

s1 omits* to-ME
ΕΓΕΜΟΙCΥΡΩΜΑΙΟCΕΙΟΔΕ 700
saying to-ME YOU ROMAN ARE. THE YET

A *omits* YET B+Є
ΕΦΗΝΑΙΑΠΕΚΡΙΘΗΔΕΟΧΙΛ 20
28 he-AVERred YEA.answered YET THE THOUS-

ΙΑΡΧΟCΕΓΩΠΟΛΛΟΥΚΕΦΑΛ 40
AND-chief I OF-much HEAD (sum)

B+Є *as*B *o.*
ΑΙΟΥΤΗΝΠΟΛΙΤΕΙΑΝΤΑΥΤ 50
THE citizenship this

ΗΝΕΚΤΗCΑΜΗΝΟΔΕΠΑΥΛΟC 30
ACQUIRE . THE YET PAUL

s1 omits* YET A *o.*
ΕΦΗΕΓΩΔΕΚΑΙΓΕΓΕΝΝΗΜΑ 900
AVERred I YET AND HAVE-*been*-generated .

ΙΕΥΘΕΩCΟΥΝΑΠΕCΤΗCΑΝΑ 20
29 immediately THEN FROM-STAND FROM

ΠΑΥΤΟΥΟΙΜΕΛΛΟΝΤΕCΑΥΤ 40
him THE *ones*-BEING-ABOUT him

*As1** ΑΙ *for* Є B+Є
ΟΝΑΝΕΤΑΖΕΙΝΚΑΙΟΧΙΛΙΑ 60
TO-BE-UP-INTERROGATING AND THE THOUSAND-

s1 omits* YET
ΡΧΟCΔΕΕΦΟΒΗΘΗΕΠΙΓΝΟΥ 80
chief YET WAS-afraid ON-KNOWING

ΟΤΙΡΩΜΑΙΟCΕCΤΙΝΚΑΙΟ 900
that ROMAN he-is AND that

A H
ΤΙΑΥΤΟΝΗΝΔΕΔΕΚΩCΤΗΔΕ 20
30 him he-WAS HAVING-BOUND . TO-THE YET

ΕΠΑΥΡΙΟΝΒΟΥΛΟΜΕΝΟCΓΝ 40
ON-MORROW intending TO-

ΩΝΑΙΤΟΑCΦΑΛΕCΤΟΤΙΚΑΤ 60
KNOW THE UN-TOTTER THE ANY he-IS-*be*ING-

s o. A-Є
ΗΓΟΡΕΙΤΑΙΥΠΟΤΩΝΙΟΥΔΑ 80
accused by THE JUDA-ans

ΙΦΝΕΑΥCΕΝΑΥΤΟΝΚΑΙΕΚΕ 7000
he-LOOSES him AND ORDERS

Thy witness, was shed, even I myself was standing by and endorsing it, and guarding the garments of those who are assassinating him.'
21 And He said to me, 'Go! seeing that *I* shall be delegating you afar to the nations.' "—
22 Now they heard him until this word, and they lift up their voice, saying, *"Away with such a one from the earth, for it is not befit-*
23 *ting for him to live!"* Besides, at their clamoring, and tossing their garments, and casting dust into the
24 air, the captain orders him to be led into the citadel, telling them to interrogate him by scourging, that he may recognize for what cause they shouted thus at him.
25 Now as they stretch him out with the thongs, Paul said to the centurion standing by, "Is it allowable for you to scourge a Roman
26 man, and uncondemned?" Now the centurion, when he hears it, coming to the captain, reports, saying, "What are you about to be doing? For this man is a Roman."
27 Now the captain, coming, said to him, "Tell me, are *you* a Roman?"
28 Now he averred, "Yes." Now the captain answered, *"I* acquire this citizenship with a vast sum." Yet Paul averred, "Yet *I* have been so
29 born." Immediately, then, those about to be interrogating him withdraw from him. Now the captain, also, was afraid, recognizing that he is a Roman and that he had bound him.
30 Now, on the morrow, resolved to know with certainty of what he is being accused by the Jews, he looses

21 Here we have the cause of Israel's apostasy laid bare. They were to be a channel of blessing to the other nations, but, instead, they kept all Jehovah's gifts to themselves and refused to share them with the less favored nations. They were like the slave who owed ten thousand talents, but, having nothing to pay with, is forgiven the debt. But when he found a fellow slave who owed him much less he refused to be merciful and had him cast into prison. Consequently his Lord was indignant and gave him up to the tormentors (Mt.18[23]). Israel is the ten thousand talent debtor. The nations were their fellow-slaves. Israel was pardoned, but, since they refuse to pass on the blessing to the nations, the pardon is withdrawn and the nation has been in the hands of the tormentors ever since. Only a few years after this Jerusalem was destroyed, the nation scattered and driven from the land to wander up and down the earth, despised by the nations whom they had wronged.

25 On several previous occasions Paul had been protected from the fury of his own countrymen by the intervention of the Roman power. Gallio had turned the tables against them (18[12-17]), and the scribe of Ephesus had cleared him (19[37]), but never before had he appealed to his Roman citizenship as a defense against his own kin. In Philippi he had used it, not to shield himself, but for the sake of the evangel. Now, however, that the nation in the land is finally given over to judgment, he has no hesitancy in claiming his rights as a Roman citizen. He had already been beaten five times by the Jews (2Co.11[24]) and it was needless to bear any more.

25 As he was a Roman citizen, the captain had no right to bind Paul, much less to scourge him before trial. But the fact that he had bound him illegally put Paul in an advantageous position, to which was added the respect due to one who had received such a citizenship by birth, while the captain had obtained it by purchase. "I am a Jew" availed nothing with the Jews. But on his declaration that he is a Roman, his word is instantly accepted. It was a capital offense to claim unlawfully the possession of the citizenship.

him and orders the chief priests and the entire Sanhedrin to come together. And, leading Paul down, he stands him among them.

23 Now Paul, looking intently at the Sanhedrin, said, "Men! Brethren! *I,* in all good conscience, have used my citizenship for God until
2 this day." Now the chief priest Ananias enjoins those standing be-
3 side him to beat his mouth. Then Paul said to him, "God is about to beat *you,* whitewashed wall! And *you* are sitting to judge me according to the law, and are ordering me to be beaten illegally!"
4 Now those standing by said, "Are you reviling God's chief priest?"
5 And Paul averred, "I was not aware brethren, that he is chief priest. For it is written, 'You shall not be declaring evil of your people's chief.' "

6 Now Paul, knowing that one party is Sadducees, yet the other Pharisees, cries in the Sanhedrin, "Men! Brethren! *I* am a Pharisee, a son of Pharisees. Concerning the expectation and resurrection of
7 the dead am *I* being judged." Now at his saying this, there came to be a commotion of the Pharisees and the Sadducees, and the multitude
8 is rent. For the Sadducees, indeed, are saying that there is no resurrection, nor messenger, nor spirit. Yet the Pharisees are avowing both.

9 Now a great clamor occurred, and some of the scribes of the party of the Pharisees, rising, fought it out with one another, saying, "We are finding nothing evil in this man. Now if a spirit or messenger speaks
10 to him—" Yet much commotion oc-

1 Paul now stands before the Sanhedrin, in which body he seems to have had a vote after the death of Stephen. Doubtless many who were there were old associates of his and most of them were acquainted with his life and doctrines, so that the inquiry was a mere form and bound to arrive at no conclusion. Paul, contrary to his usual custom of speaking first in a winning way of his auditors, commences immediately with his own defense, and seems to apologize for the fact that his Roman citizenship had entitled him to this hearing before them. This so enraged the chief priest, who probably took it as a hint that he was beyond his jurisdiction, that he has him slapped on the mouth. There were constant changes in the high priestly office in those days, which accounts for the ignorance of the apostle as to the personality of the high priest. Josephus tells us that Paul's prediction was fulfilled in the Jewish war, when this hypocritical president of the Sanhedrin was murdered by assassins.

Paul had the privileges of a Greek (21^{37}), a Hebrew (22^{2}), and a Roman (22^{27}). The man that Christ found had been separated and trained and circumstanced by God.

6 The Pharisees had this in common with the faith of Christ, that they believed in a resurrection of the dead, which was, however, denied by the Sadducees. This question was the cause of perpetual strife between them. Paul, seeing how useless any further appeal to the council would be, determined to shift the contention to the subject of resurrection, in which he would have the Pharisees on his side and thus they would be diverted into strife amongst themselves. The result justified his plan, for the Pharisees immediately become violent partisans of his and some are even willing to allow that a spirit—which the Sadducees did not believe in—had spoken to him. They thought to use his testimony as an argument against their enemies the Sadducees. Thus it has ever been with the Jews. Their own internal strife was seldom laid aside even in face of the gravest crisis, and became the cause of many of their miseries.

ΛΕΥCΕΝCΥΝΕΛΘΕΙΝΤΟΥCΑ 20
TO-BE-TOGETHER-COMING THE chief-

ΡΧΙΕΡΕΙCΚΑΙΠΑΝΤΟCΥΝΕ 40
SACRED-*ones* AND EVERY THE Sanhedrin

ΔΡΙΟΝΚΑΙΚΑΤΑΓΑΓΩΝΤΟΝ 60
AND DOWN-LEADING THE

ΠΑΥΛΟΝΕCΤΗCΕΝΕΙCΑΥΤΟ 80
PAUL he-STANDS INTO them .

B PAUL to-THE Sanhedrin
YCΑΤΕΝΙCΑCΑΕΤΩCΥΝΕΔΡ 100
23 STRETCHing YET to-THE Sanhedrin

THE *omitted by* B
ΙΩΠΑΥΛΟCΕΙΠΕΝΑΝΔΡΕC 20
THE PAUL said MEN

s o.
ΑΔΕΛΦΟΙΕΓΩΠΑCΗCΥΝΕΙΔ 40
brothers I to-EVERY conscience

A+ϵ
ΗCΕΙΛΓΑΘΗΠΕΠΟΛΙΤΕΥΜΑ 60
GOOD HAVE-*been*-citizen

ΙΤΩΘΕΩΑΧΡΙΤΑΥΤΗCΤΗCΗ 80
to-THE God UNTIL this THE DAY.

ΜΕΡΑCΟΔΕΑΡΧΙΕΡΕΥCΑΝΑ 200
2 THE YET chief-SACRED-*one* ANANIAS

s o.
ΝΙΑCΕΠΕΤΑΞΕΝΤΟΙCΠΑΡΕ 20
enjoins to-THE *ones*-HAVING-

s omits* to-him *s o.*
CΤΩCΙΝΑΥΤΩΤΥΠΤΕΙΝΑΥΤ 40
BESIDE-STOOD to-him TO-BE-BEATING OF-him

s TOWARD him THE PAUL
ΟΥΤΟCΤΟΜΑΤΟΤΕΩΠΑΥΛΟC 60
3 THE MOUTH . then THE PAUL

s o.
ΠΡΟCΑΥΤΟΝΕΙΠΕΝΤΥΠΤΕΙ 80
TOWARD him said TO-BE-BEATING

ΝCΕΜΕΛΛΕΙΘΕΟCΤΟΙΧΕΚ 300
YOU IS-being-ABOUT THE God WALL HAV-

A-Λ
ΕΚΟΝΙΑΜΕΝΕΚΑΙCΥΚΑΘΗΚ 20
ING-*been*-white-WASHED AND YOU ARE-SITTING

B+ϵ
ΡΙΝΩΝΜΕΚΑΤΑΤΟΝΝΟΜΟΝΚ 40
JUDGING ME according-to THE LAW AND

ΑΙΠΑΡΑΝΟΜΩΝΚΕΛΕΥΕΙCΜ 60
being-BESIDE-LAW YOU-ARE-ORDERING ME

ΕΤΥΠΤΕCΘΑΙΟΙΔΕΠΑΡΕCΤ 80
4 TO-BE-*being*-BEATEN . THE YET *ones*-HAVING-BE-

A O
ΩΤΕCΕΙΠΑΝΤΟΝΑΡΧΙΕΡΕΑ 400
SIDE-STOOD said THE chief-SACRED-*one*

ΤΟΥΘΕΟΥΛΟΙΔΟΡΕΙCΕΦΗΤ 20
5 OF-THE God YOU-ARE-SAY-SPEARING-AVERred BE-

s o.
ΕΟΠΑΥΛΟCΟΥΚΗΔΕΙΝΑΔΕΛ 40
SIDE'S THE PAUL NOT I-HAD-PERCEIVED brothers

ΦΟΙΟΤΙΕCΤΙΝΑΡΧΙΕΡΕΥC 60
that he-IS chief-SACRED-*one*

ΓΕΓΡΑΠΤΑΙΓΑΡΟΤΙΑΡΧΟΝ 80
it-HAS-*been*-WRITTEN for that chief

s o.
ΤΑΤΟΥΛΑΟΥCΟΥΟΥΚΕΡΕΙC 500
OF-THE PEOPLE OF-YOU NOT YOU'LL-BE-declar-

ΚΑΚΦCΓΝΟΥCΔΕΟΠΑΥΛΟCΟ 20
6 ING EVILly . KNOWING YET THE PAUL that

ΤΙΤΟΕΝΜΕΡΟCΕCΤΙΝCΑΔΔ 40
THE ONE PART IS OF-SADDUCEES

B+ϵ
ΟΥΚΑΙΩΝΤΟΔΕΕΤΕΡΟΝΦΑΡ 60
THE YET DIFFERENT OF-PHAR-

ΙCΑΙΩΝΕΚΡΑΞΕΝΕΝΤΩCΥΝ 60
ISEES he-CRIES IN THE Sanhe-

ΕΔΡΙΩΑΝΔΡΕCΑΔΕΛΦΟΙΕΓ 600
drin MEN brothers I

B+ϵ
ΦΦΑΡΙCΑΙΟCΕΙΜΙΥΙΟCΦΑ 20
PHARISEE AM SON OF-

B+ϵ
ΡΙCΑΙΩΝΠΕΡΙΕΛΠΙΔΟCΚΑ 40
PHARISEES . ABOUT EXPECTATION AND

B *omits* I
ΙΑΝΑCΤΑCΕΩCΝΕΚΡΩΝΕΓΩ 60
UP-STANDing OF-DEAD-*ones* I

B+ϵ B *has* ΛΑΛΟΥΝΤΟC *for* saying *below*
ΚΡΙΝΟΜΑΙΤΟΥΤΟΔΕΑΥΤΟΥ 80
7 AM-*be*ING-JUDGED . this YET OF-him

*s** Α Β(ΠΕ *cancelled*) ΕΠΕΠΕCΕ A+ϵ
ΕΙΠΟΝΤΟCΕΓΕΝΕΤΟCΤΑCΙ 700
saying BECAME STANDing

B+ϵ 3 SADDUCEES AND PHARISEES
CΤΩΝΦΑΡΙCΑΙΩΝΚΑΙCΑΔΔ 20
OF-THE PHARISEES AND SADDUCEES

ΟΥΚΑΙΩΝΚΑΙΕCΧΙCΘΗΤΟΠ 40
AND IS-SPLIT THE mul-

s o. o. B omits* INDEED
ΛΗΘΟCCΑΔΔΟΥΚΑΙΟΙΜΕΝΓ 60
8 titude . SADDUCEES INDEED for

ΑΡΛΕΓΟΥCΙΝΜΗΕΙΝΑΙΑΝΑ 80
ARE-SAYING NO TO-BE UP-STAND-

CΤΑCΙΝΜΗΤΕΑΓΓΕΛΟΝΜΗΤ 800
ing NO-BESIDES MESSENGER NO-BESIDES

B+ϵ
ΕΠΝΕΥΜΑΦΑΡΙCΑΙΟΙΔΕΟΜ 20
spirit PHARISEES YET ABE-

ΟΛΟΓΟΥCΙΝΤΑΑΜΦΟΤΕΡΑΕ 40
9 AVOWING THE BOTH . BE-

ΓΕΝΕΤΟΔΕΚΡΑΥΓΗΜΕΓΑΛΗ 60
CAME YET clamor GREAT

ΚΑΙΑΝΑCΤΑΝΤΕCΤΙΝΕCΤΩ 80
AND UP-STANDing ANY OF-THE

A *omits* WRITERS OF THE PART OF-THE
ΝΓΡΑΜΜΑΤΕΩΝΤΟΥΜΕΡΟΥC 300
WRITERS OF-THE PART

υ+ϵ
ΤΩΝΦΑΡΙCΑΙΩΝΔΙΕΜΑΧΟΝ 20
OF-THE PHARISEES THEY-THRU-FOUGHT

AB *omit* TOWARD one-another
ΤΟΠΡΟCΑΛΛΗΛΟΥCΛΕΓΟΝΤ 40
TOWARD one-another SAYING

ΕCΟΥΔΕΝΚΑΚΟΝΕΥΡΙCΚΟΜ 60
NOT-YET-ONE EVIL WE-ARE-FINDING

s omits* IN
ΕΝΕΝΤΩΑΝΘΡΩΠΩΤΟΥΤΩΕΙ 80
IN THE human this . IF

ΔΕΠΝΕΥΜΑCΛΑΛΗCΕΝΑΥΤΩ 8000
YET spirit TALKS to-him

A STANDing BECOMING AB+E A *omits* I
ΗΑΓΓΕΛΟΣΠΟΛΛΗΣΔΕΓΙΝΟ 20
10 OR MESSENGER OF-much YET BECOMING
s had O *s o.*
ΜΕΝΗΣΣΤΑΣΕΩΣΦΟΒΗΘΕΙΣ 40
STANDing BEING-afraid
B+E
ΟΧΙΛΙΑΡΧΟΣΜΗΔΙΑΣΠΑΣΘ 60
THE THOUSAND-chief NO SHOULD-BE-BEING-THRU-
ΗΟΠΑΥΛΟΣΥΠΑΥΤΩΝΕΚΕΛΕ 80
PULLED THE PAUL by them ORDERS
ΥΣΕΝΤΟΣΤΡΑΤΕΥΜΑΚΑΤΑΒ 100
THE WAR-troop DOWN-STEPPing
s1 omits* OUT OF-MIDST OF-them
ΑΝΑΡΠΑΣΑΙΑΥΤΟΝΕΚΜΕΣΟ 20
TO-SNATCH him OUT OF-MIDST
A *adds* ΑΠ- -FROM- BESIDES *omitted by* B
ΥΑΥΤΩΝΑΓΕΙΝΤΕΘΕΙΣΤΗΝΠ 40
OF-them TO-BE-LEADing BESIDES INTO THE camp
ΑΡΕΜΒΟΛΗΝΤΗΔΕΕΠΙΟΥΣΗ 60
11 to-THE YET ON-BEING
ΝΥΚΤΙΕΠΙΣΤΑΣΑΥΤΩΚΥΡ 80
NIGHT ON-STANDing to-him THE Master
ΙΟΣΕΙΠΕΝΘΑΡΣΕΙΩΣΓΑΡΔ 200
said BE-COURAGE-ING AS for YOU-
ΙΕΜΑΡΤΥΡΩΤΑΠΕΡΙΕΜΟΥΕ 20
THRU-witness THE ABOUT ME INTO
ΙΣΙΕΡΟΥΣΑΛΗΜΟΥΤΩΣΕΔΕ 40
JERUSALEM thus YOU it-IS-BIND-
ΙΚΑΙΕΙΣΡΩΜΗΝΜΑΡΤΥΡΗΣ 60
ING AND INTO ROME TO-witness .
B T = BESIDES
ΑΙΓΕΝΟΜΕΝΗΣΔΕΗΜΕΡΑΣΠ 80
12 OF-BECOMING YET DAY mak-
ΟΙΗΣΑΝΤΕΣΣΥΣΤΡΟΦΗΝΟΙ 300
ing TOGETHER-TURN THE
ΙΟΥΔΑΙΟΙΑΝΕΘΕΜΑΤΙΣΑΝ 20
JUDA-ans anathematize
s2 (partly cancels) o. o. o. o. o.
ΕΑΥΤΟΥΣΛΕΓΟΝΤΕΣΜΗΤΕΦ 40
selves saying NO-BESIDES TO-
s o. *n1 o.*
ΑΓΕΙΝΜΗΤΕΠΙΕΙΝΕΩΣΟΥΑ 60
BE-EATING NO-BESIDES TO-BE-DRINKING TILL OF-WHICH
A -ΝΑΙ (*s o.*) Λ-
ΠΟΚΤΕΙΝΩΣΙΝΤΟΝΠΑΥΛΟΝ 80
THEY-MAY-BE-FROM-KILLING THE PAUL .
B2 Δ
ΗΣΑΝΔΕΠΛΕΙΟΥΣΤΕΣΣΕΡΑ 400
13 WERE YET MORE FOUR-TY
ΚΟΝΤΑΟΙΤΑΥΤΗΝΤΗΝΣΥΝΩ 20
THE this THE TOGETHER-
A+E
ΜΟΣΙΑΝΠΟΙΗΣΑΜΕΝΟΙΟΙΤ 40
14 SWEARing mak*ing* WHO-ANY
ΙΝΕΣΠΡΟΣΕΛΘΟΝΤΕΣΤΟΙΣ 60
TOWARD-COMING to-THE
s o.
ΑΡΧΙΕΡΕΥΣΙΝΚΑΙΤΟΙΣΠΡ 80
chief-SACRED-*ones* AND to-THE SEN-
ΕΣΒΥΤΕΡΟΙΣΕΙΠΑΝΑΝΑΘΕ 600
IORS said to-anathema
ΜΑΤΙΑΝΕΘΕΜΑΤΙΣΑΜΕΝΕΑ 50
WE-anathematize selves
A Θ -PLACE- AS -E
ΥΤΟΥΣΜΗΔΕΝΟΣΓΕΥΣΑΣΘΑ 10
OF-NO-YET-ONE TO-TASTE
s o.
ΙΕΩΣΟΥΑΠΟΚΤΕΙΝΩΣΙΝΤΟ 60
TILL OF-WHICH WE-MAY-BE-FROM-KILLING THE
ΝΠΑΥΛΟΝΝΥΝΟΥΝΥΜΕΙΣΕΜ 30
15 PAUL . NOW THEN YE IN-
B+E
ΦΑΝΙΣΑΤΕΤΩΧΙΛΙΑΡΧΩΣΥ 600
APPEARize to-THE THOUSAND-chief TOGETHER
ΝΤΩΣΥΝΕΔΡΙΩΠΩΣΚΑΤΑΓ 30
to-THE Sanhedrin WHICH-how he-MAY-BE-DOWN
ΑΓΗΑΥΤΟΝΕΙΣΥΜΑΣΟΜΕΛ 10
LEADing him INTO YOUp AS beING-
A *has the* T *above line* B+E *s o.*
ΑΟΝΤΑΣΔΙΑΓΙΝΩΣΚΕΙΝΑΚ 60
ABOUT TO-BE-investigaTING more-
B+E
ΡΙΒΕΣΤΕΡΟΝΤΑΠΕΡΙΑΥΤΟ 40
EXACTly THE ABOUT him
ΥΗΜΕΙΣΔΕΠΡΟΤΟΥΕΓΓΙΣΑ 700
WE YET BEFORE THE TO-NEAR
s1 omits* OF-THE
ΙΑΥΤΟΝΕΤΟΙΜΟΙΕΣΜΕΝΤΟ 20
him READY ARE OF-THE
A ΔΙ *for* E
ΥΑΝΕΛΕΙΝΑΥΤΟΝΑΚΟΥΣΑΣ 40
16 TO-BE-UP-LIFTING him . HEARing
ΔΕΟΥΙΟΣΤΗΣΑΔΕΛΦΗΣΠΑΥ 60
YET THE SON OF-THE sister OF-PAUL
ΛΟΥΤΗΝΕΝΕΔΡΑΝΠΑΡΑΓΕΝ 30
THE ambush BESIDE-BECOMING
B1 Δ
ΟΜΕΝΟΣΚΑΙΕΙΣΕΛΘΟΥΝΕΙΣ 300
AND INTO-COMING INTO
A CYNAΓΩΓΗΝ TOGETHER-LEAD *s o.*
ΤΗΝΠΑΡΕΜΒΟΛΗΝΑΠΗΓΓΕΙ 20
THE camp he-FROM-MESSAGES
ΛΕΝΤΩΠΑΥΛΩΠΡΟΣΚΑΛΕΣΑ 10
17 to-THE PAUL . TOWARD-CALLing
ΜΕΝΟΣΔΕΟΠΑΥΛΟΣΕΝΑΤΩΝ 70
YET THE PAUL ONE OF-THE
ΕΚΑΤΟΝΤΑΡΧΩΝΕΦΗΤΟΝΝΕ 30
HUNDRED-chiefs he-AVERred THE YOUNG
A *adds* -ΓΑ-
ΑΝΙΑΝΤΟΥΤΟΝΑΠΑΓΕΠΡΟΣ 900
(man) this BE-FROM-LEADing TOWARD
B+E *s* ANY TO-FROM-MESSAGE
ΤΟΝΧΙΛΙΑΡΧΟΝΕΧΕΙΓΑΡΑ 20
THE THOUSAND-chief he-IS-HAVING for TO-
s o.
ΠΑΓΓΕΙΛΑΙΤΙΑΥΤΩΜΕΝΟ 40
18 FROM-MESSAGE ANY to-him . THE INDEED THEN
ΥΝΠΑΡΑΛΑΒΩΝΑΥΤΟΝΗΓΑΓ 60
BESIDE-GETTING him LED
s o. B+E
ΕΝΠΡΟΣΤΟΝΧΙΛΙΑΡΧΟΝΚΑ 80
TOWARD THE THOUSAND-chief AND
ΙΦΗΣΙΝΟΔΕΣΜΙΟΣΠΑΥΛΟΣ 7000
he-IS-AVERRING THE BOUND-*one* PAUL

curring, the captain, being afraid Paul should be pulled to pieces by them, orders the troop to descend and snatch him out of their midst, and to lead him into the citadel.

11 Now the Lord, the ensuing night, standing by him, said, "Have courage! For as you certify to that which concerns Me in Jerusalem, thus you must testify in Rome also."

12 Now on the coming of day, making a conspiracy, the Jews anathematize themselves, saying that they would neither eat nor drink till 13 they may kill Paul. Now there were more than forty who make 14 this cabal, who, approaching the chief priests and the elders, said, "We anathematize ourselves with an anathema to taste nothing till 15 we may kill Paul. Now then, *you* inform the captain together with the Sanhedrin, so that he may be leading him down to you, as though about to investigate more exactly that which concerns him, yet *we*, before he draws near, are ready to assassinate him."

16 Now the son of Paul's sister, hearing of the ambush, coming along and entering into the citadel, 17 reports it to Paul. Now Paul, calling one of the centurions to him, averred, "Lead this young man to the captain, for he has something 18 to report to him." He, indeed, then, taking him along, led him to the captain and is averring, "The prisoner, Paul, calling to me, asks me to

10 The captain was more concerned that a Roman citizen should not be injured than to get their report, and so sends his soldiers to rescue him a second time from their clutches. It was well that he was again taken into the custody of the Romans, for the Jews would soon have torn him to pieces.

11 After such experiences we may well imagine that the future looked black to the persecuted saint. Now, if ever, he might yield to discouraging forebodings. At just such periods in the apostle's ministry he received divine help in the form of a vision to comfort and encourage him. In Corinth, when Jewish opposition threatened to wreck his testimony, the Lord spoke to him "Fear not!" And the reason was that God had a purpose to fulfil which demanded his continuance (18[9]). Again, in the midst of the storm on his journey to Rome, he is again assured, "Fear not, Paul" (27[24]). So now, he receives the definite and cheering assurance that it is the purpose of God that he should fulfill his wish to see Rome. Besides, the Lord commends his testimony in Jerusalem, which was such a failure seemingly. This word of approval should deter us from criticising any of the apostle's acts, for they undoubtedly were in line with God's purpose, and that, rather than our own provincial standards of right and wrong, is the true test of conduct. Results are not the test of a true ministry. Paul at Jerusalem was as great a failure as Noah, Elijah and Jeremiah. But for this commendation Paul seemed to be out of the will of God.

12 In contrast with this serene assurance is the malignant activity of the Jews, who seem to have recovered from their temporary occupation with their own differences. The apostle now becomes the object of a plot to assassinate him. Thus the Roman citadel becomes his fortress rather than his prison. If the conspirators had been true to their oath, more than forty of them would have died of self-inflicted famine, but the Talmud assures us that they could be absolved. What a conscienceless load of crime was cloaked under the religious zeal of these pious Jews!

16 Paul's family was influential in the Hebrew world. His nephew was in a position to learn the secret plans of the Jewish leaders.

18 Roman citizens, while awaiting trial, were kept in custody in several ways, according to circumstances and the rank of the prisoner. Public custody consisted in being thrust into the common jails and confined in dungeons of the worst kind. They were kept in chains or kept in stocks as in the case of Paul and Silas at Philippi. Free custody was simply a guarantee on the part of some person of high rank that the person would appear for trial. Military custody consisted in putting the person in charge of a soldier who was responsible for the prisoner with his own life. It was usual to chain the prisoner's right hand to the soldier's left. Sometimes, however, the military custody was relaxed to the extent of merely putting the prisoner under the observation of a soldier, without chains. The soldiers, of course, relieved one another in military custody. There seems to be no doubt that Paul's imprisonment was a mild form of military custody, with liberty of access for his friends and relatives.

23 The Roman provinces were divided into armed and unarmed, the former being under the authority of the emperor, the latter under the senate. Roughly speaking, the garrisoned provinces were in the frontiers, or where the country had not been fully subjugated. Tacitus and Josephus tell us that the fifth, tenth, and fifteenth legions were stationed in Cæsarea, Ptolemais, or Jerusalem a few years after this. They were largely recruited in the province where they were located. The Jews were, however, exempt from military duty, so that the soldiers in Judea were drawn from the Syrian and Greek population. A legion consisted of more than six thousand infantry, perhaps as many auxiliaries, besides a regiment of cavalry. Such was the force at the captain's command from which he drew the detachment which conveyed Paul to Caesarea, the seat of the governor of the province.

26 Claudius Lysias was a diplomat and did not stop at a simple lie to gain credit for himself for having protected a Roman citizen from the Jews.

lead this youth to you, who has something to speak to you."

19 Now the captain, taking hold of him by the hand, and retiring to privacy, inquired to ascertain "What is it that you have to report
20 to me?" Now he said that "The Jews agreed to ask so that you lead Paul down tomorrow to the Sanhedrin, as though about to ascertain more exactly concerning
21 him. *You,* then, should not be persuaded by them, for there are in ambush for him more than forty of their men, who anathematize themselves neither to eat nor to drink till they might assassinate him. And now they are ready, anticipating the promise from you."

22 Then, indeed, the captain dismisses the youth, charging him "Talk out to no one that you in-
23 form me of these things." And calling certain two centurions to him, he said, "Make ready two hundred soldiers, so that they may go as far as Cæsarea, and seventy cavalry, and two hundred slingers, from the third hour of the night
24 [nine o'clock]. Besides present beasts that, mounting Paul, they may safely convey him to Felix the
25 governor, writing a letter after this model:

26 "Claudius Lysias, to the most mighty governor Felix. Rejoice!
27 This man, being apprehended by the Jews, and being about to be assassinated by them, standing by with a troop, I extricate, learn-
28 ing that he is a Roman. And

ΠΡΟΣΚΑΛΕΣΑΜΕΝΟΣ ΜΕ ΗΡΩ 20
TOWARD-CALLing ME asks

ΤΗΣ ΕΝΤΟΥΤΟΝ ΤΟΝ ΝΕΑΝΙΣ 40
this THE YOUTH

ΚΟΝΑΓΑΓΕΙΝ ΠΡΟΣ ΣΕΕΧΟΝ 60
TO-BE-LEADING TOWARD YOU HAVING

ΤΑΤΙ ΑΑΗΣΑΙ ΣΟΙ ΕΠΙΑΑΒ 80
19 ANY TO-TALK to-YOU . ON-GETTING

ΟΜΕΝΟΣ ΔΕ ΤΗΣ ΧΕΙΡΟΣ ΑΥΤ 100
YET OF-THE HAND OF-him

ΟΥΣΧΙΑΙ ΑΡΧΟΣ ΚΑΙ ΑΝΑΧΩ 20
THE THOUSAND-chief AND UP-SPACing

ΡΗΣΑΣ ΚΑΤΙΔΙΑΝΕΠΥΘΑΝ 40
according-to OWN he-ASCERTAINED-UP

ΕΤΟΤΙ ΕΣΤΙΝ ΟΣ ΕΧΕΙΣΑΝ ΑΓ 60
ANY IS WHICH YOU RE-HAVING TO-FROM-

ΓΕΙΑΑΙΜΟΙ ΕΙΠΕΝ ΔΕ ΟΤΙ Ο 60
20 MESSAGE to-ME he-said YET that THE

ΙΟΥΔΑΙΟΙ ΣΥΝΕΘΕΝΤΟΤΟ 200
JUDA-ans TOGETHER-PLACED OF-THE

ΥΕΡΩΤΗΣΑΙ ΣΕ ΟΠΩΣ ΑΥΡΙΟ 20
TO-ask YOU WHICH-how MORROW

ΝΤΟΝ ΠΑΥΛΟΝ ΚΑΤΑΓΑΓΗΣΕ 40
THE PAUL YOU-MAY-BE-DOWN-LEADING IN-

ΙΣΤΟΣ ΥΝΕΔΡΙΟΝ ΩΣ ΜΕΛΛΩ 60
TO THE Sanhedrin AS beING-ABOUT

ΝΤΙΑΚΡΙΒΕΣΤΕΡΟΝ ΠΥΝΘΑ 80
ANY more-EXACTly TO-BE-ASCER-

ΝΕΣΘΑΙ ΠΕΡΙ ΑΥΤΟΥ ΣΥΟΥΝ 300
21 TAINING-UP ABOUT him . YOU THEN

ΜΗ ΠΕΙΣΘΗΣΗ ΑΥΤΟΙΣ ΕΝΕΔΡ 20
NO SHOULD-BE-PERSUADED to-them ARE-ambushING

ΕΞ ΟΥ ΣΙΝ ΓΑΡ ΑΥΤΟΝ ΕΞΑΥΤ 40
for him OUT OF-them

ΩΝ ΑΝΔΡΕΣ ΠΛΕΙΟΥΣ ΤΕΣΣΕ 60
MEN MORE FOUR-TY

ΡΑΚΟΝΤΑ ΟΙΤΙΝΕΣ ΑΝΕΘΕΜ 80
WHO-ANY anathematize

ΑΤΙΣΑΝΕΑΥΤΟΥΣ ΜΗ ΤΕ ΦΑΓ 400
selves NO-BESIDES TO-BE-EAT-

ΕΙΝ ΜΗ ΤΕ ΠΙΕΙΝ ΕΩΣ ΟΥ ΑΝΕ 20
ING NO-BESIDES TO-BE-DRINKING TILL OF-WHICH THEY-

ΑΦΩΣΙΝ ΑΥΤΟΝ ΚΑΙ ΝΥΝΕΙΣΙ 40
MIGHT-BE-UP-LIFTING him AND NOW THEY-ARE

ΝΕΤΟΙΜΟΙ ΠΡΟΣΔΕΧΟΜΕΝΟ 60
READY TOWARD-RECEIVING

ΙΤΗΝ ΑΠΟ ΣΟΥ ΕΠΑΓΓΕΛΙΑΝ 80
THE FROM YOU promise .

ΟΜΕΝΟΥΝ ΧΙΛΙΑΡΧΟΣ ΑΠΕΛ 600
22 THE INDEED THEN THOUSAND-chief FROM-LOOSES

ΥΣΕΤΟΝ ΝΕΑΝΙΣΚΟΝ ΠΑΡΑΓ 20
THE YOUTH charging

ΓΕΙΑΣ ΜΗΔΕΝΙ ΕΚΑΛΗΣΑ 40
to-NO-YET-ONE TO-OUT-TALK

ΙΟΤΙ ΤΑΥΤΑ ΕΝΕΦΑΝΙΣΑΣ Π 60
that these YOU-IN-APPEARize TO-

ΡΟΣΕΜΕΚΑΙ ΠΡΟΣΚΑΛΕΣΑΜ 80
23 WARD ME . AND TOWARD-CALLing

ΕΝΟΣ ΤΙΝΑΣ ΑΥΤΟΥΣ ΩΝ ΕΚΑΤΟ 600
ANY TWO OF-THE HUNDRED-chiefs

ΝΤΑΡΧΩΝ ΕΙΠΕΝ ΕΤΟΙΜΑΣΑ 20
he-said make-READY

ΤΕΣΣΑΡΑΤΙΩΤΑΣ ΔΙΑΚΟΣΙΟ 40
WARriors TWO-hundred

ΥΣΟΠΩΣ ΠΟΡΕΥΘΩΣΙ ΝΕΦΣΚ 60
WHICH-how MAY-BE-BEING-GONE TILL OF-

ΑΙΣΑΡΕΙΑΣ ΚΑΙ ΙΠΠΕΙΣ ΕΒ 80
CAESAREA AND HORSEmen SEVEN-

ΔΟΜΗΚΟΝΤΑ ΚΑΙ ΔΕΞΙΟΛΑΒ 700
TY AND RIGHT-GETters

ΟΥΣΔΙΑΚΟΣΙΟΥΣ ΑΠΟ ΤΡΙΤ 20
TWO-hundred FROM third

ΗΣΘΑΙ ΡΑΣΤΗΣ ΝΥΚΤΟΣ ΚΤΗΝΗ 40
24 HOUR OF-THE NIGHT ACQUISITIONS

ΤΕΘΑΡΑΣΤΗΣ ΑΙΤΙΝΑΣ ΕΠΙΒΙ 60
BESIDES TO-BESIDE-STAND THAT ON-STEPizing

ΒΑΣΑΝΤΕΣΤΟΝ ΠΑΥΛΟΝ ΔΙΑ 80
THE PAUL THEY-

ΣΩΣΩΣΙ ΠΡΟΣ ΦΗΛΙΚΑΤΟΝΗ 800
MAY-THRU-SAVE TOWARD FELIX THE LEAD-

ΓΕΜΟΝΑΓΡΑΨΑΣ ΕΠΙΣΤΟΛΗ 20
25 er WRITing letter

ΝΕΧΟΥΣΑΝ ΤΟΝ ΤΥΠΟΝ ΤΟΥΤ 40
HAVING THE type this .

ΟΝΚΛΑΥΔΙΟΣ ΛΥΣΙΑΣ ΤΩΚΡ 60
26 CLAUDIUS LYSIAS to-THE most-

ΑΤΙΣΤΩΗΓΕΜΟΝΙ ΦΗΛΙΚΙΣ 80
HOLDing LEADer FELIX TO-

ΑΙΡΕΙΝ ΤΟΝ ΑΝΔΡΑ ΤΟΥΤΟΝ 900
27 BE-JOYING THE MAN this

ΣΥΛΛΗΦΘΕΝΤΑ ΥΠΟ ΤΩΝ ΙΟ 20
BEING-TOGETHER-GOTTEN by THE JUDA-

ΥΔΑΙΩΝ ΚΑΙ ΜΕΛΛΟΝΤΑ ΑΝΑ 40
ans AND beING-ABOUT TO-BE-

ΙΡΕΙΣΘΑΙ ΥΠ ΑΥΤΩΝ ΕΠΙΣΤ 60
beING-UP-LIFTED by them ON-STANDing

ΑΣΣΥΝΤΩΣΤΡΑΤΕΥΜΑΤΙΣΣ 80
TOGETHER to-THE WAR-troop 1-OUT-

ΕΙΛΑΜΗΝ ΜΑΘΩΝ ΟΤΙ ΡΩΜΑΙ 60000
LIFT LEARNING that ROMAN

ΟCΕCΤΙΝΒΟΥΛΟΜΕΝΟCΤΕΕ 20
28 he-is . intending BESIDES TO-

ΠΙΓΝΩΝΑΙΤΗΝΑΙΤΙΑΝΔΙΗ 40
ON-KNOW THE cause THRU WHICH

ΝΕΝΕΚΑΛΟΥΝΑΥΤΩΚΑΤΗΓΑ 60
THEY-indicted to-him I-DOWN-LED
As omit him n² *supplies* I-DOWN-LED him INTO THE Sanhe-

ΓΟΝΑΥΤΟΝΕΙCΤΟCΥΝΕΔΡΙ 80
him INTO THE Sanhedrin
drin OF-them B¹ N

ΟΝΑΥΤΩΝΟΝΕΥΡΟΝΕΓΚΑΛΟ 100
29 OF-them WHOM I-FOUND *being*-indicted

ΥΜΕΝΟΝΠΕΡΙΖΗΤΗΜΑΤΩΝΤ 20
ABOUT SEEK-effects OF-

ΟΥΝΟΜΟΥΑΥΤΩΝΜΗΔΕΝΔΕΑ 40
THE LAW OF-them NO-YET-ONE YET WOR-

ΣΙΟΝΘΑΝΑΤΟΥΗΔΕCΜΩΝΕΧ 60
THY OF-DEATH OR OF-BONDS HAVING
s o.

ΟΝΤΑΕΓΚΛΗΜΑΜΗΝΥΘΕΙCΗ 80
30 indictment . OF-BEING-DIVULGED

CΔΕΜΟΙΕΠΙΒΟΥΛΗCΕΙCΤΟ 200
YET to-ME OF-ON-COUNSEL INTO THE
as Ω N

ΝΑΝΔΡΑΕCΕCΘΑΙΕΣΑΥΤΗC 20
MAN TO-WILL-BE forthwith
s o.

ΕΠΕΜΨΑΠΡΟCCΕΠΑΡΑΓΓΕΙ 40
I-SEND TOWARD YOU *charging*

ΛΑCΚΑΙΤΟΙCΚΑΤΗΓΟΡΟΙC 60
AND to-THE accusers
s o. as omit TOWARD *as* -ΥC *for* N

ΛΕΓΕΙΝΠΡΟCΑΥΤΟΝΕΠΙCΟ 80
TO-BE-saying TOWARD him ON YOU .
be-FAREWELLED *omitted by* AB

ΥΕΡΡΩCΟΟΙΜΕΝΟΥΝCΤΡΑΤ 300
31 *be*-FAREWELLED . THE INDEED THEN WARriors

ΙΩΤΑΙΚΑΤΑΤΟΔΙΑΤΕΤΑΓΜ 20
according-to THE HAVING-*been*-prescribed

ΕΝΟΝΑΥΤΟΙCΑΝΑΛΑΒΟΝΤΕ 40
to-them UP-GETTING

CΤΟΝΠΑΥΛΟΝΗΓΑΓΟΝΔΙΑΝ 60
THE PAUL LED THRU NIGHT

ΥΚΤΟCΕΙCΤΗΝΑΝΤΙΠΑΤΡΙ 80
INTO THE ANTIPATRIS .

ΔΑΤΗΔΕΕΠΑΥΡΙΟΝΕΑCΑΝΤ 400
32 to-THE YET ON-MORROW LEAV*ing*

ΕCΤΟΥCΙΠΠΕΙCΑΠΕΡΧΕCΘ 20
THE HORSEmen TO-BE-FROM-COMING
s -Ε

ΑΙCΥΝΑΥΤΩΥΠΕCΤΡΕΨΑΝΕ 40
TOGETHER to-him THEY-RETURN IN-
A+Ε

ΙCΤΗΝΠΑΡΕΜΒΟΛΗΝΟΙΤΙΝ 60
33 TO THE camp WHO-ANY

ΕCΕΙCΕΛΘΟΝΤΕCΕΙCΤΗΝΚ 80
INTO-COMING INTO THE CAE-
As o.

ΑΙCΑΡΕΙΑΝΚΑΙΑΝΑΔΟΝΤΕ 500
SAREA AND UP-GIVING

CΤΗΝΕΠΙCΤΟΛΗΝΤΩΗΓΕΜΟ 20
THE letter to-THE LEADer

ΝΙΠΑΡΕCΤΗCΑΝΚΑΙΤΟΝΠΑ 10
THEY-BESIDE-STAND AND THE PAUL

ΥΛΟΝΑΥΤΩΑΝΑΓΝΟΥCΔΕΚΑ 60
34 to-him . reading YET AND

ΙΕΠΕΡΩΤΗCΑCΕΚΠΟΙΑCΕΠ 90
inquir*ing* OUT ?-THE-WHICH pre-

ΑΡΧΕΙΑCΕCΤΙΝΚΑΙΠΥΘΟΜ 600
fecture he-IS AND ASCERTAINING
A H *As*¹* *add* he-is ECTIN

ΕΝΟCΟΤΙΑΠΟΚΙΛΙΚΙΑCΑΙ 20
35 that FROM CILICIA I-
s -Ε

ΑΚΟΥCΟΜΑΙCΟΥΕΦΗΟΤΑΝΚ 10
SHALL-BE-THRU-HEARING OF-YOU he-AVERred whenEVER

ΔΙΟΙΚΑΤΗΓΟΡΟΙCΟΥΠΑΡΑ 60
AND THE accusers OF-YOU MAY-BE-BE-
*s*¹* -ΝΤΟC

ΓΕΝΩΝΤΑΙΚΕΛΕΥCΑCΕΝΤΩ 80
SIDE-COMING ORDER*ing* IN THE
B to-THE -Ω

ΠΡΑΙΤΩΡΙΩΤΟΥΗΡΩΔΟΥΦΥ 100
PRETORIUM OF-THE HEROD TO-BE-*he-*

ΛΑCCΕCΘΑΙΑΥΤΟΝΜΕΤΑΔΕ 20
24 ING-GUARDED him . after YET
TINAC ANY A

ΠΕΝΤΕΗΜΕΡΑCΚΑΤΕΒΗCΑΡ 10
FIVE DAYS DOWN-STEPPED THE chief-

ΧΙΕΡΕΥCΑΝΑΝΙΑCΜΕΤΑΠΡ 70
SACRED-*one* ANANIAS WITH SEN-

ΕCΒΥΤΕΡΩΝΤΙΝΩΝΚΑΙΡΗΤ 40
IORS ANY AND declarer

ΟΡΟCΤΕΡΤΥΛΛΟΥΤΙΝΟCΟΙ 800
TERTULLUS ANY WHO-
A+Ε

ΤΙΝΕCΕΝΕΦΑΝΙCΑΝΤΩΗΓΕ 20
ANY IN-APPEARize to-THE LEADer

ΜΟΝΙΚΑΤΑΤΟΥΠΑΥΛΟΥΚΑΗ 40
2 DOWN OF-THE PAUL . OF-BEING-
B *omits* OF-him

ΘΕΝΤΟCΔΕΑΥΤΟΥΗΡΞΑΤΟΚ 60
CALLED YET OF-him begins TO-

ΑΤΗΓΟΡΕΙΝΟΤΕΡΤΥΛΛΟCΑ 80
DE-accusing THE TERTULLUS SAY-

ΕΓΩΝΠΟΛΛΗCΕΙΡΗΝΗCΤΥΓ 900
ING OF-much PEACE HAPPEN-

ΧΑΝΟΝΤΕCΔΙΑCΟΥΚΑΙΔΙΟ 20
ING-UP THRU YOU AND THRU-
B+Ε

ΡΘΩΜΑΤΩΝΓΙΝΟΜΕΝΩΝΤΩΕ 40
ERECTment OF-BECOMING to-THE NA-
s o.

ΘΝΕΙΤΟΥΤΩΔΙΑΤΗCCΗCΠΡ 70
TION this THRU THE YOUR BEFORE

ΟΝΟΙΑCΠΑΝΤΗΤΕΚΑΙΠΑΝΤ 30
3 MINDing to-EVERY BESIDES AND EVERY-SOIL

ΑΧΟΥΑΠΟΔΕΧΟΜΕΘΑΚΡΑΤΙ 81000
WE-ARE-welcoming most-HOLDer!

intending to get to know the charge because of which they indicted him, I led him down to their Sanhedrin,
29 whom I found being indicted concerning questions of their law, yet not having one indictment deserv-
30 ing of death or bonds. Now on it being divulged to me that there will be a plot against the man, forthwith I send him to you, charging the accusers also to speak against him before you. Farewell."
31 The soldiers, indeed, then, according to their directions, taking up Paul, led him through the night
32 to Antipatris. Now, on the morrow, they return to the citadel, leaving the cavalry to come away
33 with him, who, coming into Cæsarea, and giving up the letter to the governor, present Paul also to him.
34 Now, reading it, and inquiring of what prefecture he is, and ascer-
35 taining that he is from Cilicia, "I shall give you a hearing," he averred, "whenever your accusers also may come along," ordering him to be guarded in Herod's pretorium.

24 Now after five days Ananias, the chief priest, descended with some of the elders and a certain orator, Tertullus, who inform the gover-
2 nor against Paul. Now, at his being called, Tertullus begins to accuse him, saying, "Chancing upon much peace through you, and reforms in this nation coming to be
3 through your forethought, both in every way and everywhere we are

28 As in the case of our Lord, witness after witness testifies that Paul had done nothing deserving the bonds he endured or the death with which he was threatened. All who heard his case concurred in the opinion that the accusations against him were unfounded and false. Yet it was in this way that he fulfilled that part of his ministry foretold by Ananias which he hitherto had no opportunity of carrying out. He had witnessed to the Jewish people and to the nations. Now he was to testify before kings (9[15]) and thus close the kingdom testimony. His undoubted innocence, coupled with his Roman citizenship, greatly mitigated the terrors of a long imprisonment. The divine reason for this seems to be that the testimony to the Jews in the land was fulfilled, and Paul was, as a consequence, put beyond their power. All that they are allowed to do aids him in fulfilling his final kingdom testimony to the kings of the land, and provides for his journey to Rome, the greatest center of earthly power at the time, there solemnly to close up the kingdom proclamation altogether. Paul's imprisonment was a sign that the earthly kingdom was being withdrawn, otherwise its herald would be delivered from the earthly rulers. And this is emphasized by the fact that the nation who rejected it is the cause of his imprisonment.

34 It was a nice point with the Roman authorities, not to interfere with one another's jurisdiction. Thus Pilate, when our Lord was brought before him, learning that he was of Galilee, which was in Herod's jurisdiction, sent Him to Herod (Lu.23[7]). Felix does not seem to have heeded Paul's Cilician origin, probably because the complaints against him were not sustained, and the alleged crimes were committed mainly in Jerusalem.

1 Ananias, the chief priest, lost no time in following the man who had called him a whitewashed wall. He hires a professional pleader against Paul, probably an Italian, acquainted more accurately with the Roman law, and the flattery to which governors were accustomed. As at the trial of the Master it was really Pilate before Christ, so now the judges are being judged, though judgment is not denounced here as in the Sanhedrin.

3 welcoming it, most mighty Felix,
4 with all thankfulness. Now, lest I
may be hindering you still more, I
am entreating you to hear us con-
5 cisely in your leniency. For, find-
ing this man a pestilence and stirrer
of insurrections among all the Jews
of the inhabited earth, besides a
ringleader of the sect of the Naza-
6 renes, who tries to profane the sanc-
tuary also, of whom we lay hold,
8 from whom *you* will, by examining
him, be able to recognize all of these
things concerning which *we* are ac-
9 cusing him." Now the Jews also
agreed, alleging these things to be
so.

10 And Paul, the governor nodding
to him to speak, answered, "Being
versed in the fact that for many
years you have been a judge to this
nation, I am defending that which
11 concerns myself cheerfully, seeing
that you can recognize that it is
not more than twelve days since I
came up to worship in Jerusalem.
12 And neither found they me in the
sanctuary arguing with any one,
or making a concourse of the
throng, neither in the synagogues,
13 nor about the city. Neither can
they substantiate to you that con-
cerning which they are now accus-
ing me.

14 Yet this I am avowing to you,
that, according to the way which
they are terming a sect, thus am I
offering divine service to the hered-
itary God, believing all which has
been written, according to the law
15 and in the prophets, having an ex-
pectation in God, which these them-
selves also are anticipating, that
there is to be a future resurrection
both of the just and the unjust.

16 In this also I am exerting myself,
to have a conscience which is no

3 The smooth eulogy of Felix was most undeserved. He was a freedman of Claudius and brother of that Pallas who was a favorite of the emperor. Having been a slave and now owing his elevation to influence at Rome, it is no wonder Tacitus tells us that "in the practice of all kinds of lust and cruelty he exercised the power of a king with the temper of a slave." He had Jonathan, one of the high priests, assassinated because he protested against some of his practises. It must be acknowledged, however, that he did rid parts of Judea from robbers, and especially, at about this time, drove out the Egyptian for whom Paul was mistaken by Claudius Lysias. His acts stirred the Jews against the Roman rule so that, when he retired from the province and went to Rome, he was tried for maladministration, but acquitted by Nero through the influence of his brother Pallas.

5 Tertullus makes three charges against Paul. The first was against Roman law, stirring up treason against the government. The second was against the law of Moses, as they supposed, a ring-leader of the Nazarenes. The third was against both Roman and Jewish law, profaning the sanctuary, for the Roman law protected the Jews in the exercise of their worship.

6-8 The omission of "and want to judge by a law of ours, yet captain Lysias, coming with much force, leading him away out of our hands, orders his accusers to come to you" is based on the evidence of almost all the ancient manuscripts and has the consent of almost all of the editors of the text. It is most unlikely that an orator like Tertullus would so damage his own influence as to accuse captain Lysias of a wrong, or suggest that Felix had no right to judge the case.

10 Paul quickly disposed of the two charges involving the Roman law. Since coming to Jerusalem only a few days before he had done nothing upon which they could base their charge of sedition. Neither had he profaned the temple. The other charge he admits, and makes it the occasion of his testimony. His dignified and truthful introduction is in marked contrast to that of his accuser.

ΚΤΕΦΗΛΙΞΜΕΤΑΠΑΣΗΣΕΥΧ 20
FELIX WITH EVERY thanking
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ΑΡΙΣΤΙΑΣΙΝΑΔΕΜΗΕΠΙΠΛ 40
4 THAT YET NO ON MORE
A o. n1 Γ
ΕΙΟΝΣΕΕΝΚΟΠΤΩΠΑΡΑΚΑΛ 60
YOU I-MAY-BE-hindering I-AM-BESIDE-CALLING
ΩΑΚΟΥΣΑΙΣΕΗΜΩΝΣΥΝΤΟΜ 80
TO-HEAR YOU OF-US TOGETHER-CURly
n1 o. As o.
ΩΣΤΗΣΗΕΠΙΕΙΚΕΙΑΕΥΡΟΝ 100
5 to-THE YOUR leniency FINDING
ΤΕΣΓΑΡΤΟΝΑΝΔΡΑΤΟΥΤΟΝ 20
for THE MAN this
A rest Π AB+ϵ
ΛΟΙΜΟΝΚΑΙΚΙΝΟΥΝΤΑΣΤΑ 40
PESTILENCE AND STIRRING STAND-
s o.
ϹΕΙϹΠΑϹΙΤΟΙϹΙΟΥΔΑΙΟΙ 60
ings to-ALL THE JUDA-ans
ΣΤΟΙΣΚΑΤΑΤΗΝΟΙΚΟΥΜΕΝ 80
THE according-to THE *be*ING-HOMED
ΗΜΠΡΣΤΟΣΤΑΤΗΝΤΕΤΗΣΤΣ 200
BEFORE-STANDER BESIDES OF-THE OF-THE
s ϵ o.
ΝΝΑΖΩΡΑΙΩΝΑΙΡΕΣΕΣΣΟΣ 20
6 NAZARENES preference WHO
s o.
ΚΑΙΤΟΙΕΡΟΝΕΠΕΙΡΑΣΕΝΒ 40
AND THE SACRED-place TRIES TO-
ΕΒΗΛΩΣΑΙΟΝΚΑΙΕΚΡΑΤΗΣ 60
profane WHOM AND WE-HOLD
A *omits* SAME
ΑΜΕΝΠΑΡΟΥΔΥΝΗΣΗΑΥΤΟΣ 80
8 BESIDE OF-WHICH YOU'LL-BE-ABLE SAME
n+ϵ
ΑΝΑΚΡΙΝΑΣΠΕΡΙΠΑΝΤΩΝΤ 300
examining ABOUT ALL OF-
ΟΥΤΩΝΕΠΙΓΝΩΝΑΙΩΝΗΜΕΙ 20
these TO-ON-KNOW OF-WHICH WE
ΣΚΑΤΗΓΟΡΟΥΜΕΝΑΥΤΟΥΣΥ 40
9 ARE-accusING OF-him . TOGETH-
ΝΕΠΕΘΕΝΤΟΔΕΚΑΙΟΙΙΟΥΔ 60
ER-ON-PLACED YET AND THE JUDA-ans
ΑΙΟΙΦΑΣΚΟΝΤΕΣΤΑΥΤΑΟΥ 80
ALLEGING these thus
ΤΩΣΕΧΕΙΝΑΠΕΚΡΙΘΗΤΕΟΠ 400
10 TO-BE-HAVING-answERED BESIDES THE
ΑΥΛΟΣΝΕΥΣΑΝΤΟΣΑΥΤΩΤΟ 20
PAUL OF-NODD*ing* to-him THE
ΥΗΓΕΜΟΝΟΣΛΕΓΕΙΝΕΚΠΟΛ 40
LEADer TO-BE-SAYING OUT OF-MANY
ΛΩΝΕΤΩΝΟΝΤΑΣΕΚΡΙΤΗΝΤ 60
YEARS BEING YOU JUDGer to-
s o.
ΘΕΘΝΕΙΤΟΥΤΩΕΠΙΣΤΑΜΕΝ 80
THE NATION this *be*ING-adept
ΟΣΕΥΘΥΜΩΣΤΑΠΕΡΙΕΜΑΥΤ 600
WELL-FEELingly THE ABOUT MYself

ΟΥΔΠΟΛΟΓΟΥΜΑΙΔΥΝΑΜΕΝ 20
11 I-AM-FROM-SAYING OF-BEING-ABLE
A *omits* YOU
ΟΥϹΟΥΕΠΙΓΝΩΝΑΙΟΤΙΟΥΠ 40
YOU TO-ON-KNOW that NOT MORE
ΛΕΙΟΥϹΕΙϹΙΝΜΟΙΗΜΕΡΑΙ 60
ARE to-ME DAYS
ΔΩΔΕΚΑΔΗΣΑΝΕΒΗΝΠΡΟϹ 60
TWO-TEN FROM WHICH I-UP-STEPPed WORSHIPING
ΚΥΝΗϹΩΝΕΙϹΙΕΡΟΥϹΑΛΗΜ 600
INTO JERUSALEM
ΚΑΙΟΥΤΕΕΝΤΩΙΕΡΩΕΥΡΟΝ 20
12 AND NOT-BESIDES IN THE SACRED-place THEY-FOUND
ΜΕΠΡΟΣΤΙΝΑΔΙΑΛΕΓΟΜΕΝ 40
ME TOWARD ANY THRU-SAYING
ΟΝΗΕΠΙΣΤΑΣΙΝΠΟΙΟΥΝΤΑ 60
OR ON-STANDING makING
ΟΧΛΟΥΟΥΤΕΕΝΤΑΙϹϹΥΝΑΓ 80
OF-THRONG NOT-BESIDES IN THE TOGETHER-LEADS
ΩΓΑΙΣΟΥΤΕΚΑΤΑΤΗΝΠΟΛΙ 700
NOT-BESIDES according-to THE city
A T -BESIDES
ΝΟΥΔΕΠΑΡΑΣΤΗΣΑΙΔΥΝΑΝ 20
13 NOT-YET TO-BESIDE-STAND THEY-ARE-ABLE
B+ϵ
ΤΑΙΣΟΙΠΕΡΙΩΝΝΥΝΙΚΑΤΗ 40
to-YOU ABOUT WHICH NOW THEY-ARE-
ΓΟΡΟΥΣΙΝΜΟΥΟΜΟΛΟΓΩΔΕ 60
14 accusING OF-ME . I-AM-avOWING YET
ΤΟΥΤΟΣΟΙΟΤΙΚΑΤΑΤΗΝΟΔ 80
this to-YOU that according-to THE WAY
ΟΝΗΝΛΕΓΟΥΣΙΝΑΙΡΕΣΙΝ 800
WHICH THEY-ARE-SAYING preference thus
ΥΤΩΣΑΛΤΡΕΥΣΤΩΠΑΤΡΣΘ 20
I-AM-offERING-DIVINE-SERVICE to-THE hereditary
n *omits* to-ALL
ϵΩΠΙΣΤΕΥΣΩΝΠΑΣΙΤΟΙΣΚΑ 10
God BELIEVING to-ALL THE accord-
n *omits* THE B81* *add* THE IN TOICEN
ΤΑΤΟΝΝΟΜΟΝΚΑΙΤΟΙΣΠΡΟ 60
ing-to THE LAW AND THE BEFORE-
ΦΗΤΑΙΣΓΕΓΡΑΜΜΕΝΟΙΣΕΛ 80
15 AVERrers HAVING-*been*-WRITTEN EXPEC-
s ΠΡΟϹ TOWARD
ΠΙΔΑΕΧΣΝΕΙΣΤΟΝΘΕΟΝΗΝ 900
TATION HAVING INTO THE God WHICH
s *omits* these
ΚΑΙΑΥΤΟΙΟΥΤΟΙΠΡΟΣΔΕΧ 20
AND they these ARE-TOWARD-RECEIV-
s o.
ΟΝΤΑΙΑΝΑΣΤΑΣΙΝΜΕΛΛΕΙ 40
ING UP-STANDING TO-BE-ABOUT
A-ϵ
ΝΕΣΕΣΘΑΙΔΙΚΑΙΩΝΤΕΚΑΙ 60
TO-WILL-BE OF-JUST BESIDES AND
ΑΔΙΚΩΝΕΝΤΟΥΤΩΚΑΙΑΥΤΟ 80
16 OF-UN-JUST . IN this AND SAME
As o.
ϹΑϹΚΣΑΠΡΟϹΚΟΠΟΝϹΥΝΕΙ 82000
I-AM-EXERTING UN-TOWARD-STRIKE conscience

ΔΗCINEXEINΠΡΟCTONΘΕΟ 20
TO-BE-HAVING TOWARD THE God

ΝΚΑΙΤΟΥCΑΝΘΡΩΠΟΥCΔΙΑ 40
AND THE humans THRU

ΠΑΝΤΟCΔΙΕΤΩΝΔΕΠΑΕΙΟΝ 60
17 EVERY . THRU YEARS YET MORE

ΩΝΕΛΕΗΜΟCΥΝΑCΠΟΙΗCΩΝ 60
alms making

A *omits* I-BESIDE-DECAME

ΕΙCΤΟΕΘΝΟCΜΟΥΠΑΡΕΓΕΝ 100
INTO THE NATION OF-ME I-BESIDE-BECAME

*s*2 AND TOWARD-CARRIES I-BESIDE-BECAME

ΟΜΗΝΚΑΙΠΡΟCΦΟΡΑCΕΝΑΙ 20
18 AND TOWARD-CARRIES IN WHICH

CΕΥΡΟΝΜΕΗΓΝΙCΜΕΝΟΝΕΝ 40
THEY-FOUND ME HAVING-*been*-PURIFIED IN

ΤΩΙΕΡΩΟΥΜΕΤΑΟΧΛΟΥΟΥΔ 60
THE SACRED-place NOT WITH THRONG NOT-YET

ΕΜΕΤΑΘΟΡΥΒΟΥΤΙΝΕCΔΕΑ 80
WITH TUMULT ANY YET FROM

ΠΟΤΗCΑCΙΑCΙΟΥΔΑΙΟΙΟΥ 200
19 THE ASIA JUDA-ans WHOM

CΕΔΕΙΕΠΙCΟΥΠΑΡΕΙΝΑΙΚ 20
it-WAS-BINDING ON YOU TO-BE-BESIDE-BEING AND

ΑΙΚΑΤΗΓΟΡΕΙΝΕΙΤΙΕΧΟΙ 40
TO-BE-ACCUSING IF ANY MAY-THEY-DE-25 ED

A ΕΙ IF

ΕΝΠΡΟCΕΜΕΗΑΥΤΟΙΟΥΤΟΙ 60
20 HAVING TOWARD ME . OR they these

ΕΙΠΑΤΩCΑΝΤΙΕΥΡΟΝΑΔΙΚ 80
LET-SAY ANY THEY-FOUND injury

ΗΜΑCΤΑΝΤΟCΜΟΥΕΠΙΤΟΥC 300
OF-STAND*ing* OF-ME ON THE San-

ΥΝΕΔΡΙΟΥΗΠΕΡΙΜΙΑCΤΑΥ 20
21 hedrin OR ABOUT ONE this

ΤΗCΦΩΝΗCΗCΕΚΕΚΡΑΞΑΕΝ 40
SOUND WHICH I-OUT-CRY IN

ΑΥΤΟΙCΕCΤΩCΟΤΙΠΕΡΙΑΝ 60
them HAVING-STOOD that ABOUT UP-

B Π+Ε

ΑCΤΑCΕΩCΝΕΚΡΩΝΕΓΩΚΡΙ 80
STANDing OF-DEAD-*ones* I AM-*be*ING-

s Y=by

ΝΟΜΑΙCΗΜΕΡΟΝΕΦΥΜΩΝΑΝ 400
22 JUDGED TO-DAY ON OF-YOU*p* . UP-

ΕΒΑΛΕΤΟΔΕΑΥΤΟΥCΟΦΗΛΙ 20
CAST YET them THE FELIX

AB+Ε

ΞΑΚΡΙΒΕCΤΕΡΟΝΕΙΔΩCΤΑ 40
more-EXACTly HAVING-PERCEIVED THE

ΠΕΡΙΤΗCΟΔΟΥΕΙΠΑCΟΤΑΝ 600
ABOUT THE WAY *say*ing when-EVER

B+Ε

ΑΥCΙΑCΟΧΙΛΙΑΡΧΟCΚΑΤΑ 80
LYSIAS THE THOUSAND-chief MAY-DOWN-

s, for ΚΑΘ, *had* ΚΑΤΕCΘ

ΒΗΔΙΑΓΝΩCΟΜΑΙΤΑΚΑΘΥΜ 600
STEP I'LL-BE-investigatING THE according-to YOU*p*27

s had THOUSAND-chief ΧΙΛΙΑΡΧΗ

ΑCΔΙΑΤΑΞΑΜΕΝΟCΤΩΕΚΑΤ 20
23 prescrib*ing* to-THE HUNDRED-

s o.

ΟΝΤΑΡΧΗΤΗΡΕΙCΘΑΙΑΥΤΟ 40
chief TO-BE-*be*ING-KEPT him

s o.

ΝΕΧΕΙΝΤΕΑΝΕCΙΝΚΑΙΜΗΔ 60
TO-DE-HAVING BESIDES UP-letting AND NO-YET-

ΕΝΑΚΩΛΥΕΙΝΤΩΝΙΔΙΩΝΑΥ 50
ONE TO-BE-FORBIDDING OF-THE OWN OF-

s o.

ΤΟΥΥΠΗΡΕΤΕΙΝΑΥΤΩΜΕΤΑ 600
24 him TO-DE-subserving TO-him . after

A ANY DAYS

ΔΕΗΜΕΡΑCΤΙΝΑCΠΑΡΑΓΕΝ 20
YET DAYS ANY BESIDE-BECOMING

A o. o. o. o. B1 I Α+Ο

ΟΜΕΝΟCΟΦΗΛΙΞΣΥΝΔΡΟΥC 40
THE FELIX TOGETHER to-DRUSILLA

*by s*2 *faint* OWN *(then erased)* B *omits* OF-him

ΙΔΙΑΗΤΗΙΔΙΑΓΥΝΑΙΚΙΑΥΤ 60
THE OWN WOMAN OF-him

*s*1* *adds* ΚΑΙ AND

ΟΥΟΥCΗΙΟΥΔΑΙΑΜΕΤΕΠΕΜ 50
BEING JUDA-an he-after-SENDS

ΨΑΤΟΤΟΝΠΑΥΛΟΝΚΑΙΗΚΟΥ 700
THE PAUL AND HEARS

CΕΑΥΤΟΥΠΕΡΙΤΗCΕΙCΧΡ 20
OF-him ABOUT THE INTO ANOINT-

A *omits* JESUS B o.

ICΤΟΝΙΗCΟΥΝΠΙCΤΕΩCΑΙ 40
ED JESUS BELIEF . OF-

ΛΑΛΕΓΟΜΕΝΟΥΔΕΑΥΤΟΥΠΕΡ 60
THRU-SAY*ing* YET him ABOUT

s IN-HOLDing AND JUSTice

ΙΔΙΚΑΙΟCΥΝΗCΚΑΙΕΓΚΡΑ 90
JUSTice AND IN-HOLDing

s o.

ΤΕΙΑCΚΑΙΤΟΥΚΡΙΜΑΤΟCΤ 800
AND THE JUDGment THE

A+YET ΑΕ

ΟΥΜΕΛΛΟΝΤΟCΕΜΦΟΒΟCΓΕ 20
be*ing*-ABOUT IN-FEAR BE-

ΝΟΜΕΝΟCΟΦΗΛΙΞΑΠΕΚΡΙΘ 40
COMING THE FELIX answERED

ΗΤΟΝΥΝΕΧΟΝΠΟΡΕΥΟΥΚΑΙ 70
THE NOW HAVING YOU-BE-GOING SEASON

A Π Α Ρ BESIDE-

ΡΟΝΔΕΜΕΤΑΛΑΒΩΝΜΕΤΑΚΑ 90
YET WITH-GETTING I-SHALL-BE-WITH-

ΑΕCΟΜΑΙCΕΑΜΑΚΑΙΕΛΠΙΖ 900
26 CALLING YOU SIMULTANEOUS AND EXPECTING

ΩΝΟΤΙΧΡΗΜΑΤΑΔΟΘΗCΕΤΑ 20
that moneys WILL-BE-GIVEN

B1o. to-him *omitted by* B

ΙΑΥΤΩΥΠΟΤΟΥΠΑΥΛΟΥΔΙΟ 40
to-him by THE PAUL . THRU-WHICH

ΚΑΙΠΥΚΝΟΤΕΡΟΝΑΥΤΟΝΜΕ 60
AND more-FREQUENT him after-

B+Ε

ΤΑΠΕΜΠΟΜΕΝΟCΩΜΙΛΕΙΑΥ 80
SENDING he-conversED to-him.

s o.

ΤΩΔΙΕΤΙΑCΔΕΠΛΗΡΩΘΕΙC 80000
OF-TWO-YEAR YET BEING-FILLED

stumbling block, toward God and men, continually.

17 Now, after the lapse of years, I came along with alms for my nation,
18 and making offerings, among which they found me, purified in the sanctuary, not with a throng, nor with tumult. Now there were some Jews
19 from the province of Asia, who ought to be present before you and accuse me, if they may have any-
20 thing against me. Or let these themselves say what injury they found when I stood in the Sanhe-
21 drin, or concerning this one voice with which I cry out, standing among them, that, 'Concerning the resurrection of the dead *I* am being judged today by you.' "

22 Now Felix put them off, being acquainted more exactly with that which concerns the way, saying, "Whenever captain Lysias may come down, I shall investigate your
23 affairs." He directs the centurion that he is to be kept, and is to be at ease, and to prevent no one of his own to be subservient to him.

24 Now after some days Felix, coming along with Drusilla, his wife (being a Jewess), sends after Paul and hears him concerning the faith
25 into Christ Jesus. Now as he is arguing concerning righteousness, and self-control, and the future judgment, Felix, becoming affrighted, answered, "Go now. Yet, given occasion, I shall be calling
26 for you," at the same time expecting also that money will be given him by Paul. Wherefore, also, sending after him more frequently, he conversed with him.

17 To a man like Felix the accusation that Paul belonged to the sect of the Nazarenes would have little in it to incriminate him. And Paul, with marvelous wisdom, answers all that might be said against the sect by pointing out his mission to Jerusalem. He came bringing a vast sum of money for the poor, contributed by this same despised sect. Whatever their differences in doctrine they had as much right to their belief as the Jews. Viewed from the practical standpoint of a governor, their charitable act called for commendation. Paul came to Jerusalem with a gift for his nation. He engaged in the religious rites of their religion. The Jews of Asia, who started the riot against him should be present to say what he had done. Their absence was proof that he had done nothing.

20 Having thus defended himself of all but the theological charge against him, Paul dismisses that by showing that the fundamental doctrinal difference was the same as that which kept the Pharisees and Sadducees in continual strife with one another. If it was criminal to differ they should be indicted and one party punished. When they had settled their differences it would be in order to try the sect of the Nazarenes.

22 The "justice" of Rome, like all human justice, was based on expedience, rather than equity. Felix would have set Paul free, only he knew it would displease the Jews. He invents an excuse for deferring matters, for he evidently had no thought of consulting captain Lysias, who, on his own confession, could make nothing out of the case. One point seems to have impressed Felix. Paul had come to Jerusalem with much money. Could he or his friends be persuaded to part with some of it? This seems to have controlled his course until he was relieved of his place. On this account he not only lets Paul have much freedom but desires that he shall be able to get into communication with his friends. This is why he gives him audience and hints that, *given occasion*, he would call for him. It is not that he would hear him when he had a "convenient season," but that he would make any season convenient if

given the proper encouragement. He was after a bribe. Yet the Lord used this mercenary motive to protect Paul from the Jews and to lead him before kings and to bring him to Rome.

24 The great moral courage of the apostle is manifest in his intercourse with Felix and his wife Drusilla, whom the king had enticed from her own husband by the help of a magician. To speak to such a notorious man, who slew the high priest for presuming to expostulate with him concerning his unlawful acts, while he was his prisoner and fully at his mercy, about righteousness, self-control and future judgment, so that the governor was affrighted, was to anticipate the powers of the coming kingdom, where righteousness shall reign.

1 Festus seems to have been a just man, though he tried to favor the Jews, as one in his position naturally would. The Jews had found that they could do nothing with Felix in Paul's case, and seem to have dropped the matter. But the accession of the new procurator gave them another opportunity to have him put to death and they are not slow to take advantage of it. Festus is more respectable than Felix. His name means "festive," and consistently with it he prefers the pleasurable to the right. He summarily disposed of the fact of Christ and His resurrection as a religious vagary because he was essentially worldly. The world holds festival while the saints suffer.

7 From Paul's reply we may imagine that the charges against him were much the same as those which had been preferred before. But they produced no evidence and the governor seems to have been convinced of his innocence. He should have freed Paul, but such a course would have brought his administration into disrepute at its very inception. Consequently he proposes a course which the Jews would approve, but he leaves it open to Paul to reject or accept. He proposes to bring the case back to Jerusalem. But Paul is through with Jerusalem and the Jewish nation. God has made it plain that his next testimony is in Rome.

27 Now, two years being fulfilled, Felix got a successor, Porcius Festus. And, wanting to curry favor with the Jews, Felix left Paul bound.

25 Festus, then, stepping into the prefecture, after three days went up
2 to Jerusalem from Cæsarea. And the chief priests and foremost of the
3 Jews inform him against Paul, and they entreated him, requesting a favor against him, so that he should be sending after him to bring him into Jerusalem, making an ambush
4 to assassinate him by the way. Festus, indeed, then, answered that Paul is to be kept in Cæsarea, yet he himself was about to be going
5 out quickly. "Those, then, among you," he is averring, "who are able, step down with me. If there is anything amiss in the man, let them accuse him."
6 Now, tarrying among them not more than eight or ten days, descending to Cæsarea, on the morrow, being seated on the dais, he or-
7 ders Paul to be led forth. Now at his coming along, the Jews who have descended from Jerusalem stand about him, bringing many and heavy charges against him which they had not the strength to
8 demonstrate, Paul defending that "Neither against the law of the Jews, nor against the sanctuary, nor against Cæsar did I any sin."
9 Now Festus, wanting to curry favor with the Jews, answering Paul, said, "Are you willing to go up to Jerusalem to be judged there before me concerning these
10 things?" Yet Paul said, "Having stood before the dais of Cæsar, I

ΗϹΕΛΑΒΕΝΔΙΑΔΟΧΟΝΟΦΗΛ 20
GOT THRU-RECEIVer THE FELIX

ΙΣΠΟΡΚΙΟΝΦΗϹΤΟΝΘΕΛΩΝ 40
PORCIUS FESTUS WILLING

s² Δ -Ν
ΤΕΧΑΡΙΤΑΚΑΤΑΘΕϹΘΑΙΤΟ 60
BESIDES graces TO-DOWN-PLACE to-THE

Α Ι
ΙϹΙΟΥΔΑΙΟΙϹΟΦΗΛΙΣΚΑΤ 80
JUDA-ans THE FELIX left

Α+ΕΑs²+Ν
ΕΛΙΠΕΤΟΝΠΑΥΛΟΝΔΕΔΕΜΕ 100
THE PAUL HAVING-*been*-BOUND.

ΝΟΝΦΗϹΤΟϹΟΥΝΕΠΙΒΑϹΤΗ 20
25 FESTUS THEN ON-STEP*ping* to-THE

ΑΒ+Ε Ω As¹* s o.
ΕΠΑΡΧΙΑΜΕΤΑΤΡΕΙϹΗΜΕΡ 40
prefecture after THREE DAYS

ΑϹΑΝΕΒΗΕΙϹΙΕΡΟϹΟΛΥΜΑ 60
UP-STEPPed INTO JERUSALEM

s o.
ΑΠΟΚΑΙϹΑΡΕΙΑϹΕΝΕΦΑΝΙ 60
2 FROM CAESAREA . IN-APPEARize

ϹΑΝΤΕΑΥΤΩΟΙΑΡΧΙΕΡΕΙϹ 200
BESIDES to-HIM THE chief-SACRED-*ones*

s Ε o.
ΚΑΙΟΙΠΡΩΤΟΙΤΩΝΙΟΥΔΑΙ 20
AND THE BEFORE OF-THE JUDA-ans

ΩΝΚΑΤΑΤΟΥΠΑΥΛΟΥΚΑΙΠΑ 40
DOWN OF-THE PAUL AND THEY-

ΡΕΚΑΛΟΥΝΑΥΤΟΝΑΙΤΟΥΜΕ 60
3 BESIDE-CALLED him REQUESTING

ΝΟΙΧΑΡΙΝΚΑΤΑΥΤΟΥΟΠΩϹ 80
grace DOWN OF-him WHICH-how

ΜΕΤΑΠΕΜΨΗΤΑΙΑΥΤΟΝΕΙϹ 300
he-SHOULD-BE-after-SENDING him INTO

ΙΕΡΟΥϹΑΛΗΜΕΝΕΔΡΑΝΠΟΙ 20
JERUSALEM ambush making

Α Αι *for* Ε
ΟΥΝΤΕϹΑΝΕΛΕΙΝΑΥΤΟΝΚΑ 40
TO-BE-UP-LIFTING him accord-

ΤΑΤΗΝΟΔΟΝΟΜΕΝΟΥΝΦΗϹΤ 60
4 ing-to THE WAY . THE INDEED THEN FESTUS

s o.
ΟϹΑΠΕΚΡΙΘΗΤΗΡΕΙϹΘΑΙΤ 80
answerED TO-BE-*be*ING-KEPT the

As o.
ΟΝΠΑΥΛΟΝΕΙϹΚΑΙϹΑΡΕΙΑ 400
PAUL INTO CAESAREA

s o.
ΝΕΑΥΤΟΝΔΕΜΕΛΛΕΙΝΕΝΤΑ 20
self YET TO-BE-ABOUT IN SWIFT-

s² TO-BE-OUT-GOING IN SWIFTness
ΧΕΙΕΚΠΟΡΕΥΕϹΘΑΙΟΙΟΥΝ 40
5 ness TO-BE-OUT-GOING . THE-*ones* THEN

s *omits* TOGETHER-
ΕΝΥΜΙΝΦΗϹΙΝΔΥΝΑΤΟΙϹΥ 60
IN YOU*p* he-IS-AVERRING ABLE TOGETH-

n² Γ
ΝΚΑΤΑΒΑΝΤΕϹΕΙΤΙΕϹΤΙΝ 80
ER-DOWN-STEPP*ing* IF ANY IS

ΕΝΤΩΑΝΔΡΙΑΤΟΠΟΝΚΑΤΗΓ 500
IN THE MAN UN-PLACE LET-THEM-BE-

s o. B+Ε
ΟΡΕΙΤΩϹΑΝΑΥΤΟΥΔΙΑΤΡΙ 20
6 accusING OF-him . tarry*ing*

s NOT MORE DAYS
ΨΑϹΔΕΕΝΑΥΤΟΙϹΗΜΕΡΑϹΟ 40
YET IN them DAYS NOT

A o. Β -ΝΑϹ
ΥΠΛΕΙΟΥϹΟΚΤΩΗΔΕΚΑΚΑΤ 60
MORE EIGHT OR TEN DOWN-

s Ε o. As o. A *adds* ΚΑΙ AND
ΑΒΑϹΕΙϹΚΑΙϹΑΡΕΙΑΝΤΗΕ 80
STEPP*ing* INTO CAESAREA to-THE ON-

Α+Ε
ΠΑΥΡΙΟΝΚΑΘΙϹΑϹΕΠΙΤΟΥ 600
MORROW BEI*ng*-seated ON THE

Α o.
ΒΗΜΑΤΟϹΕΚΕΛΕΥϹΕΝΤΟΝΠ 20
platform he-ORDERS THE PAUL

s¹* *adds* ΠΡΟ- -BEFORE-
ΑΥΛΟΝΑΧΘΗΝΑΙΠΑΡΑΓΕΝΟ 10
7 TO-BE-LED . OF-BESIDE-BECOMING

ΜΕΝΟΥΔΕΑΥΤΟΥΠΕΡΙΕϹΤΗ 60
YET OF-him ABOUT-STAND

ϹΑΝΑΥΤΟΝΟΙΑΠΟΙΕΡΟϹΟΛ 80
him THE FROM JERUSALEM

ΥΜΩΝΚΑΤΑΒΕΒΗΚΟΤΕϹΙΟΥ 700
HAVING-DOWN-STEPPED JUDA-

ΔΑΙΟΙΠΟΛΛΑΚΑΙΒΑΡΕΑΙ 20
ans MANY AND HEAVY causes

ΤΙΩΜΑΤΑΚΑΤΑΦΕΡΟΝΤΕϹΑ 40
DOWN-CARRYING WHICH

s¹* -ϹΑΝ s o. Α -Ε
ΟΥΚΙϹΧΥΟΝΑΠΟΔΕΙΣΑΙΤΟ 60
8 NOT THEY-WERE-STRONG TO-FROM-SHOW OF-THE

ΥΠΑΥΛΟΥΑΠΟΛΟΓΟΥΜΕΝΟΥ 60
PAUL FROM-SAYING

ΟΤΙΟΥΤΕΕΙϹΤΟΝΝΟΜΟΝΤΩ 800
that NOT-BESIDES INTO THE LAW OF-THE

ΝΙΟΥΔΑΙΩΝΟΥΤΕΕΙϹΤΟΙΕ 20
JUDA-ans NOT-BESIDES INTO THE SACRED-

ΡΟΝΟΥΤΕΕΙϹΚΑΙϹΑΡΑΤΙΗ 40
place NOT-BESIDES INTO CAESAR ANY I-

Α ΟΥΝ THEN
ΜΑΡΤΟΝΟΦΗϹΤΟϹΑΕΘΕΛΩΝ 60
9 missed . THE FESTUS YET WILLING

Α -ΤΑ
ΤΟΙϹΙΟΥΔΑΙΟΙϹΧΑΡΙΝΚΑ 80
to-THE JUDA-ans grace TO-

ΤΑΘΕϹΘΑΙΑΠΟΚΡΙΘΕΙϹΤΩ 900
DOWN-PLACE answerING to-THE

ΠΑΥΛΩΕΙΠΕΝΘΕΛΕΙϹΕΙϹΙ 20
PAUL said YOU-ARE-WILLING INTO JER-

ΕΡΟϹΟΛΥΜΑΑΝΑΒΑϹΕΚΕΙΠ 40
USALEM UP-STEPP*ing* there A-

ΕΡΙΤΟΥΤΩΝΚΡΙΘΗΝΑΙΕΠΕ 60
BOUT these TO-BE-JUDGED ON ME .

A *omits* THE
ΜΟΥΕΙΠΕΝΔΕΟΠΑΥΛΟϹΕΠΙ 80
10 said YET THE PAUL ON

s¹* HAVING-STOOD ON THE platform OF-CAESAR
ΤΟΥΒΗΜΑΤΟϹΚΑΙϹΑΡΟϹΕϹ 8000
OF-THE platform OF-CAESAR HAVING-

s o.
ΤΩCΕΙΜΙΟΥΜΕΔΕΙΚΡΙΝΕC 20
STOOD I-AM where ME it-IS-BINDING TO-BE-*being*-

ΘΑΙΙΟΥΔΑΙΟΥCΟΥΔΕΝΗΔΙ 40
JUDGED. JUDA-ans NOT-YET-ONE I-HAVE-

A C
ΚΗΚΑΦCΚΑΙCΥΚΑΛΛΙΟΝΕΠ 60
injured AS AND YOU more-IDEALly ARE-

n+ϵ
ΙΓΙΝΩCΚΕΙCΕΙΜΕΝΟΥΝΑΔ 80
11 ON-KNOWING IF INDEED THEN I-AM-

ΙΚΩΚΑΙΑΞΙΟΝΘΑΝΑΤΟΥΠΕ 100
injuring AND WORTHY OF-DEATH I-HAVE-

sn1-ϵ
ΠΡΑΧΑΤΙΟΥΠΑΡΑΙΤΟΥΜΑΙ 20
PRACTISED ANY NOT I-AM-refusing

s o.
ΤΟΑΠΟΘΑΝΕΙΝΕΙΔΕΟΥΔΕΝ 40
THE TO-BE-FROM-DYING IF YET NOT-YET-ONE

ΕCΤΙΝΩΝΟΥΤΟΙΚΑΤΗΓΟΡΟ 60
IS OF-WHICH these ARE-accusing

ΥCΙΝΜΟΥΟΥΔΕΙCΜΕΔΥΝΑΤ 80
OF-ME NOT-YET-ONE ME IS-ABLE

A ϵ
ΑΙΑΥΤΟΙCΧΑΡΙCΑCΘΑΙΚΑ 200
to-them TO-grace . CAESAR

A o.
ΙCΑΡΑΕΠΙΚΑΛΟΥΜΑΙΤΟΤΕ 20
12 I-AM-ON-CALLING . then

Asn2 Λ
ΟΦΗCΤΟCCΥΝΛΑΛΗCΑCΜΕΤ 40
THE FESTUS TOGETHER-TALK*ing* WITH

ΑΤΟΥCΥΜΒΟΥΛΙΟΥΑΠΕΚΡΙ 60
THE TOGETHER-COUNSEL answered

ΘΗΚΑΙCΑΡΑΕΠΙΚΕΚΛΗCΑΙ 80
CAESAR YOU-HAVE-ON-CALLED

ΕΠΙΚΑΙCΑΡΑΠΟΡΕΥCΗΗΜΕ 300
13 ON CAESAR YOU-WILL-BE-GOING . OF-DAYS

ΡΩΝΔΕΔΙΑΓΕΝΟΜΕΝΩΝΤΙΝ 20
YET THRU-BECOMING ANY

ΩΝΑΓΡΙΠΠΑCΟΒΑCΙΛΕΥCΚ 40
AGRIPPA THE KING AND

ΑΙΒΕΡΝΙΚΗΚΑΤΗΝΤΗCΑΝΕ 60
BERNICE attain INTO

As o.
ΙCΚΑΙCΑΡΕΙΑΝΑCΠΑCΑΜΕ 80
CAESAREA greet*ing*

ΝΟΙΤΟΝΦΗCΤΟΝΩCΔΕΠΛΕΙ 400
14 THE FESTUS . AS YET MORE

n+ϵ
ΟΥCΗΜΕΡΑCΔΙΕΤΡΙΒΟΝΕΚ 20
DAYS THEY-tarried there

ΕΙΟΦΗCΤΟCΤΩΒΑCΙΛΕΙΑΝ 40
THE FESTUS to-THE KING UP-

ΕΘΕΤΟΤΑΚΑΤΑΤΟΝΠΑΥΛΟΝ 60
PLACED THE according-to THE PAUL

ΛΕΓΩΝΑΝΗΡΤΙCΕCΤΙΝΚΑΤ 80
saying MAN ANY IS HAVING-

Asn1 o.
ΑΛΕΛΕΙΜΜΕΝΟCΥΠΟ ΦΗΛΙΚ 500
been-left by FELIX

ΟCΔΕCΜΙΟCΠΕΡΙΟΥΓΕΝΟΜ 20
15 BOUND-*one* ABOUT WHOM OF-BECOMING

s1* o.
ΕΝΟΥΜΟΥΕΙCΙΕΡΟCΟΛΥΜΑ 40
ME INTO JERUSALEM

n1 *inserts* -CΘΗ-
ΕΝΕΦΑΝΙCΑΝΟΙΑΡΧΙΕΡΕΙ 60
IN-APPEARize THE chief-SACRED-*ones*

ΚΑΙΟΙΠΡΕCΒΥΤΕΡΟΙΤΩΝ 80
AND THE SENIORS OF-THE

ΙΟΥΔΑΙΩΝΑΙΤΟΥΜΕΝΟΙΚΑ 600
JUDA-ans REQUESTING DOWN

ΤΑΥΤΟΥΚΑΤΑΔΙΚΗΝΠΡΟCΟ 20
16 OF-him DOWN-JUSTice TOWARD WHOM

ΥCΑΠΕΚΡΙΘΗΝΟΤΙΟΥΚΕCΤ 40
I-answered that NOT it-IS

ΙΝΕΘΟCΡΩΜΑΙΟΙCΧΑΡΙΖΕ 60
CUSTOM to-ROMANS TO-BE-gracING

CΘΑΙΤΙΝΑΑΝΘΡΩΠΟΝΠΡΙΝ 80
ANY human ERE

ΗΟΚΑΤΗΓΟΡΟΥΜΕΝΟCΚΑΤΑ 700
OR THE *one*-BEING-accused according-to

s MAY-he-BE-HAVING according-to face
ΠΡΟCΩΠΟΝΕΧΟΙΤΟΥCΚΑΤΗ 20
face MAY-he-BE-HAVING THE accusers

B Δ =YET
ΓΟΡΟΥCΤΟΠΟΝΤΕΑΠΟΛΟΓΙ 40
PLACE BESIDES OF-FROM-SAY

ΑCΛΑΒΟΙΠΕΡΙΤΟΥΕΓΚΛΗΜ 60
MAY-he-BE-GETTING ABOUT THE indictment .

B *omits* OF-them
ΑΤΟCCΥΝΕΛΘΟΝΤΩΝΟΥΝΑΥ 500
17 OF-TOGETHER-COMING THEN OF-

ΤΩΝΕΝΘΑΔΕΑΝΑΒΟΛΗΝΜΗΔ 800
them IN-PLACE-YET UP-CASTing NO-YET-

s1* |
ΕΜΙΑΝΠΟΙΗCΑΜΕΝΟCΤΗΕΞ 20
ONE mak*ing* to-THE next

A+ϵ
ΗCΚΑΘΙCΑCΕΠΙΤΟΥΒΗΜΑΤ 40
BE*ing*-seated ON THE platform

ΟCΕΚΕΛΕΥCΑΧΘΗΝΑΙΤΟΝ 60
I-ORDER TO-BE-LED THE

ΑΝΔΡΑΠΕΡΙΟΥCΤΑΘΕΝΤΕC 80
18 MAN ABOUT WHOM BEING-STOOD

ΟΙΚΑΤΗΓΟΡΟΙΟΥΔΕΜΙΑΝΑ 900
THE accusers NOT-YET-ONE cause

ΙΤΙΑΝΕΦΕΡΟΝΩΝΕΓΩΥΠΕΝ 20
THEY-CARRIED OF-WHICH I UNDER-

As1* Δ o. s1*
ΟΟΥΝΠΟΜΗΡΩΝΖΗΤΗΜΑΤΑΔ 40
19 MINDED OF-wickeds SEEK-effects YET

Asn1 o.
ΕΤΙΝΑΠΕΡΙΤΗCΙΔΙΑCΔΕΙ 60
ANY ABOUT THE OWN DREAD-

CΙΔΑΙΜΟΝΙΑCΕΙΧΟΝΠΡΟC 80
demoniac THEY-HAD TOWARD

A -VC
ΑΥΤΟΝΚΑΙΠΕΡΙΤΙΝΟCΙΗC 8000
him AND ABOUT ANY JESUS

am where I ought to be judged. I have injured the Jews not at all, as *you,* too, are very ideally rec-
11 ognizing. If, then, indeed, I am injuring, and I have committed anything deserving death, I am not refusing to die. Yet if there is nothing in that of which these are accusing me, no one can surrender me to them as a favor. I am appealing to Cæsar!"
12 Then Festus, speaking with the council, answered, "You have appealed to Cæsar: to Cæsar you shall go!"
13 Now, some days elapsing, Agrippa, the king, and Bernice arrive at
14 Cæsarea, greeting Festus. Now as they tarried more days there, Festus submitted Paul's case to the king, saying, "There is a certain
15 man left prisoner by Felix, concerning whom, at my coming to Jerusalem, the chief priests and the elders of the Jews inform, request-
16 ing his conviction. To whom I answered that it is not the custom for Romans to surrender as a favor any man ere the accused may have the accusers face to face, besides getting a defensive position concerning the indictment.
17 At their coming together in this place, then, making no postponement, when next I am seated on the dais, I order the man to be led forth,
18 concerning whom the accusers, when they stood up, brought not a single charge of the wickedness *I* sus-
19 pected, but they had certain questions concerning their own religion against him, and concerning a certain Jesus, who has died, whom

10 Paul's reply is a marvelous compendium of his defense and his rights as a Roman citizen. Festus had supreme criminal jurisdiction in Judea over all except Roman citizens. Even these, should they be caught in some gross crime, such as banditry or piracy, could be condemned and executed by the provincial governors, with no recourse to any higher tribunal. Festus' consultation with the council was to determine this point. But it was all too evident that Paul was not guilty of such open violations of the law. Hence his appeal must stand. Festus had no right to try his case.

11-12 One of the legal advantages of a Roman citizen was his right to appeal to Cæsar. But this right was not permitted to burden the supreme court of the empire with trifling cases, and the governor of a province was empowered to investigate such claims and to decide whether or not the appeal should be granted.

13 The Roman law required that the person of a prisoner who had appealed to the emperor should be sent to Rome for trial at the earliest moment, but he must be accompanied by an official report of the case up to the time of the appeal. All of the acts and documents, the depositions of the witnesses on both sides, and a record of the judgment of the lower tribunal had to be sent to aid the emperor in his consideration of the case. Here is where Festus was in a quandary. The evidence, if such it could be called, was quite unintelligible to him. He did not wish to make his government ridiculous at its very commencement by sending a prisoner against whom he could not even formulate a definite indictment.

22 Herod Agrippa II, king of Chalcis, was familiar with the Jewish law and customs from his youth and had the power of appointing the high priest. Together with his sister, Bernice, he had come to pay a complimentary visit to the newly appointed procurator. Here was an opportunity for Festus to get the information he required concerning Paul's case, for the king was the most likely one to help him formulate an indictment, as he was an ex-

pert in all questions relating to the Jews, besides having spent much of his youth in Rome. To him, then, Festus details Paul's case.

23 Cæsarea was the capital of Judea and thus provided Paul with an audience composed of the principal political personages of the province. To this was added Agrippa and his retinue, altogether such a company as few heralds of the kingdom could hope to find. Besides, Agrippa had doubtless heard concerning the Lord and His disciples, and especially of Paul, whom he was hoping to hear. All the notables of the city as well as the military leaders assembled with them on the morrow to hear Paul's last proclamation of Messiah in the land.

What thoughts must have surged in the breast of the apostle as he is led forth to face this display of worldly power! Could anything be more expressive of the fact that, through Israel's apostasy, the longed-for kingdom, which he had proclaimed in the land and among the dispersion, was now withdrawn? Hence his defense contains no allusion to the theocratic rule to be established by Messiah. To have spoken before kings and governors before this crisis and declared the destruction of human governments by the advent of Messiah would have been suicidal. Now that the kingdom recedes, he is less and less occupied with it.

24 The well chosen words of Festus show that, though he could not understand the feeling of the Jews against Paul, he was convinced of his innocence. The examination which followed was in no sense a trial, for there were no accusations. The apostle is given liberty to speak concerning himself, yet he skilfully brings in his meeting with the Lord and his commission, so that all the elements of the evangel are put before his hearers. It is but one more example of God's inimitable ways of turning evil into good, of making human opposition work out His purpose. Paul, in his chain, and persecuted by his own people, was performing a ministry which could be accomplished in no other way.

20 Paul alleged to be alive. Now *I*, being perplexed by the questioning about these things, said, If he may be intending to go to Jerusalem and to be judged there concern-
21 ing these things? Now when Paul appeals to be kept for the emperor's investigation, I order him to be kept till I shall send him up to Cæsar."
22 Now Agrippa to Festus: "I myself also intended to hear the man." "Tomorrow," he is aver-
23 ring, "you shall hear him." Then, on the morrow, at Agrippa and Bernice's coming with much pomp, and entering into the audience chamber, together with captains and prominent men of the city, and, at Festus' order, Paul was
24 led forth. And Festus is averring, "King Agrippa, and all men present with us, you are beholding this man concerning whom the entire multitude of the Jews pled with me, in Jerusalem as well as in this place, imploring that he
25 must live no longer. Now *I* grasped that he has committed nothing deserving of death, yet at his making this appeal to the emperor, I
26 decide to send him—concerning whom I have nothing certain to write to the master. Wherefore I led him before you, and especially before you, king Agrippa, so that, from the examination, I should have something to write.
27 For it seems to me irrational, sending a prisoner and not to signify the charges against him."

26 Now Agrippa averred to Paul, "It is permitted to you to speak

ΟΥΤΕΘΝΗΚΟΤΟCΟΝΕΦΑCΚΕ 20
HAVING-DIED WHOM ALLEGED

ΝΟΠΑΥΛΟCΖΗΝΑΠΟΡΟΥΜΕΝ 40
20 THE PAUL TO-BE-LIVING . *be*ING-perplexED

ΟCΔΕΕΓΩΤΗΝΠΕΡΙΤΟΥΤΩΝ 60
YET I THE ABOUT these

ΖΗΤΗCΙΝΕΛΕΓΟΝΕΙΒΟΥΛΟ 80
SEEKing said IF MAY-he-BE-in-

s1* ΚΡΙΝΕCΘΑΙ TO-BE-*be*ING-JUDGED
ΙΤΟΠΟΡΕΥΕCΘΑΙΕΙCΙΕΡΟ 100
tending TO-BE-GOING INTO JERUSALEM

CΟΛΥΜΑΚΑΚΕΙΚΡΙΝΕCΘΑΙ 20
AND-there TO-BE-*be*ING-JUDGED

ΠΕΡΙΤΟΥΤΩΝΤΟΥΔΕΠΑΥΛΟ 40
21 ABOUT these . OF-THE YET PAUL

ΥΕΠΙΚΑΛΕCΑΜΕΝΟΥΤΗΡΗΘ 60
ON-CALL*ing* TO-BE-KEPT

ΗΝΑΙΑΥΤΟΝΕΙCΤΗΝΤΟΥCΕ 80
him INTO THE OF-THE ven-

ΒΑCΤΟΥΔΙΑΓΝΩCΙΝΕΚΕΛΕ 200
erated THRU-KNOWing I-ORDER

s o.
ΥCΑΤΗΡΕΙCΘΑΙΑΥΤΟΝΕΦC 20
TO-BE-*be*ING-KEPT him TILL

ΟΥΑΝΑΠΕΜΨΩΑΥΤΟΝΠΡΟCΚ 40
OF-WHICH I'LL-BE-UP-SENDING him TOWARD CAE-

ΑΙCΑΡΑΑΓΡΙΠΠΑCΔΕΠΡΟC 60
22 SAR . AGRIPPA YET TOWARD

ΤΟΝΦΗCΤΟΝΕΒΟΥΛΟΜΗΝΚΑ 80
THE FESTUS I-intended AND

ΙΑΥΤΟCΤΟΥΑΝΘΡΩΠΟΥΑΚΟ 300
SAME OF-THE human TO-HEAR .

ΥCΑΙΑΥΡΙΟΝΦΗCΙΝΑΚΟΥC 20
MORROW he-IS-AVERRING YOU-SHALL-BE-

ΗΑΥΤΟΥΤΗΟΥΝΕΠΑΥΡΙΟΝΕ 40
23 HEARING OF-him . to-THE THEN ON-MORROW OF-

ΛΘΟΝΤΟCΤΟΥΑΓΡΙΠΠΑΚΑΙ 60
COMING THE AGRIPPA AND

ΤΗCΒΕΡΝΙΚΗCΜΕΤΑΠΟΛΛΗ 80
THE BERNICE WITH much

CΦΑΝΤΑCΙΑCΚΑΙΕΙCΕΛΘΟ 400
APPEARance AND INTO-COMING

s1* Ω o.
ΝΤΩΝΕΙCΤΟΑΚΡΟΑΤΗΡΙΟΝ 20
INTO THE LISTEN-PLACE

n+Ε
CΥΝΤΕΧΙΛΙΑΡΧΟΙCΚΑΙΑΝ 40
TOGETHER BESIDES THOUSAND-chiefs AND MEN

s o.
ΔΡΑCΙΝΤΟΙCΚΑΤΕΞΟΧΗΝΤ 60
THE according-to OUT-HAVING OF-

ΗCΠΟΛΕΩCΚΑΙΚΕΛΕΥCΑΝΤ 80
THE city AND OF-ORDER*ing*

ΟCΤΟΥΦΗCΤΟΥΗΧΘΗΟΠΑΥΛ 500
THE FESTUS WAS-LED THE PAUL

ΟCΚΑΙΦΗCΙΝΟΦΗCΤΟCΑΓΡ 20
24 AND IS-AVERRING THE FESTUS AGRIPPA

ΙΠΠΑΒΑCΙΛΕΥCΚΑΙΠΑΝΤΕC 40
KING AND ALL

n1 Μ
ΟΙCΥΝΠΑΡΟΝΤΕCΗΜΙΝΑΝΔ 60
THE TOGETHER-BESIDE-BEING to-US MEN

ΡΕCΘΕΩΡΕΙΤΕΤΟΥΤΟΠΕΡ 80
YE-ARE-beholding this-*one* ABOUT

ΙΟΥΔΑΙΩΝΠΑΝΤΟΠΛΗΘΟCΤΩΝΙΟ 600
WHOM ALL (*emph.*) THE multitude OF-THE JUDA-

n Ε
ΥΔΑΙΩΝΕΝΕΤΥΧΟΝΜΟΙΕΝΤ 20
ans pled to-ME IN BE-

ΕΙΕΡΟCΟΛΥΜΟΙCΚΑΙΕΝΘΑ 40
SIDES JERUSALEM AND IN-PLACE-YET

ΔΕΒΟΩΝΤΕCΜΗΔΕΙΝΑΥΤΟΝ 60
IMPLORING NO TO-BE-BOUND him

TO-BE-LIVING *is in the margin of* B
s1* Α
ΖΗΝΜΗΚΕΤΙΕΓΩΔΕΚΑΤΕΛΑ 80
25 TO-BE-LIVING NO-STILL . I YET DOWN-GOT

s1* -ΕΝΟC 3 OF-DEATH him
ΒΟΜΗΝΜΗΔΕΝΑΞΙΟΝΑΥΤΟΝ 400
NO-YET-ONE WORTHY him

ΘΑΝΑΤΟΥΠΕΠΡΑΧΕΝΑΙΑΥΤ 20
OF-DEATH TO-HAVE-PRACTISED OF-him

n1 ΠΑΥΛΟΥ—OF-THE PAUL *for* this
ΟΥΔΕΤΟΥΤΟΥΕΠΙΚΑΛΕCΑΜ 40
YET OF-this ON-CALL*ing*

n+Ε
ΕΝΟΥΤΟΝCΕΒΑCΤΟΝΕΚΡΙΝ 60
THE venerated I-JUDGE

s o.
ΑΠΕΜΠΕΙΝΠΕΡΙΟΥΑCΦΑΛΕ 80
26 TO-BE-SENDING . ABOUT WHOM UN-TOTTER

ΟΤΙΓΡΑΨΑΙΤΩΚΥΡΙΩΟΥΚΕ 800
ANY TO-WRITE to-THE master NOT I-AM-

Α ΕΠ- -ON-
ΧΩΔΙΟΠΡΟΗΓΑΓΟΝΑΥΤΟΝΕ 20
HAVING-THRU-WHICH I-BEFORE-LED him ON

s* *supplies* YOU
ΦΥΜΩΝΚΑΙΜΑΛΙCΤΑΕΠΙCΟ 40
OF-YOU*p* AND RATHERest ON YOU

ΥΒΑCΙΛΕΥΑΓΡΙΠΠΑΟΠΩCΤ 60
KING AGRIPPA WHICH-how OF-

ΗCΑΝΑΚΡΙCΕΩCΓΕΝΟΜΕΝΗ 80
THE UP-JUDGing BECOMING

Α Ε=I-AM-HAVING
CCΧΩΤΙΓΡΑΨΩΑΛΟΓΟΝΓΑΡ 900
27 I-SHOULD-BE-HAVING ANY I'LL-BE-WRITING . UN-logical for

ΜΟΙΔΟΚΕΙΠΕΜΠΟΝΤΑΔΕCΜ 20
to-ME it-IS-SEEMING SENDING BOUND-*one*

ΙΟΝΜΗΚΑΙΤΑCΚΑΤΑΥΤΟΥΑ 40
NO AND THE DOWN OF-him CAUSES

ΙΤΙΑCCΗΜΑΝΑΙΑΓΡΙΠΠΑC 60
26 TO-SIGNify . AGRIPPA

ΔΕΠΡΟCΤΟΝΠΑΥΛΟΝΕΦΗCΕΝ 80
YET TOWARD THE PAUL AVERRED it-IS-

Β ΥΠΕΡ OVER
ΙΤΡΕΠΕΤΑΙCΟΙΠΕΡΙCΕΑΥ 8600
*be*ING-permitted to-YOU ABOUT YOUrself

ΤΟΥΛΕΓΕΙΝΤΟΤΕΟΠΑΥΛΟΣ 20
TO-BE-saying . then THE PAUL

ε.ο. ε.ο.
ΕΚΤΕΙΝΑCΤΗΝΧΕΙΡΑΑΠΕΛ 40
OUT-STRETCHing THE HAND FROM-said

ε.ο.
ΟΓΕΙΤΟΠΕΡΙΠΑΝΤΩΝΩΝΕΓ 60
2 ABOUT ALL OF-WHICH I-AM-

ΚΑΛΟΥΜΑΙΥΠΟΙΟΥΔΑΙΩΝΒ 80
beING-indicted by JUDA-ans KING

ΑCΙΑΕΥΑΓΡΙΠΠΑΗΓΗΜΑΙΕ 100
AGRIPPA I-HAVE-deemed MY-

ΜΑΥΤΟΝΜΑΚΑΡΙΟΝΕΠΙCΟΥ 20
self HAPPY ON OF-YOU

ε.ο.
ΜΕΛΛΩΝCΗΜΕΡΟΝΑΠΟΛΟΓΕ 40
beING-ABOUT TODAY . TO-BE-FROM-saying

Α-Ε ε1* YOU BEING
ΙCΘΑΙΜΑΛΙCΤΑΓΝΩCΤΗΝΟ 60
3 RATHERest KNOWer BE-

A omits OF-ALL
ΝΤΑCΕΠΑΝΤΩΝΤΩΝΚΑΤΑΙΟ 80
ING YOU OF-ALL THE according-to JU-

A ΟΓ-ι. -ΩΝ Α+Ν=NATION A has above line ΤΗ
ΥΔΑΙΟΥCΕΘΩΝΤΕΚΑΙΖΗΤ 200
DA-ans CUSTOMS BESIDES AND SEEK-effects

Β ε1* omit beING-adept
ΜΑΤΩΝΕΠΙCΤΑΜΕΝΟCΔΙΟΔ 20
beING-adept THRU-WHICH

Α-ΔΙΟΜΕ
ΕΟΜΑΙΜΑΚΡΟΘΥΜΩCΑΚΟΥC 40
I'M-beseeching FAR-FEEL-ly TO-HEAR

ΑΙΜΟΥΤΗΝΜΕΝΟΥΝΒΙΩCΙΝ 60
4 OF-ME . THE INDEED THEN livelybooding

D omits THE
ΜΟΥΤΗΝΕΚΝΕΟΤΗΤΟCΤΗΝΑ 80
OF-ME THE OUT OF-YOUTH THE FROM

ΠΑΡΧΗCΓΕΝΟΜΕΝΗΝΕΝΤΩΕ 300
ORIGINal BECOMING IN THE NA-

ε.ο.
ΘΝΕΙΜΟΥΕΝΤΕΙΕΡΟCΟΛΥΜ 20
TION OF-ME IN DESIDES JERUSALEM

A small C above line D omits THE
ΟΙCΙCΑCΙΠΑΝΤΕCΟΙΙΟΥΔ 40
HAVE-PERCEIVED ALL THE JUDA-ans

Β+Ε
ΑΙΟΙΠΡΟΓΙΝΩCΚΟΝΤΕCΜΕ 60
5 BEFORE-KNOWING ME

Β+Ν
ΑΝΩΘΕΝΕΑΝΘΕΛΩCΙΜΑΡΤΥ 80
UP-PLACE IF-EVER THEY-MAY-BE-WILLING TO-BE-wit-

ε.ο. Β+Ε
ΡΕΙΝΟΤΙΚΑΤΑΤΗΝΑΚΡΙΒΕ 400
nessING that according-to THE most-EXACT

CΤΑΤΗΝΑΙΡΕCΙΝΤΗCΗΜΕΤ 20
preference OF-THE OUR-more

ε.ο.
ΕΡΑCΘΡΗCΚΕΙΑCΕΖΗCΑΦΑ 40
RITUAL I-LIVE PHAR-

Β+Ε
ΡΙCΑΙΟCΚΑΙΝΥΝΕΠΕΑΠΙΔ 60
6 ISEE AND NOW ON EXPECTATION

ΙΤΗCΕΙCΤΟΥCΠΑΤΕΡΑCΗΜ 80
OF-THE INTO THE FATHERS OF-US

ΩΝΕΠΑΓΓΕΛΙΑCΓΕΝΟΜΕΝΗ 500
promisc BECOMING

Β+Ε
ΥΠΟΤΟΥΘΕΟΥΕCΤΗΚΑΚΡΙ 20
by THE God I-HAVE-STOOD being-

ΝΟΜΕΝΟCΕΙCΗΝΤΟΔΩΔΕΚΑ 40
7 JUDGED INTO WHICH THE TWO-TEN-tribe

Α ο.
ΦΥΛΟΝΗΜΩΝΕΝΕΚΤΕΝΕΙΑΝ 70
OF-US IN OUT-STRETCH NIGHT

ΥΚΤΑΚΑΙΗΜΕΡΑΝΛΑΤΡΕΥΟ 80
AND DAY offering-DIVINE-SER-

ε.ο. Β-ΕΙΝ
ΝΕΑΠΙΖΕΙΚΑΤΑΝΤΗCΑΙΝΕ 600
VICE IS-EXPECTING TO-attain . ABOUT

ΡΙΗCΕΑΠΙΔΟCΕΓΚΑΛΟΥΜΑ 20
WHICH EXPECTATION I-AM-being-indicted

Α omits KING
ΙΥΠΟΙΟΥΔΑΙΩΝΒΑCΙΛΕΥΤ 40
8 by JUDA-ans KING ANY

Β+Ε
ΙΑΠΙCΤΟΝΚΡΙΝΕΤΑΙΠΑΡΥ 60
UNDELIEVing IS-being-JUDGED BESIDE YOUp

ΜΙΝΕΙΟΘΕΟCΝΕΚΡΟΥCΕΓΕ 90
IF THE God DEAD-ones IS-ROUSING

Β omits INDEED
ΙΡΕΙΕΓΩΜΕΝΟΥΝΕΔΟΞΑΕΜ 700
9 I INDEED THEN SEEM to-my-

ε1* adds ΤΟΥ OF-THE
ΑΥΤΩΠΡΟCΤΟΟΝΟΜΑΙΗCΟΥ 20
self TOWARD THE NAME OF-JESUS

ε.ο
ΤΟΥΝΑΖΩΡΑΙΟΥΔΕΙΝΠΟΛΛ 40
THE NAZARENE TO-BE-BOUND MANY

Β adds ΑΙ THRU-
ΑΕΝΑΝΤΙΑΠΡΑΞΑΙΟΚΑΙΕΠ 80
10 IN-INSTEAD TO-PRACTISE WHICH AND I-DO

s had an Ν here
ΟΙΗCΑΕΝΙΕΡΟCΟΛΥΜΟΙCΚ 90
IN JERUSALEM AND

Β omits BESIDES
ΑΙΠΟΛΛΟΥCΤΕΤΩΝΑΓΙΩΝΕ 800
MANY BESIDES OF-THE HOLY-ones I

ε.ο.
ΓΩΕΝΦΥΛΑΚΑΙCΚΑΤΕΚΛΕΙ 20
IN GUARDhouses DOWN-LOCK

CΑΤΗΝΠΑΡΑΤΩΝΑΡΧΙΕΡΕΩ 40
THE BESIDE OF-THE chief-SACRED-ones

ΝΕΞΟΥCΙΑΝΑΑΒΩΝΑΝΑΙΡΟ 70
authority GETTING OF-being-UP-

ΥΜΕΝΩΝΤΕΑΥΤΩΝΚΑΤΗΝΕΓ 80
LIFTED BESIDES OF-them I-DOWN-CARRY

ε.ο. Β+Ε
ΚΑΨΦΩΝΟΝΚΑΙΚΑΤΑΠΑCΑCΤ 900
11 PEBBLE . AND according-to ALL THE

Α+Ε Β+Ε
ΑCCΥΝΑΓΩΓΑCΠΟΛΛΑΚΙCΤ 20
TOGETHER-LEADS MANY-times pun-

ΙΜΩΡΩΝΑΥΤΟΥCΗΝΑΓΚΑΖΟ 40
ishING them I-necessitated

ε.ο. D omits BESIDES
ΝΒΛΑCΦΗΜΕΙΝΠΕΡΙCCΩCΤ 60
TO-BE-HARM-AVERRING exceedingly BE-

ε Ε ο.
ΕΕΜΜΑΙΝΟΜΕΝΟCΑΥΤΟΙCΕ 80
SIDES BEING-IN-MAD to-them I-

ΔΙΩΚΟΝΕΩCΚΑΙΕΙCΤΑCΕΣ 87000
CHASED TILL AND INTO THE OUT

concerning yourself." Then Paul, stretching out his hand, made his
2 defense. "Concerning all of which I am being indicted by Jews, king Agrippa, I have deemed myself happy to be about to make my de-
3 fense before you today, especially as you are an expert, versed in all the customs as well as the questions of the Jews. Wherefore I am beseeching you to hear me patiently.
4 My life, indeed, then, from youth, which came to be from the beginning among my nation, and in Je-
5 rusalem, all the Jews are acquainted with, knowing me from the very first, should they be willing to testify, that according to the strictest sect of this ritual of ours, I live a
6 Pharisee. And now, being judged,
7 I stand in expectation of the promise made by God to our fathers, to which our twelve tribes, earnestly offering divine service night and day, are expecting to attain. Concerning which expectation I am being indicted by the Jews, O king!
8 What! Is it being judged unbelievable by you, if God is rousing the dead?
9 *I*, indeed, then, suppose myself bound to commit much contrary to the name of Jesus the Nazarene,
10 which I do, also, in Jerusalem. And many of the saints besides, *I* lock up in jails, obtaining authority from the chief priests, besides I deposit a ballot to despatch them.
11 And in all the synagogues, often punishing them, I compelled them to blaspheme. Besides, being exceedingly maddened against them, I persecuted them even as far as the

2 King Agrippa was a notable figure throughout the closing period of Jewish national life. He was the last prince of the Herodian line. Unlike the Roman governors, who were frequently replaced and most of whom knew little of the people they sought to govern, Agrippa had all his life been in a position to acquire a most intimate acquaintance with the Jews and their religious customs.

4-5 The morality of Saul of Tarsus was as unimpeachable as that of Paul the apostle. He had a good conscience (23^{1}) and his life was blameless (Phil. 3^{6}). But he was the chief of sinners (1Ti.1^{15}) because his self-righteousness and religion made him a hater of Christ. Mere religion degrades men.

6 Paul's plight has often been repeated in the subsequent history of Christendom. His offense consists in believing the scriptures—which his opponents claimed to believe. Strange to say, the most bitter persecution, to those who believe God, comes, not from the irreligious world, but from those who claim that they, too, believe the scriptures, but who do not seem to have received the spirit of love which pervades them.

7 The Jews were expecting the Messiah and the kingdom, and should have rejoiced in the fulfillment of their expectation. Instead, they fly in the face of their fondest hopes, when they reject the proclamation of Messiah.

8 The Hebrew scriptures contain several instances of resurrection besides that predicted concerning the awakening of those who sleep in the dust of the earth at the setting up of the kingdom (Dan.12^{2}). The only entrance into the kingdom, for those who have fallen asleep, is resurrection, or awakening. Even Israel, now that they die as a nation, will have a national resurrection, as depicted by the dry bones of Ezekiel's vision (Eze.37$^{1-14}$). Doubtless the stress which Paul lays on the doctrine of the resurrection in these final discourses, from the time he spoke in the Sanhedrin, arose from the fact that he now looked upon the nation as dead, and nothing but a spiritual resurrection would suffice to revive them when the kingdom should come.

12 This is the fullest account of Saul's call, and the only one which gives his commission to the nations. He forbore to mention this in speaking to his enraged kinsmen (22[7]) as he here omits all reference to Ananias. He uses only such parts as suit the place and purpose.

13 Only those acquainted with the glare of the Syrian sun at midday, can grasp the full significance of this. Nature's brightest light is eclipsed by the glorious grace into which Saul is ushered by his call.

14 All fell to the earth at first, but later stood up (9[7]) as Saul himself was told to do. The fact that the Lord spoke in Hebrew is shown in the other accounts by the form of the name Saul. It is spelled differently and is not declined, as is the Greek in other places.

15 In the Orient a sharp, pointed rod is used in place of a whip to urge animals to their task. To kick the sharp goad hurts no one but themselves. This is a graphic picture of Saul's service up to this time. The Lord was using him to carry out His purpose, but hitherto Saul did not acknowledge his Master. He had been goaded into persecuting the saints. Henceforth he was to render willing, intelligent service. Henceforth he acknowledges Christ as his Lord.

16 The twelve were to witness to the Lord's life from John's baptism to His ascension (1[21]). Paul was to be a witness of Him *after* His ascension and glorification. It was to be progressive. Further visions were to be given to supplement this first commission.

16 Saul neither sought the Lord nor His service, neither had he a sense of need. He was arrested and saved by despotic grace.

17 As this is a continuation of Luke's account, most of the commissions are based on the commission for mankind (Lu.24[47]) proclaiming a pardon for all men. The twelve combined it with the kingdom commissions and limited it to Israelites and proselytes (2[38],5[31],10[43]). Saul first preached a pardon of sins to the nations in Pisidian Antioch (13[38]), combining it with the first intimation of justification. It is always coupled with repentance, though nothing is said in Saul's commission concerning this.

12 outside cities. Among which, going
to Damascus with the authority and
13 permission of the chief priests, at
midday, on the road, I perceived,
O king, a light from heaven, above
the brightness of the sun, shining
about me and those going together
14 with me. And all of us falling
down to the earth, I hear a voice
saying to me in the Hebrew vernacular, 'Saul! Saul! Why are you
persecuting Me? It is hard for you
to be kicking against the goads!'
15 Now *I* said, 'Who art Thou, Lord?'
Now the Lord said, '*I* am Jesus,
16 Whom *you* are persecuting. But
rise and stand on your feet, for I
was seen by you for this, to select
you for a deputy and a witness of
what you perceived as well as that
17 in which I will be seen by you, extricating you from the people and
from the nations, to whom *I* am
18 commissioning you, to open their
eyes to turn them about from darkness to light and from the authority
of Satan to God, for them to get a
pardon of sins and an allotment
among those who have been hallowed by faith that is in Me.'
19 Whence, king Agrippa, I did
not become stubborn as to the heav-
20 enly apparition, but first to those
in Damascus, besides in Jerusalem
also, as well as the entire province
of Judea, and to the nations, I reported that they are to be repenting
and turning back to God, engaging in acts worthy of repentance.
21 On this account the Jews, appre-
hending me in the sanctuary, at-
22 tempted to lay hands on me. Chancing then, on assistance from God, I
have stood until this day, witness-

ΩΠΟΛΕΙCΕΝΟΙCΠΟΡΕΥΟΜΕ 20
12 cities IN WHICH GOING

A *omits* THE
ΝΟCΕΙCΤΗΝΔΑΜΑCΚΟΝΜΕΤ 40
INTO THE DAMASCUS WITH

ΕΞΟΥCΙΑCΚΑΙΕΠΙΤΡΟΠΗC 60
authority AND permission

OF-THE *omitted by* A*3 *but* ℵ*2 *restores it* ℵ1* *omits* OF-DAY
ΤΗCΤΩΝΑΡΧΙΕΡΕΩCΗΜΕΡΑ 80
13 OF-THE OF-THE chief-SACRED-*ones* OF-DAY

ℵ *o.* A *o.*
CΜΕCΗCΚΑΤΑΤΗΝΟΔΟΝΕΙΔ 100
MIDST according-to THE WAY I-PER-

B *had* +C
ΟΝΒΑCΙΛΕΥΟΥΡΑΝΟΘΕΝΥΠ 20
CEIVED KING from-heaven OVER

ΕΡΤΗΝΛΑΜΠΡΟΤΗΤΑΤΟΥΗΛ 40
THE brightness OF-THE SUN

ΙΟΥΠΕΡΙΛΑΜΨΑΝΜΕΦΩCΚΑ 60
ABOUT-SHINing ME LIGHT AND

ΙΤΟΥCCΥΝΕΜΟΙΠΟΡΕΥΟΜΕ 80
THE-*ones* TOGETHER to-ME GOING

ΝΟΥCΠΑΝΤΩΝΤΕΚΑΤΑΠΕCΟ 200
14 OF-ALL BESIDES DOWN-FALLING

B *omits* US
ΝΤΩΝΗΜΩΝΕΙCΤΗΝΓΗΝ ΗΚΟ 20
US INTO THE LAND I-HEAR

ΥCΑΦΩΝΗΝΛΕΓΟΥCΑΝΠΡΟC 40
SOUND saying TOWARD

ΜΕΤΗΕΒΡΑΙΔΙΔΙΑΛΕΚΤΩC 60
ME to-THE HEBREW dialect SAUL

ΛΟΥΛCΛΟΥΛΤΙΜΕΔΙΩΚΕΙC 80
(*Heb.*) SAUL (*Heb.*) ANY ME YOU-ARE-CHASING

CΚΛΗΡΟΝCΟΙΠΡΟCΚΕΝΤΡΑ 300
HARD to-YOU TOWARD PIERCERS

ℵ-ΟΝ
ΛΑΚΤΙΖΕΙΝΕΓΩΔΕΕΙΠΑΤΙ 20
15 TO-BE-KICKING I YET said ANY

CΕΙΚΥΡΙΕΟΔΕΚΥΡΙΟCΕΙΠ 40
YOU-ARE Master! THE YET Master said

ΕΝΕΓΩΕΙΜΙΙΗCΟΥCΟΝCΥΛ 60
I AM JESUS WHOM YOU ARE-

ΙΩΚΕΙCΛΛΛΛΛΝΛCΤΗΘΙΚΛ 80
16 CHASING but UP-STAND AND

AND STAND *omitted by* B1
ΙCΤΗΘΙΕΠΙΤΟΥCΠΟΔΑCCΟ 400
STAND ON THE FEET OF-YOU

ΥΕΙCΤΟΥΤΟΓΑΡΩΦΘΗΝCΟΙ 20
INTO this for I-WAS-VIEWED to-YOU

A *o.* ℵ1* COI to-YOU
ΠΡΟΧΕΙΡΙCΑCΘΑΙCΕΥΠΗΡ 40
TO-BE-BEFORE-HANDED YOU subservient

A *o.*
ΕΤΗΝΚΑΙΜΑΡΤΥΡΑΩΝΤΕΕΙ 60
AND witness OF-WHICH BESIDES

B *adds* ΜΕ ME ℵ-Ε
ΔΕCΩΝΤΕΩΦΘΗCΟΜΑΙCΟΙΕ 80
17 YOU-PERCEIVED OF-WHICH BESIDES I'LL-BE-VIEWED to-YOU

AB Ε *o.*
ΣΑΙΡΟΥΜΕΝΟCCΕΕΚΤΟΥΛΛ 600
OUT-LIFTING YOU OUT OF-THE PEOPLE

ΟΥΚΑΙΕΚΤΩΝΕΘΝΩΝΕΙCΟΥ 20
AND OUT OF-THE NATIONS INTO WHOM

ℵ *o.*
CΕΓΩΑΠΟCΤΕΛΛΩCΕΑΝΟΙΞ 40
18 I AM-commissioning YOU TO-UP-OPEN

Α Δ
ΑΙΟΦΘΑΛΜΟΥCΑΥΤΩΝΤΟΥΕ 60
VIEWers OF-them OF-THE TO-

A O= -FROM-
ΠΙCΤΡΕΨΑΙΑΠΟCΚΟΤΟΥCΕ 80
ON-TURN FROM DARKness IN-

ℵ *o.* A *o.*
ΙCΦΩCΚΑΙΤΗCΕΞΟΥCΙΑCΤ 600
TO LIGHT AND THE authority OF-

ΟΥCΑΤΑΝΑΕΠΙΤΟΝΘΕΟΝΤΟ 20
THE SATAN (adversary) ON THE God OF-THE

ΥΛΛΒΕΙΝΑΥΤΟΥCΑΦΕCΙΝΑ 40
TO-BE-GETTING them FROM-LETting OF-

ΜΑΡΤΙΩΝΚΑΙΚΛΗΡΟΝΕΝΤΟ 60
misses AND LOT IN THE

ℵ *o.*
ΙCΗΓΙΑCΜΕΝΟΙCΠΙCΤΕΙΤ 80
ones-HAVING-*been*-HOLYized to-BELIEF THE

ΗΕΙCΕΜΕΘΘΕΝΒΑCΙΛΕΥΑΓ 700
19 INTO ME . WHICH-PLACE KING AGRIPPA

ℵ *o.*
ΡΙΠΠΑΟΥΚΕΓΕΝΟΜΗΝΑΠΕΙ 20
NOT I-BECAME UN-PERSUAD-

ΘΗCΤΗΟΥΡΑΝΙΩΠΤΑCΙΑΛ 40
20 able to-THE heavenly VIEW but

ΛΛΛΤΟΙCΕΝΔΑΜΑCΚΩΠΡΩΤ 60
to-THE-*ones* IN DAMASCUS BEFORE

BS *omit* IN
ΟΝΤΕΚΑΙΕΝΙΕΡΟCΟΛΥΜΟΙ 80
BESIDES AND IN JERUSALEM

CΠΑCΑΝΤΕΤΗΝΧΩΡΑΝΤΗCΙ 800
EVERY BESIDES THE SPACE OF-THE JU-

ΟΥΔΑΙΑCΚΑΙΤΟΙCΕΘΝΕCΙ 20
DEA AND to-THE NATIONS

ΝΑΠΗΓΓΕΛΛΟΝΜΕΤΑΝΟΕΙΝ 40
I-FROM-MESSAGED TO-BE-after-MINDING

ℵ *o.*
ΚΑΙΕΠΙCΤΡΕΦΕΙΝΕΠΙΤΟΝ 60
AND TO-BE-ON-TURNING ON THE

ΘΕΟΝΑΞΙΑΤΗCΜΕΤΑΝΟΙΑC 80
God WORTHY OF-THE after-MIND

ΕΡΓΑΠΡΑCCΟΝΤΑCΕΝΕΚΑΤ 900
21 ACTS PRACTISING on-account OF-

A *omits* ΜΕ THE *omitted by* B1ℵ*
ΟΥΤΩΝΜΕΟΙΙΟΥΔΑΙΟΙCΥΛ 20
these ME THE JUDA-ans TOGETHER-

ℵ+Υ AB *omit* BEING A3ℵ* ΜΕ ME *add*
ΛΑΒΟΜΕΝΟΙΟΝΤΑΕΝΤΩΙΕΡ 40
GETTING BEING IN THE SACRED-

ℵ *o.* A H *and* ℵ*Ω
ΩΕΠΕΙΡΩΝΤΟΔΙΑΧΕΙΡΙCΑ 60
place THEY-attempted TO-BE-*being*-THRU-HANDED

C Θ ΑΙΕΠΙΚΟΥΡΙΑCΟΥΝΤΥΧ 80
22 ON-JUVENILE . THEN HAPPENING

ΩΝΤΗCΑΠΟΤΟΥΘΕΟΥΑΧΡΙΤ 8000
OF-THE FROM THE God UNTIL THE

ΗCΗΜΕΡΑCΤΑΥΤΗCΕCΤΗΚΑ20
DAY this I-HAVE-STOOD

B+Ε
ΜΑΡΤΥΡΟΜΕΝΟCΜΙΚΡΩΤΕΚ40
witnessing to-LITTLE BESIDES

ΑΙΜΕΓΑΛΦΟΥΔΕΝΕΚΤΟCΛΕ60
AND to-GREAT NOT-YET-ONE OUTside say-

ΓΩΝΩΝΤΕΟΙΠΡΟΦΗΤΑΙΕΛΑ80
ING OF-WHICH BESIDES THE BEFORE-AVERrers TALK

g o.
ΑΗCΑΝΜΕΛΛΟΝΤΩΝΓΕΙΝΕC100
OF-being-ABOUT TO-BE-BECOMING

AB o.
ΘΑΙΚΑΙΜΩΥCΗCΕΙΠΑΘΗΤΟ20
23 AND MOSES IF EMOTION (*adj.*)

COΧΡΙCΤΟCΕΙΠΡΩΤΟCΕΞΑ40
THE ANOINTED IF. BEFORE OUT OF-

ΝΑCΤΑCΕΦCΝΕΚΡΩΝΦΦCΜΕ60
UP-STANDing OF-DEAD-*ones* LIGHT IS-*being*-

g o.
ΛΛΕΙΚΑΤΑΓΓΕΛΛΕΙΝΤΩΤΕ60
ABOUT TO-BE-MESSAGING to-THE BESIDES

ΛΑΩΚΑΙΤΟΙCΕΘΝΕCΙΝΤΑΥ200
24 PEOPLE AND to-THE NATIONS . these

ΤΑΔΕΑΥΤΟΥΑΠΟΛΟΓΟΥΜΕΝ20
YET OF-him FROM-saying

ΟΥΟΦΗCΤΟCΜΕΓΑΛΗΤΦΦΝ40
THE FESTUS to-GREAT THE SOUND

ΗΦΗCΙΝΜΑΙΝΗΠΑΥΛΕΤΑΠΟ60
IS-AVERRING YOU'RE-*being*-MAD PAUL! THE much

A *adds* ΕΠΙCΤΑCΘΕ
ΛΛΑCΕΓΡΑΜΜΑΤΑΕΙCΜΑΝΙ80
YOU WRITings INTO MADNESS

ΑΝΠΕΡΙΤΡΕΠΕΙΟΔΕΠΑΥΛΟ300
25 IS-ABOUT-REVERTING . THE-YET PAUL

As -Ε B o.
COΥΜΑΙΝΟΜΑΙΦΗCΙΝΚΡΑΤ20
NOT I-AM-*being*-MAD IS-AVERRING most-HOLD-

B o. g o.
ΙCΤΕΦΗCΤΕΛΛΑΔΑΛΗΘΕΙΑ40
ing! FESTUS! but OF-TRUTH

CΚΑΙCΦΦΡΟCΥΝΗCΡΗΜΑΤΑ60
AND sanity declarations

ΑΠΟΦΘΕΓΓΟΜΑΙΕΠΙCΤΑΤΑ80
26 I-AM-FROM-UTTERING IS-adepting

ΙΓΑΡΠΕΡΙΤΟΥΤΩΝΟΒΑCΙΑ400
for ABOUT these THE KING

B *omits* AND
ΕΥCΠΡΟCΩΜΚΑΙΠΑΡΡΗCΙΑ20
TOWARD WHOM AND *being*-bold

g o.
ΖΟΜΕΜΟCΛΑΛΩΑΝΘΑΝΕΙΝ40
I-AM-TALKING-TO-BEING-OBLIVIOUS

B *omits* ANY g o.
ΓΑΡΑΥΤΟΝΤΙΤΟΥΤΩΝΟΥΠΕ60
for him ANY OF-these NOT I'M-*be*-

As[2] *omit* NOT-PLACE-ONE
ΙΘΟΜΑΙΟΥΘΕΝΟΥΓΑΡΕCΤΙ80
ING-PERSUADED NOT-PLACE-ONE.NOT for is

ΝΕΝΓΩΝΙΑΠΕΠΡΑΓΜΕΝΟΝΤ600
IN CORNER HAVING-*been*-PRACTISED this

B[1] *adds* C
ΟΥΤΟΠΙCΤΕΥΕΙCΒΑCΙΛΕΥ20
27 . YOU-ARE-BELIEVING KING

ΑΓΡΙΠΠΑΤΟΙCΠΡΟΦΗΤΑΙC40
AGRIPPA to-THE BEFORE-AVERrers .

ΟΙΔΑΟΤΙΠΙCΤΕΥΕΙCΟΔΕΑ60
28 I'VE-PERCEIVED that YOU-ARE-BELIEVING . THE YET A-

ΓΡΙΠΠΑCΠΡΟCΤΟΝΠΑΥΛΟΝ80
GRIPPA TOWARD THE PAUL

g o. A-Η *s had* (Α+Ε) Η *for*
ΕΝΟΛΙΓΩΜΕΠΕΙΘΕΙCΧΡΙC600
IN FEW ME YOU-ARE-PERSUADING ANOINTED-

ΤΙΑΝΟΝΠΟΙΗCΑΙΟΔΕΠΑΥΛ20
29 ian TO-make . THE YET PAUL

ΟCΕΥΞΑΙΜΗΝΑΝΤΘΕΦΚΑΙ40
MAY-I-VOW EVER to-THE God AND

ΕΝΟΛΙΓΩΚΑΙΕΝΜΕΓΑΛΦΟΥ60
IN FEW AND IN GREAT NOT

ΜΟΝΟΝCΕΑΛΛΑΚΑΙΠΑΝΤΑC80
ONLY YOU but AND ALL

ΤΟΥCΑΚΟΥΟΝΤΑCΜΟΥCΗΜΕ700
THE *ones*-HEARING OF-ME TODAY

ΡΟΝΓΕΝΕCΘΑΙΤΟΙΟΥΤΟΥC20
TO-BE-BECOMING such

As o. o.
ΟΠΟΙΟCΚΑΙΕΓΩΕΙΜΙΠΑΡΕ40
what-kind AND I AM BESIDE-OUT

ΚΤΟCΤΩΝΔΕCΜΩΝΤΟΥΤΩΝΑ60
30 OF-THE BONDS these . UP-

ΝΕCΤΗΤΕΟΒΑCΙΛΕΥCΚΑΙΟ80
STOOD BESIDES THE KING AND THE

ΗΓΕΜΩΝΗΤΕΒΕΡΝΙΚΗΚΑΙΟ800
LEADer THE BESIDES BERNICE AND THE

D[2] Γ
ΙCΥΝΚΑΘΗΜΕΝΟΙΑΥΤΟΙCΚ20
31 *ones*-TOGETHER-SITTING to-them AND

ΑΙΑΝΑΧΩΡΗCΑΝΤΕCΕΛΑΛΟ40
UP-SPACing THEY-TALKED

ΥΝΠΡΟCΑΛΛΗΛΟΥCΛΕΓΟΝΤ80
TOWARD one-another saying

A WORTHY OF-DEATH OR OF-BONDS
ΕCΟΤΙΟΥΔΕΝΘΑΝΑΤΟΥΗΔΕ80
that NOT-YET-ONE OF-DEATH OR OF-

D *omits* ANY
CΜΩΝΑΞΙΟΝΤΙΠΡΑCCΕΙΟΑ900
BONDS WORTHY ANY IS-PRACTISING THE bu-

ΝΘΡΩΠΟCΟΥΤΟCΑΓΡΙΠΠΑC20
32 man this . AGRIPPA

ΔΕΤΦΗCΤΩΕΦΗΑΠΟΛΕΛΥC40
YET to-THE FESTUS AVE tre.l TO-HAVING-*been*-FROM-

D[2] Η
ΘΑΙΕΔΥΝΑΤΟΟΑΝΘΡΩΠΟCΟ60
LOOSED WAS-ABLE THE human this

A I
ΥΤΟCΕΙΜΗΕΠΕΚΕΚΑΗΤΟΚΑ80
IF NO he-HAD-ON-CALLED CAESAR.

ΙCΑΡΑΦCΔΕΕΚΡΙΘΗΤΟΥΑΠ89000
AS YET it-WAS-JUDGED OF-THE TO-BE-

ing both to small and great, saying nothing outside of what both the prophets and Moses speak of future
23 occurrences—if it be the suffering Christ—if He, the first of the resurrection from among the dead, is about to be announcing light to the people as well as to the nations."
24 Now, as he is making this defense, Festus is averring with a loud voice, "*You are mad, Paul! Much scripture is deranging you to*
25 *madness!*" Yet Paul is averring, "I am not mad, most mighty Festus, but I am declaiming declara-
26 tions of truth and sanity. For the king is an adept concerning these things, to whom I am speaking boldly, also, for I am persuaded that none of these things is eluding him, for this has not been com-
27 mitted in a corner. King Agrippa, are you believing the prophets? I am aware that you are believing!"
28 Yet Agrippa to Paul: "Briefly are you persuading me, to make a
29 Christian!" Yet Paul, "May I ever wish to God, even briefly and greatly, not only you, but also all who are hearing me today, to become a kind such as even *I* am, outside of these bonds!"
30 And the king stood up, and the governor, besides Bernice and those
31 sitting with them. And, retiring, they talked with one another, saying that, "This man is not committing anything deserving death or
32 bonds." Now Agrippa averred to Festus, "This man could have been released if he had not appealed to Cæsar."

22 It is evident that the apostle did disclose secrets which cannot be found in Moses and the prophets. One of these was the secret of the resurrection, made known to the Corinthians (1Co.15[15]). Another was the secret of the evangel, which occupies much of the epistle to the Romans (Ro.16[25]). We must either take the statement that he had said nothing but what Moses and the prophets said of future occurrences in a general way of all his past course, or take it strictly of his conduct since his apprehension by the Jews. If the latter is the case, it becomes clear why, at this time of comparative leisure, no epistles proceed from his pen and there is a gap of several years between the Preparatory and the Perfection epistles. For the time being he seems to have confined himself to the closing drama of the kingdom. This aspect of his ministry is the only one, of course, which finds any place in the present account. Until the kingdom was fully set aside, he could disclose no more secrets.

24 The idea that light was to come to the nations through such a channel was too much for Festus. He did not deride *learning*. He might acknowledge that light could come through study. The word here used is the same which is elsewhere rendered *scripture* or *writing*. He objected, not to human attainments, but to divine revelation. This is shown in Paul's appeal to Agrippa, who had believed the prophets without becoming mad.

26 This holds good of all the facts of the gospel. The evangel has no esoteric doctrines. Even its "mysteries" are for the enlightenment of all (Eph. 3[9]).

28 Agrippa was not "almost persuaded." His remark is sarcastic to a degree. Christian was not the honorable term it is today, but a name of reproach and scorn. He suggested that Paul is too hasty in supposing that, as he believed the prophets, he would believe the evangel. But Paul ignores his sarcasm and turns it into a sober wish. He could wish that all that noble company had the true treasures of nobility and wealth which were his in Christ! Thus ends Paul's testimony in Judea. This part of his course is finished.

1 The writer of Acts, probably Luke, seems to have become the apostle's constant companion from this time. In his latest epistle from Rome Paul speaks of him as his fellow laborer (Philem.24) and later laments that he alone remained with him (2Tim.411).

1 This Julius has been identified with Julius Priscus who afterwards became prefect of the Prætorian guards when Vitellius was emperor.

1 There seems to have been no regular service either for passengers or freight on the Mediterranean in ancient times. Travelers were entirely dependent on passing merchant vessels and often sailed in a number of ships before reaching their destination. Paul took three different vessels in his last voyage to Jerusalem from Macedonia. Even emperors used this casual means of transportation. Hence the centurion took a ship to Asia, with the idea of transferring to another vessel as soon as he found one which would carry them toward Rome. Such a ship proved to be in Myra, one of the ports at which they called. And in this they pursued their journey to Italy.

2 Aristarchus is probably that same Aristarchus who was seized by the Ephesian mob when they could not find Paul (1929) who returned to Asia with him on his last voyage to Jerusalem (204). He was his fellow laborer in Rome (Philem.24) and seems to have been imprisoned with him (Col.410).

4 The direct course to the coasts of Asia would be south and west of Cyprus. This was the course on his second and third missionary journeys. They worked their way to windward by taking advantage of a current between Cyprus and Cilicia.

6 The Alexandrian ship was somewhat out of her course in this harbor unless it had business there also, but the prevailing west wind would account for this. Egyptian vessels were amongst the largest of that day, and as this one was engaged in the trans-Mediterranean traffic it must have been of considerable size.

7 Cnidus had an excellent and sheltered harbor, to which, doubtless, they would have gone for the winter if the wind had allowed it.

27 Now, as it was determined that we are to sail away to Italy, they gave over Paul, as well as some other prisoners, to a centurion named Julius, of the Imperial
2 squadron. Now, stepping on board a ship of Adramyttium, about to sail for places in the province of Asia, we set out, with us being Aristarchus, a Macedonian of Thessalo-
3 nica. Now, on another day, we were led down to Sidon. And Julius, using Paul humanely, permits him to go to friends for casual care.
4 And setting out thence, we sail under the lee of Cyprus, because the
5 winds are contrary. And, sailing through the ocean off Cilicia and Pamphylia, we came down to Myra,
6 of Lycia. And the centurion, finding there an Alexandrian ship sailing to Italy, has us step on board of
7 it. Now, for a considerable number of days, sailing tardily and hardly coming off Cnidus, the wind not leaving us toward it, we sail un-
8 der the lee of Crete, off Salmone, and hardly skirting it, we came to a certain place called Ideal Harbors, near which was the city of Lasea.
9 Now, a considerable time elapsing, and sailing being already hazardous, because the Fast also has already passed by, Paul exhorted
10 them, saying, "Men! I behold that sailing is about to be with damage and much forfeit not only of the lading, and of the ship, but of our
11 souls also." Yet the centurion was persuaded by the navigator and

ΟΠΛΕΙΝΗΜΑCΕΙCΤΗΝΙΤΑΛ 20
FROM-FLOATING US INTO THE ITALY
Ε *added by* A A *o.*
ΙΑΝΠΑΡΕΔΙΔΟΥΝΤΟΝΤΕΠΑ 40
THEY-BESIDE-GAVE THE BESIDES PAUL
A+Ε
ΥΛΟΝΚΑΙΤΙΝΑCΕΤΕΡΟΥCΔ 60
AND ANY DIFFERENT BOND-
s1 adds* ΙΟΥΛΙΩ
ΕCΜΩΤΑCΕΚΑΤΟΝΤΑΡΧΗΟΝ 80
ers to-HUNDRED-chief to-

ΟΜΑΤΙΙΟΥΛΙΩCΠΕΙΡΗCCΕ 100
NAME JULIUS OF-BAND OF-

ΒΑCΤΗCΕΠΙΒΑΝΤΕCΔΕΠΛΟ 20
2 venerated . ON-STEPPing YET to-FLOAT-
Au1 N
ΙΩΔΑΡΑΜΥΤΤΗΝΩΜΕΛΛΟΝΤ 40
er to-ADRAMYTTIUM being-ABOUT

ΙΠΛΕΙΝΕΙCΤΟΥCΚΑΤΑΤΗΝ 60
TO-BE-FLOATING INTO THE according-to THE

ΑCΙΑΝΤΟΠΟΥCΑΝΗΧΘΗΜΕΝ 80
ASIA PLACES WE-WERE-UP-LED

ΟΝΤΟCCΥΝΗΜΙΝΑΡΙCΤΑΡΧ 200
OF-BEING TOGETHER to-US Aristarchus
s1* C Au Ε *o.* Β+Ε
ΟΥΜΑΚΑΙΔΟΝΟCΘΕCCΑΛΟΝ 20
MACEDONIAN THESSALONICAN .
AB s1* Τ = BESIDES
ΙΚΕΩCΤΗΔΕΕΤΕΡΑΚΑΤΗΧΘ 40
3 to-THE YET DIFFERENT WE-WERE-DOWN-
Β+Ε s1* Ο
ΗΜΕΝΕΙCΣΙΔΩΝΑΦΙΑΝΘΡ 60
LED INTO SIDON . FOND-humanly
Α+ΑΝ
ΦΠΩCΤΕΟΙΟΥΛΙΟCΤΩΠΑΥΛ 80
BESIDES THE JULIUS to-THE PAUL

ΦΧΡΗCΑΜΕΝΟCΕΠΕΤΡΕΨΕΝ 300
Using he-permits
s o.
ΠΡΟCΤΟΥCΦΙΛΟΥCΠΟΡΕΥΘ 20
TOWARD THE FOND-*ones* to-BEING-GONE
s o.
ΕΝΤΙΕΠΙΜΕΛΕΙΑCΤΥΧΕΙΝ 40
OF-ON-CARE TO-BE-HAPPENING.

ΚΑΚΕΙΘΕΝΑΝΑΧΘΕΝΤΕCΥΠ 60
4 AND-thence BEING-UP-LED WE-

ΕΠΛΕΥCΑΜΕΝΤΗΝΚΥΠΡΟΝΔ 80
UNDER-FLOAT THE CYPRUS THRU
ΙΑΤΟΤΟΥCΑΝΕΜΟΥCΕΙΝΑΙ 100
THE THE WINDS TO-BE

ΕΝΑΝΤΙΟΥCΤΟΤΕΠΕΛΑΓΟC 20
5 IN-INSTEAD . THE BESIDES OCEAN

ΤΟΚΑΤΑΤΗΝΚΙΛΙΚΙΑΝΚΑΙ 40
THE according-to THE CILICIA AND

ΠΑΜΦΥΛΙΑΝΔΙΑΠΛΕΥCΑΝΤ 60
Pamphylia THRU-FLOATing
D O Ας ΛΥCΤΡΑ s+Ν
ΕCΚΑΤΗΛΘΑΜΕΝΕΙCΜΥΡΡΑ 80
WE-DOWN-CAME INTO MYRA
Α Ι Υ Α+ΘΕΝ
ΤΗCΛΥΚΙΑCΚΑΚΕΙΕΥΡΟΝΤ 300
6 OF-THE LYCIA AND-there FINDING THE

ΕΚΑΤΟΝΤΑΡΧΗCΠΛΟΙΟΝΑΛ 20
HUNDRED-chief FLOATer ALEX-
Β+Ε *but* B2 *writes* Η *above* ΕΙ
ΕΣΑΝΔΡΙΝΟΝΠΛΕΟΝΕΙCΤΗ 40
ANDRIAN FLOATING INTO THE

ΝΙΤΑΛΙΑΝΕΝΕΒΙΒΑCΕΝΗΜ 60
ITALY he-IN-have-STEPS US
s1* *adds* ΤΟΥΤΟ this
ΑCΕΙCΑΥΤΟΕΝΙΚΑΝΑΙCΑΕ 80
7 INTO it . IN enough YET

ΗΜΕΡΑΙCΒΡΑΔΥΠΛΟΟΥΝΤΕ 600
DAYS TARDY-FLOATING

CΚΑΙΜΟΛΙCΓΕΝΟΜΕΝΟΙΚΑ 20
AND HARDLY BECOMING accord-
s+Ε
ΤΑΤΗΝΚΝΙΔΟΝΜΗΠΡΟCΕΩΝ 40
ing-to THE CNIDUS NO OF-TOWARD-LEAVING

ΤΟCΗΜΑCΤΟΥΑΝΕΜΟΥΥΠΕΠ 60
US THE WIND WE-UNDER-

ΛΕΥCΑΜΕΝΤΗΝΚΡΗΤΗΝΚΑΤ 80
FLOAT THE CRETE according-
ΑCΑΛΜΩΝΗΝΜΟΛΙCΤΕΠΑΡΑ 700
8 to SALMONE HARDLY BESIDES BESIDE-
ΛΕΓΟΜΕΝΟΙΑΥΤΗΝΗΛΘΟΜΕ 20
LAYING her WE-CAME
A *omits* ANY
ΝΕΙCΤΟΠΟΝΤΙΝΑΚΑΛΟΥΜΕ 40
INTO PLACE ANY *being*-CALLED

ΝΟΝΚΑΛΟΥCΑΙΜΕΝΑCΦΕΓΓ 60
IDEAL LAKES to-WHICH NEAR
B WAS city Α+Α s2+ΙΑsCo.s1*ΙΑ+
ΥCΠΟΛΙCΗΝΛΑCΕΑΙΚΑΝΟΥ 80
9 city WAS LASEA OF-enough

ΔΕΧΡΟΝΟΥΔΙΑΓΕΝΟΜΕΝΟΥ 800
YET TIME THRU-BECOMING

ΚΑΙΟΝΤΟCΗΔΗΕΠΙCΦΑΛΟΥ 20
AND BEING ALREADY OF-ON-TOTTER

CΤΟΥΠΛΟΟCΔΙΑΤΟΚΑΙΤΗΝ 40
THE FLOATing THRU THE AND THE
s o.
ΝΗCΤΕΙΑΝΗΔΗΠΑΡΕΛΗΛΥΘ 60
fast ALREADY TO-HAVE-BESIDE-COME

ΕΝΑΙΠΑΡΗΝΕΙΟΠΑΥΛΟCΑΕ 80
10 exhorted THE PAUL say-
s1* Ο
ΓΩΝΑΥΤΟΙCΑΝΔΡΕCΘΕΩΡΩ 900
ING to-them MEN I-AM-beholding

ΟΤΙΜΕΤΑΥΒΡΕΩCΚΑΙΖΗΜ 20
that WITH OUTRAGE AND much

ΗCΖΗΜΙΑCΟΥΜΟΝΟΝΤΟΥΦΟ 40
FINE (forfeit) NOT ONLY OF-THE load

ΡΤΙΟΥΚΑΙΤΟΥΠΛΟΙΟΥΛΛΑ 60
AND OF-THE FLOATer but
s2 Υ = YOU
ΑΚΑΙΤΩΝΨΥΧΩΝΗΜΩΝΜΕΛΛ 80
AND OF-THE souls OF-US TO-BE-ABOUT

ΕΙΝΕCΕCΘΑΙΤΟΝΠΛΟΥΝΟΔ 90000
11 TO-WILL-BE THE FLOATing THE YET

ΕΕΚΑΤΟΝΤΑΡΧΗCΤΩΚΥΒΕΡ 20
HUNDRED-chief to-THE STEERer

ΝΗΤΗΚΑΙΤΩΝΑΥΚΛΗΡΩΜΑΑ 40
AND to-THE NAUTICAL-LOT RATHER

s o.
ΛΟΝΕΠΕΙΘΕΤΟΗΤΟΙCΥΠΟΠ 60
WAS-PERSUADED OR to-THE by PAUL

ΑΥΛΟΥΛΕΓΟΜΕΝΟΙCΑΝΕΥΘ 80
12 *being*-said . OF-UN-WELL-

ΕΤΟΥΔΕΤΟΥΛΙΜΕΝΟCΥΠΑΡ 100
PLACED YET THE LAKE belonging

AB[1] o.
ΧΟΝΤΟCΠΡΟCΠΑΡΑΧΕΙΜΑC 20
TOWARD BESIDE-WINTER

s o.
ΙΑΝΟΙΠΑΕΙΟΝΕCΕΘΕΝΤΟΒ 40
THE MORE PLACED COUN-

ΟΥΛΗΝΑΝΑΧΘΗΝΑΙΕΚΕΙΘΕ 60
SEL TO-BE-UP-LED thence

A o. A-ΔΙ
ΝΕΙΠΩCΑΥΝΑΙΝΤΟΚΑΤΑΝΤ 80
IF how MAY-THEY-BE-ABLE attaining

B+Є
ΗCΑΝΤΕCΕΙCΦΟΙΝΙΚΑΠΑΡ 200
INTO Phoenix (PALM) TO-BESIDE-

3+Є
ΑΧΕΙΜΑCΑΙΛΙΜΕΝΑΤΗCΚΡ 20
WINTER LAKE OF-THE CRETE

ΗΤΗCΒΛΕΠΟΝΤΑΚΑΤΑΛΙΒΑ 40
looking according-to SOUTH-WEST

ΚΑΙΚΑΤΑΧΩΡΟΜΥΠΟΠΝΕΥC 60
13 AND according-to NORTH-WEST . UNDER-BLOW*ing*

s Є
ΑΝΤΟCΔΕΝΟΤΟΥΔΟΞΑΝΤΕC 80
YET OF-SOUTH SEEM*ing*

ΤΗCΠΡΟΘΕCΕΩCΚΕΚΡΑΤΗΚ 300
OF-THE BEFORE-PLACING TO-HAVE-HELD

ΕΝΑΙΑΡΑΝΤΕCΑCCΟΝΠΑΡΕ 20
LIFT*ing* CLOSE THEY-BESIDE-

ΑΕΓΟΝΤΟΤΗΝΚΡΗΤΗΝΜΕΤΟ 40
14 LAYED THE CRETE . after NOT

s+ΑΤ=this
ΥΠΟΛΥΔΕΕΒΑΛΕΝΚΑΤΑΥΤΗ 60
MANY YET CAST DOWN her

ΓΑΝΕΜΟCΤΥΦΩΝΙΚΟCΟΚΑΛ 80
WIND HURRICANE THE *being*-

υ *now is*+Λ Δ
ΟΥΜΕΝΟCΕΥΡΑΚΥΛΩΝCΥΝΑ 400
15 CALLED EAST-NORTHer (*Latin*) . OF-BEING-TO-

ΡΠΑCΘΕΝΤΟCΔΕΤΟΥΠΛΟΙΟ 20
GETHER-SNATCHED YET THE FLOATer

υ[1] O
ΥΚΑΙΜΗΔΥΝΑΜΕΝΟΥΑΝΤΟΦ 40
AND NO *being*-ABLE TO-BE-INSTEAD-

s o. A+Є
ΘΑΛΜΕΙΝΤΩΑΝΕΜΩΦΕΠΙΔΟΝ 60
VIEWING to-THE WIND ON-GIVING

ΤΕCΕΦΕΡΟΜΕΘΑΝΗCΙΟΝΔΕ 80
16 WE-*were*-CARRIED . ISLET YET

B+Υ
ΤΙΥΠΟΔΡΑΜΟΝΤΕCΚΑΛΟΥΜ 600
ANY UNDER-RUNNING *being*-CALLED

Λs[1] *had* +Λ
ΕΝΟΝΚΑΥΔΑΙCΧΥCΑΜΕΝΜΟ 20
CAUDA . WE-are-STRONG HARDLY

s o.
ΑΙCΠΕΡΙΚΡΑΤΕΙCΓΕΝΕCΘ 40
ABOUT-HOLD TO-BE-BECOMING

ΔΙΤΗCΚΑΦΗCΗΝΑΡΑΝΤΕC 60
17 OF-THE dug-out WHICH LIFT*ing*

s o. s[1]* -Ν
ΒΟΗΘΕΙΑΙCΕΧΡΩΝΤΟΥΠΟΖ 80
helps THEY-USED UNDER-GIRD-

ΩΝΝΥΝΤΕCΤΟΠΑΟΙΟΝΦΟΒΟ 600
ING THE FLOATer . FEARING

ΥΜΕΝΟΙΤΕΜΗΕΙCΤΗΝCΥΡΤ 20
BESIDES NO INTO THE DRAG

s[1]*+Λ
ΙΝΕΚΠΕCΩCΙΝΧΑΛΑCΑΝΤΕ 40
THEY-MAY-BE-OUT-FALLING LOWERING

THE *omitted by* s[1]*
CΤΟCΚΕΥΟCΟΥΤΩCΕΦΕΡΟΝ 60
THE INSTRUMENT thus THEY-*were*-CARRIED

A T=BESIDES
ΤΟCΦΟΔΡΩCΔΕΧΕΙΜΑΖΟΜΕ 80
18 VEHEMENTly YET OF-*be*ING-WINTERED

ΝΩΝΗΜΩΝΤΗΕΣΗCΕΚΒΟΛΗΝ 700
US THE next OUT-CASTing

ΕΠΟΙΟΥΝΤΟΚΑΙΤΗΤΡΙΤΗΝ 20
19 THEY-DID AND THE third SAME-

ΥΤΟΧΕΙΡΕCΤΗΝCΚΕΥΗΝΤΟ 40
HANDS THE INSTRUMENT OF-THE

AB[2]+P Є+Π
ΥΠΛΟΙΟΥΕΡΙΨΑΝΜΗΤΕΔΕΗ 60
20 FLOATer THEY-TOSS . NO-BESIDES YET OF-

ΑΙΟΥΜΗΤΕΑCΤΡΩΝΕΠΙΦΑΙ 90
SUN NO-BESIDES OF-GLEAMERS ON-APPEARING

s[1]* Υ o.
ΜΟΝΤΩΝΕΠΙΠΛΕΙΟΝΑCΗΜΕ 800
ON MORE DAYS

Λ X
ΡΑCΧΕΙΜΩΝΟCΤΕΟΥΚΟΛΙΓ 20
OF-WINTER BESIDES NOT FEW

B *omits* rest
ΟΥΕΠΙΚΕΙΜΕΝΟΥΛΟΙΠΟΝΠ 40
ON-LYING rest WAS-

s EVERY EXPECTATION
ΕΡΙΗΡΕΙΤΟΕΛΠΙCΠΑCΑΤΟ 60
ABOUT-LIFTED EXPECTATION EVERY OF-THE

ΥCΩΖΕCΘΑΙΗΜΑCΠΟΛΛΗCΤ 80
21 TO-BE-*being*-SAVED US . OF-much BE-

Π+Є A *omits* then
ΕΑCΙΤΙΑCΥΠΑΡΧΟΥCΗCΤΟ 900
SIDES UN-GRAIN belonging then

s o. Λ M
ΤΕCΤΑΘΕΙCΟΠΑΥΛΟCΕΝΜΕ 20
BEING-STOOD THE PAUL IN MIDST

CΩΑΥΤΩΝΕΙΠΕΝΕΔΕΙΜΕΝΩ 40
OF-them said it-WAS-BINDING INDEED O!

s o.
ΑΝΔΡΕCΠΕΙΘΑΡΧΗCΑΝΤΑC 60
MEN yielding

ΜΟΙΜΗΑΝΑΓΕCΘΑΙΑΠΟΤΗC 80
to-ME NO TO-BE-UP-LED FROM THE

s-Є
ΚΡΗΤΗCΚΕΡΔΗCΑΙΤΕΤΗΝΥ 91000
CRETE TO-GAIN BESIDES THE OUT-

the man who chartered the ship, rather than by what is being said by Paul.

12 Now as the harbor possessed no fitness for wintering, the majority laid counsel to set out thence, if somehow they may be able to arrive at Phœnix to winter, a harbor of Crete looking toward the south-west and toward the north-west.
13 Now, the south wind blowing gently, supposing their purpose to hold, weighing anchor, they skirted close along Crete.
14 Now, not much after, a wind, a hurricane, called a "northeaster,"
15 struck her. Now as the ship is gripped by it, and being unable to luff to the wind, giving her up, we
16 were carried along. Now, running under a certain islet called Cauda, we hardly have strength to hold off
17 the skiff, hoisting which, they used stays, undergirding the ship. And fearing lest they should be falling into the Syrtis quicksand, lowering the gear, thus they were carried
18 along. Yet, at our being vehemently tossed by the tempest, on the next
19 they jettisoned, and on the third with their own hands they toss over
20 the ship's gear. Now, neither sun nor constellations appearing for more days, and no slight tempest lying on us, all further expectation of our being saved was taken from us.

21 And there being much abstinence, then Paul, stationed in the midst of them, said, "You ought, indeed, O men, yielding to me, not to have set out from Crete and to
22 gain this damage and forfeit. And

11 Anciently the steersman, or helmsman, or pilot, was captain of the ship, but his duties in larger vessels corresponds to our navigator. The man who chartered the ship traveled as his own supercargo, and was as much interested in the safety of his lading as the navigator was in his ship. Hence his counsel was sought. One lost his ship and the other his cargo for rejecting Paul's advice. The souls on board (including these two men) were given to Paul, and he lost none of them, even though their action endangered all.

12 Ideal Harbors, was not, as its name implies, a sheltered enclosure, but rather an open roadstead. Hence the majority of those on board thought best to reject the Jewish prisoner's advice and seek better winter quarters.

12 "Looking" must be taken from the sailor's standpoint, which is usually the opposite of a landsman's. Phœnix *faced* east rather than west.

13 As the south wind came up they probably lost all confidence in the pessimistic Jew who had warned them of danger ahead.

14 This typhoon or hurricane was so violent that the vessel could not keep its course, but was carried off in another direction. Had it not been so strong they could have luffed to the wind and used it to carry them to Phœnix.

16 Cauda is usually called Clauda, but as this reading is corrected in Sinaiticus, and the modern name omits the "l," we have made it *Cauda*.

16 It was customary, in ancient times, to drag a small boat in the water behind the ship. So long as the vessel was being driven by the gale this was safe, but when its speed was temporarily reduced there was great danger of the boat pounding the vessel to pieces or being itself broken up. Hence they held it off, and then hoisted it on board.

17 "Lowering the gear" in order to keep from running into the Syrtis, on the north African coast, must have consisted in *lying-to*, or setting a small canvas to bring the vessel up as near the wind as possible. This would stop her progress and change her course.

now I am exhorting you to be
cheerful, for not one soul from
among you will be cast away, more
23 than the ship. For a messenger of
God, Whose *I* am, to Whom I am
offering divine service, also, stood
24 by me this night, saying, 'Fear
not, Paul! You must stand before
Cæsar. And *lo!* God has graciously
granted to you all those sailing
25 with you.' Wherefore, be cheerful,
men, for I am believing God that it
will be even in the manner which
26 has been spoken to me. Yet we
must fall on a certain island."

27 Now as the fourteenth night
came, at our cruising about in
the Adria, in the middle of the
night the mariners were suspecting
some country to be nearing them.
28 And, sounding, they found twenty
fathoms. Now, after a bit, sound-
ing again, they found fifteen fath-
29 oms. Besides, fearing lest at some
time we may be falling on rough
places, pitching four anchors out of
the stern, they wished for the com-
ing of day.

30 Now the mariners, seeking to flee
out of the ship, and lowering
the skiff into the sea under pre-
tense of being about to stretch an-
31 chors out of the prow, Paul said
to the centurion and the soldiers,
"Except these should remain in
32 the ship, *you* cannot be saved."
Then the soldiers strike off the
ropes of the skiff and they leave her
to fall off.

33 Now, until the day was about to
come, Paul entreated all to partake
of nourishment, saying, "Today is
the fourteenth day, apprehensive,

23 That Paul, a mere prisoner, should have presumed to give advice at all shows how quickly he obtained recognition. Now that all wished that he had been heeded, he easily assumes the leadership. They deserve to be lost, and the vessel and its cargo are lost, through rejecting Paul's words. Yet, notwithstanding their disobedience he is graciously granted the souls of all who are sailing with him. We cannot believe that this shipwreck is merely an interesting adventure in Paul's career without any bearing on the subject of the book of Acts. We have seen how this account gives us only what concerns the kingdom testimony, leaving out important incidents in his life which have no bearing on it. This shipwreck is not mentioned in his later epistles. Hence it must have a close connection with the fortunes of the kingdom. We take it as a parable of Paul's closing kingdom ministry and the fortunes of those who are associated with him in it. They are in the ship and sustained by it just as the nations, under Paul's early ministries are in the kingdom and find their sustenance at Israel's board. But the kingdom is fast going to pieces, Israel as a nation is nearing its end, and now the question is, what is to become of the believers among the nations to whom Paul had preached? Will they be swallowed up in Israel's downfall? The answer is pictured in the salvation of all who sail with Paul and the loss of the ship with its cargo. The nations lose everything connected with the kingdom but are safely carried through the catastrophe. They lose all earthly hopes, but gain the higher heavenly place accorded them in Paul's epistles from Rome.

27 Those on board ship have the sensation that land is nearing them when the ship approaches a shore and sailors speak of it in this way. Experienced sailors know when they are near land, even if it is invisible, by the distant roar of the breakers and other indications. The danger now lay in striking something in the dark so that they should not be able to reach the shore and save themselves.

ΒΡΙΝΤΑΥΤΗΝΚΑΙΤΗΝΖΗΜΙ 20
HAGE this AND THE FINE (forfeit)

ΑΝΚΑΙΤΑΝΥΝΠΑΡΑΙΝΩΥΜΑ 40
22 AND THE NOW I-AM-exhorting YOUp

s o.
ϹΕΥΘΥΜΕΙΝΑΠΟΒΟΛΗΓΑΡΨ 60
TO-BE-WELL-FEELING FROM-CASting for OF-

*s1** NOT-YET-ONE soul
ΥΧΗϹΟΥΔΕΜΙΑΕϹΤΑΙΕΞΥΜ 80
soul NOT-YET-ONE WILL-BE OUT OF-

ΩΝΠΑΗΝΤΟΥΠΛΟΙΟΥΠΑΡΕϹ 100
23 YOUp MORE-ly OF-THE FLOATer BESIDE-STOOD

*s1** Η! ΔΕ=THE YET *for* this
ΤΗΓΑΡΜΟΙΤΑΥΤΗΤΗΝΥΚΤΙ 20
for to-ME this THE NIGHT

B omits I
ΤΟΥΘΕΟΥΟΥΕΙΜΙΕΓΩΩΚΑΙ 40
OF-THE God OF-WHOM AM I to-WHOM AND

ΛΑΤΡΕΥΩΑΓΓΕΛΟϹΑΕΓΩΝΜ 60
24 I-AM-offering-DIVINE-PERVICE MESSENGER saying NO

ΗΦΟΒΟΥΠΑΥΛΕΚΑΙϹΑΡΙϹΕ 80
BE-FEARING PAUL! to-CAESAR YOU

ΔΕΙΠΑΡΑϹΤΗΝΑΙΚΑΙΙΔΟΥ 200
it-IS-BINDING TO-BESIDE-STAND AND BE-PERCEIVING

ϹΕΧΑΡΙϹΤΑΙϹΟΙΘΕΟϹΠΑ 20
HAS-grac'ED to-YOU THE God ALL

ΝΤΑϹΤΟΥϹΠΛΕΟΝΤΑϹΜΕΤΑ 40
THE *once*-FLOATING WITH

s -Δ!
ϹΟΥΔΙΟΕΥΘΥΜΕΙΤΕΑΝΔΡΕ 60
25 YOU . THRU-WHICH BE-YE-WELL-FEELING MEN

ϹΠΙϹΤΕΥΩΓΑΡΤΩΘΕΩΟΤΙΟ 80
I-AM-BELIEVING for to-THE God that thus

ΥΤΩϹΕϹΤΑΙΚΑΘΟΝΤΡΟΠΟΝ 300
it-WILL-BE according-to WHICH manner

ΛΕΛΑΛΗΤΑΙΜΟΙΕΙϹΝΗϹΟΝ 20
26 it-HAS-*been*-TALKED to-ME . INTO ISLAND

Β US it-IS-BINDING
ΔΕΤΙΝΑΔΕΙΗΜΑϹΕΚΠΕϹΕΙ 40
YET ANY it-IS-BINDING US TO-BE-OUT-FALLING .

ΝΩϹΔΕΤΕϹϹΑΡΕϹΚΑΙΔΕΚΑ 60
27 AS YET FOUR-AND-TENth

Α+ϵΠ- ON-
ΤΗΝΥΧΤΕΓΕΝΕΤΟΔΙΑΦΕΡΟΜ 80
NIGHT BECAME OF-*be*ING-THRU-CARRIED

ΕΝΩΝΗΜΩΝΕΝΤΩΑΔΡΙΑΚΑΤ 300
US IN THE ADRIA according-

ΑΜΕϹΟΝΤΗϹΝΥΚΤΟϹΥΝΕΝΟ 20
to MIDST OF-THE NIGHT WE-ARE-UNDER-

α1 *has* Χ *for* Γ, *s1* had* ΑΓ *for* C *and* β1 *has* ΝΕΧΕΙΝ
ϹΥΝΟΙΝΑΥΤΑΙΠΡΟϹΑΓΕΙΝ 40
MINDING THE mariners TO-BE-TOWARD-LEADING

s1 for* AND *has* WHICH-ANY ΟΙΤΙΝϵϹ
ΤΙΝΑΑΥΤΟΙϹΧΩΡΑΝΚΑΙΒΟ 60
28 ANY to-them SPACE AND CAST-

ΑΙϹΑΝΤΕϹΕΥΡΟΝΟΡΓΥΙΑϹ 80
izing THEY-FOUND EXTENDED-LIMBS

ΕΙΚΟϹΙΒΡΑΧΥΔΕΔΙΑϹΤΗϹ 600
TWENTY . BIT YET THRU-STAND*ing*

Α Β
ΑΝΤΕϹΚΑΙΠΑΛΙΝΒΟΑΙϹΑΝ 20
AND AGAIN CAST*izing*

ΤΕϹΕΥΡΟΝΟΡΓΥΙΑϹΔΕΚΑΠ 40
THEY-FOUND EXTENDED-LIMBS TEN-FIVE .

s Δ=ΥΕΤ Α-Ω
ΕΝΤΕΦΟΒΟΥΜΕΝΟΙΤΕΜΗΠΟ 60
29 FEARING BESIDES NO ?-where

Α *o.* *s*-IN- Μ
ΥΚΑΤΑΤΡΑΧΕΙϹΤΟΠΟΥϹΕΚ 80
according-to ROUGH PLACES WE-MAY-

Β+ϵ
ΠΕϹΩΜΕΝΕΚΠΡΥΜΝΗϹΡΙΨΑ 600
BE-OUT-FALLING OUT OF-STERN TOSS*ing*

s ϵ β1 ϵ
ΝΤΕϹΑΓΚΥΡΑϹΤΕϹϹΑΡΑϹΗ 20
ANCHORS FOUR THEY-

ΥΧΟΝΤΟΗΜΕΡΑΝΓΕΝΕϹΘΑΙ 40
VOWED DAY TO-BE-BECOMING

ΤΩΝΔΕΝΑΥΤΩΝΖΗΤΟΥΝΤΩΝ 60
30 OF-THE YET mariners SEEKING

ϵΚ- -OUT- *prefixed by* Α
ΦΥΓΕΙΝΕΚΤΟΥΠΛΟΙΟΥΚΑΙ 80
TO-BE-FLEEING OUT OF-THE FLOATer AND

ΧΑΛΑϹΑΝΤΩΝΤΗΝϹΚΑΦΗΝϵ 700
OF-LOWER*ing* THE dug-out IN-

ΙϹΤΗΝΘΑΛΑϹϹΑΝΠΡΟΦΑϹΕ 20
TO THE SEA to-BEFORE-APPEAR

*s1** Α Β Α *s* BEING-ABOUT ANCHORS
ΙΩϹΕΚΠΡΩΡΗϹΑΓΚΥΡΑϹΜΕ 40
AS OUT OF-BEFORE-GUSH ANCHORS being-

ΑΛΟΝΤΩΝΕΚΤΕΙΝΕΙΝΕΙΠΕ 60
As o.
31 ABOUT TO-BE-OUT-STRETCHING . said

ΝΟΠΑΥΛΟϹΤΩΕΚΑΤΟΝΤΑΡΧ 30
THE PAUL to-THE HUNDRED-chief

ΗΚΑΙΤΟΙϹϹΤΡΑΤΙΩΤΑΙϹΕ 800
AND to-THE WARriors IF-

s o. *s1** IN THE FLOATer MAY-R.
ΑΝΜΗΟΥΤΟΙΜΕΙΝΩϹΙΝΕΝΤ 20
EVER NO these MAY-REMAIN IN THE

ΩΠΛΟΙΩΥΜΕΙϹϹΩΘΗΝΑΙΟΥ 40
FLOATer YE TO-BE-SAVED NOT

Α -Δ!
ΔΥΝΑϹΘΕΤΟΤΕΑΠΕΚΟΨΑΝΟ 60
32 ARE-ABLE . then FROM-STRIKE THE

ΙϹΤΡΑΤΙΩΤΑΙΤΑϹΧΟΙΝΙΑ 80
WARriors THE RUSHES

As o.
ΤΗϹϹΚΑΦΗϹΚΑΙΕΙΑϹΑΝΑΥ 900
OF-THE dug-out AND THEY-LEAVE her

ΤΗΝΕΚΠΕϹΕΙΝΑΧΡΙΔΕΟΥΗ 20
33 TO-BE-OUT-FALLING . UNTIL YET WHICH

Α*s* ϵ
ΜΕΡΑΗΜΕΛΛΕΝΓΕΙΝΕϹΘΑΙ 10
DAY WAS-ABOUT TO-BE-BECOMING

ΠΑΡΕΚΑΛΕΙΟΠΑΥΛΟϹΑΠΑΝ 60
BESIDE-CALLED THE PAUL ALL *emph.*

ΤΑϹΜΕΤΑΛΑΒΕΙΝΤΡΟΦΗϹΑ 50
TO-BE-WITH-GETTING OF-NURTURE SAY-

β2+ !
ΕΓΩΝΤΕϹϹΑΡΕϹΚΑΙΔΕΚΑΤ 2000
ING FOUR-AND-TENth

ΗΝCΗΜΕΡΟΝΗΜΕΡΑΝΠΡΟCΔ 20
TODAY DAY TOWARD-SEEM-
B+Є
ΟΚΩΝΤΕCΑCΙΤΟΙΔΙΑΤΕΛΕ 40
ING UN-GRAIN YE-ARE-THRU-FINISH-
s-AI s² A *but restores as was* A+M+AN
ΙΤΕΜΗΘΕΝΠΡΟCΑΒΟΜΕΝΟ 60
ING NO-PLACE TOWARD-GETTING
B *adds* KAI AND *s o. o. (at foot of page)*
ΙΔΙΟΠΑΡΑΚΑΛΟΥΜΑCΜΕΤΑ 80
34 THRU-WHICH I-AM-BESIDE-CALLING YOUp TO-BE-
s¹* *adds* TI ANY
ΛΑΒΕΙΝΤΡΟΦΗCΤΟΥΤΟΓΑΡ 100
WITH-GETTING OF-NURTURE this for
B BEFORE o. A H US-
ΠΡΟCΤΗCΥΜΕΤΕΡΑCCΩΤΗΡ 20
TOWARD THE YOUR-more saving
A Θ
ΙΑCΥΠΑΡΧΕΙΟΥΔΕΝΟCΓΑΡ 40
IS-belonging OF-NOT-YET-ONE for
s Є K OUT
ΥΜΩΝΘΡΙΞΑΠΟΤΗCΚΕΦΑΛΗ 60
OF-YOUp HAIR FROM THE HEAD
ΑΠΟΛΕΙΤΑΙΕΙΠΑCΔΕΤΑΥ 80
35 WILL-BE-*be*ING-destroyed.say*ing* YET these
ΤΑΚΑΙΑΑΒΩΝΑΡΤΟΝΕΥΧΑΡ 200
AND GETTING BREAD he-thanks
s-AC
ΙCΤΗCΕΝΤΩΘΕΩΕΝΩΠΙΟΝΠ 20
to-THE God IN-VIEW OF-
ΑΝΤΩΝΚΑΙΚΛΑCΑCΗΡΞΑΤΟ 40
ALL AND BREAK*ing* he-begins
B *had* +Є
ΕCΘΙΕΙΝΕΥΘΥΜΟΙΔΕΓΕΝΟ 60
36 TO-BE-EATING . WELL-FELING YET BECOMING
s *had* A- *prefixed* s WITH- M
ΜΕΝΟΙΠΑΝΤΕCΚΑΙΑΥΤΟΙΠ 80
ALL AND they TO-
Є Τ Α A *as o. o.*
ΡΟCΕΛΑΒΟΝΤΟΤΡΟΦΗCΗΜΕ 300
37 WARD-GOT OF-NURTURE . WERE
A *omits* THE
ΘΑΔΕΑΙΠΑCΑΙΨΥΧΑΙΕΝΤΩ 20
YET THE ALL souls IN THE
B *has* ΩC AS *for* TWO-hundred
ΠΑΟΙΩΑΙΑΚΟCΙΑΙΕΒΔΟΜΗ 40
FLOATer TWO-hundred SEVENTY
A ΠΕΝΤΕ FIVE *for* SIX
ΚΟΝΤΑΕΣΚΟΡΕCΘΕΝΤΕCΔΕ 60
38 SIX . BEING-SATED YET
ΤΡΟΦΗCΕΚΟΥΦΙΖΟΝΤΟΠΛΟ 80
OF-NURTURE THEY-BUOYED THE FLOATer
B+Є
ΙΟΝΕΚΒΑΛΛΟΜΕΝΟΙΤΟΝCΙ 400
*be*ING-OUT-CAST THE GRAIN
s¹* *omits* THE
ΤΟΝΕΙCΤΗΝΘΑΛΑCCΑΝΟΤΕ 20
39 INTO THE SEA . when
ΔΕΗΜΕΡΑΕΓΕΝΕΤΟΤΗΝΓΗΝ 40
YET DAY BECAME THE LAND
B *omits* -ON- B+Є
ΟΥΚΕΠΕΓΙΝΩCΚΟΝΚΟΛΠΟΝ 60
NOT THEY-ON-KNEW BOSOM
ΔΕΤΙΝΑΚΑΤΕΝΟΟΥΝΕΧΟΝΤ 80
YET ANY DOWN-MINDED HAVING
A ΠΡΟC TOWARD A *o.*
ΑΛΙΓΙΑΛΟΝΕΙCΟΝΕΒΟΥΛΕ 500
BEACH INTO WHICH THEY-COUNSELLED

A *o.* B¹ KC *for* Σ
ΥΟΝΤΟΕΙΔΥΝΑΙΝΤΟΕΞΩCΑ 20
IF MAY-THEY-BE-ABLE TO-OUT-THRUST
ΙΤΟΠΛΟΙΟΝΚΑΙΤΑCΑΓΚΥΡ 40
40 THE FLOATer AND THE ANCHORS
s¹* Π Ρ Ο BEFORE-
ΑCΠΕΡΙΕΛΟΝΤΕCΕΙΩΝΕΙC 60
ABOUT-LIFTING THEY-LEFT INTO
ΤΗΝΘΑΛΑCCΑΝΑΜΑΑΝΕΝΤΕ 80
THE SEA SIMULTANEOUS UP-LETTING
CΤΑCΖΕΥΚΤΗΡΙΑCΤΩΝΠΗΔ 500
THE YOKE-instrument OF-THE rudders
ΑΛΙΩΝΚΑΙΕΠΑΡΑΝΤΕCΤΟΝ 20
AND LIFTing THE
A+Y
ΑΡΤΕΜΩΝΑΤΗΝΠΝΕΟΥCΗΚΑΤ 40
SUSPEND to-THE BLOWING THEY-DOWN-
ΕΙΧΟΝΕΙCΤΟΝΑΙΓΙΑΛΟΝΠ 60
41 HAD INTO THE BEACH . A-
ΕΡΙΠΕCΟΝΤΕCΔΕΕΙCΤΟΠΟ 80
BOUT-FALLING YET INTO PLACE
B² Ω
ΝΔΙΘΑΛΑCCΟΝΕΠΕΚΕΙΛΑΝ 700
THRU-SEA THEY-ON-PROPELLED
A Τ Η
ΤΗΝΝΑΥΝΚΑΙΗΜΕΝΠΡΩΡΑΕ 20
THE NAUTICAL AND THE INDEED BEFORE-GUSH stick-
A *o.* A *o.*
ΡΕΙCΑCΑΕΜΕΙΝΕΝΑCΑΛΕΥ 40
ing REMAINS UNSHAKable
B¹ Ι s *o.* s¹* A FROM
ΤΟCΗΔΕΠΥΜΝΑΕΛΥΕΤΟΥΠ 60
THE YET STERN WAS-LOOSED by
AB s¹* *omit* OF-THE BILLOWS
ΟΤΗCΒΙΑCΤΩΝΚΥΜΑΤΩΝΤΩ 80
42 THE FORCE OF-THE BILLOWS . OF-THE
ΝΔΕCΤΡΑΤΙΩΤΩΝΒΟΥΛΗΕΓ 800
YET WARriors COUNSEL BECAME
ΙΝΕΤΟΙΝΑΤΟΥCΔΕCΜΩΤΑC 20
THAT THE BONDers
s *o.* A B s¹* *omit* THAT
ΑΠΟΚΤΕΙΝΩCΙΝΙΝΑΜΗΤΙC 40
THEY-MAY-BE-FROM-KILLING THAT NO ANY
s *o.*
ΕΚΚΟΛΥΜΒΗCΑCΔΙΑΦΥΓΗΟ 60
43 OUT-SWIMM*ing* MAY-BE-THRU-FLEEING.
ΔΕΕΚΑΤΟΝΤΑΡΧΗCΒΟΥΛΟΜ 80
THE YET HUNDRED-chief intending
A THE PAUL TO-THRU-SAVE
ΕΝΟCΔΙΑCΩCΑΙΤΟΝΠΑΥΛΟ 900
TO-THRU-SAVE THE PAUL
s¹* H
ΝΕΚΩΛΥCΕΝΑΥΤΟΥCΤΟΥΒΟ 20
FORBIDS them OF-THE COUN-
s¹* *o. o. o.*
ΥΛΗΜΑΤΟCΕΚΕΛΕΥCΕΝΤΕΤ 40
SEL-effect he-ORDERS BESIDES THE
B+Є K OUT
ΟΥCΔΥΝΑΜΕΝΟΥCΚΟΛΥΜΒΑ 60
ones-BEING-ABLE TO-BE-SWIMMING
B+Є *and* A *adds an* P
ΝΑΠΟΡΙΨΑΝΤΑCΠΡΩΤΟΥCΕ 80
FROM-TOSS*ing* BEFORE ON
s C s C D+Є
ΠΙΤΗΝΓΗΝΕΞΙΕΝΑΙΚΑΙΤΟ 93000
44 THE LAND TO-OUT-BE AND THE

you are constantly abstinent, tak-
34 ing nothing. Wherefore I am en-
treating you to partake of nourish-
ment, for this belongs to this sal-
vation of yours, for not a hair from
the head of one of you shall be de-
35 stroyed." Now, saying this, and
taking bread, he thanks God before
all, and, breaking it, begins to eat.
36 Now, becoming cheerful, *they* also
37 all took nourishment. Now we were,
in all, two hundred seventy-six
38 souls in the ship. Now, being sated
with nourishment, they buoyed the
ship, casting out the wheat into the
sea.

39 Now when the day came, they
did not recognize the land, yet con-
sidered a certain gulf, having a
beach, into which they planned, if
40 possible, to thrust the ship. And,
taking the anchors from about it,
they left them in the sea, at the
same time slacking the lashings of
the rudders, and hoisting the fore-
sail to the breeze, they kept her
41 course for the beach. Now, falling
into a channel, they ran the craft
aground, and the prow, indeed, re-
mains sticking unshakable, yet the
stern was broken up by the force of
the billows.

42 Now the soldiers' counsel was
that they should kill the prisoners,
lest some, swimming out, may flee
43 away. Yet the centurion, intend-
ing to save Paul through it, pre-
vents them from their intention.
And he orders those who are able
to swim, diving, to be off to land
44 first, and the rest, these, indeed, on

34 It is practically impossible to prepare meals in such a storm as they had encountered and the constant toil and apprehension would take away all desire for food. But now that land was near they doubtless remembered Paul's predictions and were more than willing to listen to him as he cheered and encouraged them. We hear no more of the navigator and the owner of the cargo, and even the centurion obeys Paul, who acknowledges his thankfulness to God before all and gives them an example of faith by taking his fill of food.

38 The lighter they could make the ship the better chance they had of beaching her near the shore. To do this it was necessary also to control her course, so they hoisted a sail to the wind and unlashed the rudders, which had probably been securely fastened, as steering was impossible. Unlike modern vessels, the ships of that day had *two* rudders, which they would now use to steer the ship for the beach.

41 It would seem that some current carried them into a channel, or the place "where two seas met," and hindered them from reaching the beach they were headed for. They ran aground in the channel itself.

41 Every detail of this description fits perfectly with the environs of what is now called St. Paul's bay on the northern coast of Malta. The depth of the sea, a channel made by the island of Salmonetta, and the evidences of a beach at the mouth of the Westara creek, all identify this as the probable location.

42 As a Roman guard was ordinarily responsible for his prisoners with his own life, we can better understand the inhuman suggestion of the centurion's soldiers. Once again Paul becomes the saviour of the prisoners even as he had been used but a few hours before to prevent the sailors' desertion and thus saved the lives of the very soldiers who now wished to despatch him. The centurion was too just to kill the one to whom he and the rest owed their very lives.

planks, yet those, on anything from the ship, and thus all came safely through on the land.

28 And, being safely through, then we recognized that the island is
2 called Melita. And the barbarians tender us not the casual philanthropy, for, kindling a fire, they took us all in, because of the imminent shower and because of the cold.
3 Now at Paul's twisting together a certain quantity of kindling and placing it on the fire, a viper, coming out of the warmth, fastens on
4 his hand. Now, as the barbarians perceived the wild beast hanging from his hand, they said to one another, "Undoubtedly this man is a murderer, whom, being safely through the sea, Justice leaves not
5 live." Indeed, then, twitching the wild beast into the fire, he suffered
6 no ill, yet they were apprehensive that he was about to become inflamed or suddenly fall down dead. Yet, after much apprehension, and beholding nothing coming to be amiss with him, retracting, they said he is a god.
7 Now in the region about that place were freeholds belonging to the foremost man of the island, named Publius, who, receiving us amiably,
8 lodges us three days. Now it occurred that the father of Publius was prostrated, oppressed with a fever and dysentery. Paul, entering to him and praying, placing his hands on him, heals him.

1 There was an island in the Adriatic called Melida or Melita, which some suppose was the scene of the shipwreck. It is in the gulf of Venice. The ancient Adria, however, included more than the present Adriatic, and was applied to all of the Mediterranean between Sicily and Greece. The modern condition of Malta is no index of what it was in those days. "Barbarians" (for which we have no English equivalent) was applied by the Greeks to any who did not speak Greek, and their conduct makes it clear that they were far from being *barbarous* or savage, There are no vipers in Malta today, but venomous reptiles always disappear with the increase of population. The Venetian Melita could not possibly be reached with the wind blowing so as to drive them toward the Syrtis quicksand and there is no reason to think that it changed. They would pass innumerable islands on the way as if by a miracle. And their subsequent journey would have been overland or by a different route from Melita.

1 Just as Matthew, who gives us the rejection of the kingdom as proclaimed by our Lord Himself, closes with a millennial foreview when He told them, in anticipation of that day, "all authority in heaven and on earth is given unto Me," so here, where we have the rejection of the kingdom as proclaimed by His apostles, we are regaled with a millennial scene to remind us that the kingdom is merely delayed, and will come in its proper time. First the serpent is destroyed, corresponding to the binding of Satan at the beginning of the thousand years, then blessing flows out to the nations. Paul, as a herald of that day, is able to pick up serpents without any harm coming to him, but lays hands on those who are ailing, and they have ideal health (Mk. 16[18]).

7 By healing the father of the chief man in the island, his fame and message would be immediately spread. Thus the very place of the shipwreck was chosen to suit his purpose.

ΥCΑΟΙΠΟΥCΟΥCΜΕΝΕΠΙCΑ 20
rest WHOM INDEED ON PLANKS

ΝΙCΙΝΟΥCΔΕΕΠΙΤΙΝΩΝΤΩ 40
WHOM YET ON ANY OF-THE

ΝΑΠΟΤΟΥΠΛΟΙΟΥΚΑΙΟΥΤΩ 60
FROM THE FLOATer AND thus

CΕΓΕΝΕΤΟΠΑΝΤΑCΔΙΑCΩΘ 80
BECAME ALL TO-BE-THRU-SAVED

ΗΝΑΙΕΠΙΤΗΝΓΗΝΚΑΙΔΙΑC 100
28 ON THE LAND . AND BEING-THRU-

CΘΕΝΤΕCΤΟΤΕΕΠΕΓΝΩΜΕΝ 20
SAVED then WE-ON-KNEW

D[1] *adds* ΝΗ
ΟΤΙΜΕΛΙΤΗΗΝΗCΟCΚΑΛΕΙ 40
that MELITA THE ISLAND IS-*being*-

s Δ=YET
2 ΤΑΙΟΙΤΕΒΑΡΒΑΡΟΙΠΑΡΕΙ 60
CALLED . THE BESIDES BARBARIANS tender

A ΟΙ *for* Υ
ΧΑΝΟΥΤΗΝΤΥΧΟΥCΑΝΦΙΛΑ 80
NOT THE HAPPENING FONDness-of-

ΝΘΡΩΠΙΑΝΗΜΙΝΑΨΑΝΤΕCΓ 200
humanity to-US TOUCHing for

s[1*]+ΑΝ +Μ Α +ΟΝ
ΑΡΠΥΡΑΝΠΡΟCΕΛΑΒΟΝΤΟΠ 20
. FIRE THEY-TOWARD-GOT ALL

ALL *omitted by* A
ΑΝΤΑCΗΜΑCΔΙΑΤΟΝΥΕΤΟΝ 40
US THRU THE WET

s[1*] *omits* THRU
ΤΟΝΕΦΕCΤΩΤΑΚΑΙΔΙΑΤΟΨ 60
THE HAVING-ON-STOOD AND THRU THE cold

ΥΧΟCCΥCΤΡΕΨΑΝΤΟCΔΕΤΟ 80
3 OF-TOGETHER-TURNing YET THE

s had+C
ΥΠΑΥΛΟΥΦΡΥΓΑΝΩΝΤΙΠΑΗ 300
PAUL KINDLING ANY multitude

s ΕΔ+ΤΟΥΠΑΥ
ΘΟCΚΑΙΕΠΙΘΕΝΤΟCΕΠΙΤΗ 20
AND OF-ON-PLACING ON THE

ΛΟΥ OF-THE PAUL
ΝΠΥΡΑΝΕΧΙΔΝΑΑΠΟΤΗCΘΕ 40
FIRE VIPER FROM THE WARMTH

ΡΜΗCΕΞΕΛΘΟΥCΑΚΑΘΗΨΕΤ 60
OUT-COMING DOWN-TOUCHES OF-

s o. A *o.*
4 ΗCΧΕΙΡΟCΑΥΤΟΥΩCΔΕΕΙΔ 80
THE HAND OF-him . AS YET PERCEIV-

D Δ
ΟΝΟΙΒΑΡΒΑΡΟΙΚΡΕΜΑΜΕΝ 400
ED THE BARBARIANS *being*-HANGED

s o.
ΟΝΤΟΘΗΡΙΟΝΕΚΤΗCΧΕΙΡΟ 20
THE WILD-BEAST OUT OF-THE HAND

CΑΥΤΟΥΠΡΟCΑΛΛΗΛΟΥCΕΛ 40
OF-him TOWARD one-another THEY-

ΕΓΟΝΠΑΝΤΩCΦΟΝΕΥCΕCΤΙ 60
said ALLy MURDERER IS

ΝΟΑΝΘΡΩΠΟCΟΥΤΟCΟΝΔΙΑ 80
THE human this WHOM BEING-

s[1*] *omits* OF-THE
CΩΘΕΝΤΑΕΚΤΗCΘΑΛΑCCΗC 600
THRU-SAVED OUT OF-THE SEA

s o.
ΗΔΙΚΗΖΗΝΟΥΚΕΙΑCΕΝΟΜΕ 20
5 THE JUSTice TO-BE-LIVING NOT LEAVES . THE INDEED

Α+ΜΕΝΟ
ΝΟΥΝΑΠΟΤΙΝΑΣΑCΤΟΘΗΡΙ 40
THEN *being*-FROM-QUIVERED THE WILD-BEAST

ΟΝΕΙCΤΟΠΥΡΕΠΑΘΕΝΟΥΔΕ 60
INTO THE FIRE he-EMOTIONED NOT-YET-ONE

EVIL *omitted by* *s*[1*]
ΝΚΑΚΟΝΟΙΔΕΠΡΟCΕΔΟΚΩΝ 80
6 EVIL . THE YET THEY-TOWARD-SEEMED

Α Ω *for* ΕΙ *and s o.* *s*[1*]+ΕΜ *o.* A*s*[1*]
ΑΥΤΟΝΜΕΛΛΕΙΝΠΙΜΠΡΑCΘ 600
him TO-BE-ABOUT TO-BE-*being*-INFLAMED

Β+Ε *s o.*
ΑΙΦΝΙΚΑΤΑΠΙΠΤΕΙΝΑΦΝΩΝΕ 20
OR TO-BE-DOWN-FALLING suddenly DEAD

ΚΡΟΝΕΠΙΠΟΛΥΔΕΑΥΤΩΝΠΡ 30
ON much YET OF-them TO-

A *for* Ω ΟΥ *s*[1*] Ω *o.*
ΟCΔΟΚΩΝΤΩΝΚΑΙΘΕΩΡΟΥΝ 60
WARD-SEEMING AND OF-beholding

Β Θ -PLACE-
ΤΩΝΜΗΔΕΝΑΤΟΠΟΝΕΙCΑΥΤ 80
NO-YET-ONE UN-PLACED INTO him

s+Λ
ΟΝΓΕΙΝΟΜΕΝΟΝΜΕΤΑΒΑΛΛΟ 700
DECOMING after-CASTING

Β Δ A TO-BE him
ΜΕΝΟΙΕΛΕΓΟΝΑΥΤΟΝΕΙΝΑ 20
THEY-said him TO-BE

ΙΘΕΟΝΕΝΔΕΤΟΙCΠΕΡΙΤΟΝ 40
7 god . IN YET THE ABOUT THE

s o. *s o.*
ΤΟΠΟΝΕΚΕΙΝΟΝΥΠΗΡΧΕΝΧ 60
PLACE that belonged free-

ΩΡΙΑΤΟΠΡΩΤΩΤΗCΝΗCΟΥΟ 80
holds TO-THE BEFORE OF-THE ISLAND to-

ΝΟΜΑΤΙΠΟΠΛΙΩCΑΝΑΔΕΞ 800
NAME PUBLIUS WHO UP-RECEIV*ing*

s o. D DAYS THREE
ΑΜΕΝΟCΗΜΑCΤΡΕΙCΗΜΕΡΑ 20
US THREE DAYS

CΦΙΛΟΦΡΟΝΩCΕΞΕΝΙCΕΝΕ 40
8 FOND-REGARDly LODGIZES . BE-

ΓΕΝΕΤΟΔΕΤΟΝΠΑΤΕΡΑΤΟΥ 60
CAME YET THE FATHER OF-THE

ΠΟΠΛΙΟΥΠΥΡΕΤΟΙCΚΑΙΔΥ 80
PUBLIUS to-FEVERS AND to-ILL-

ΓΕΝΤΕΡΙΩCΥΝΕΧΟΜΕΝΟΝΚ 900
entrails *being*-PRESSED TO-

Α-Ε
ΑΤΑΚΕΙCΘΑΙΠΡΟCΟΝΟΠΑΥ 20
DOWN-LIE TOWARD WHOM THE PAUL

D[1] *repeats and cancels* ΕΥ
ΛΟCΕΙCΕΛΘΩΝΚΑΙΠΡΟCΕΥ 40
INTO-COMING AND PRAY*ing*

ΞΑΜΕΝΟC *s o.* *s o.*
ΞΑΜΕΝΟCΕΠΙΘΕΙCΤΑCΧΕΙ 60
ON-PLACING THE HANDS

Β+Ε
9 ΡΑCΑΥΤΩΙΑCΑΤΟΑΥΤΟΝΤΟ 80
to-him he-HEALS him . OF-

D *omits* AND
ΥΤΟΥΔΕΓΕΝΟΜΕΝΟΥΚΑΙΟΙ 94000
this YET BECOMING AND THE

ΑΟΙΠΟΙΟΙΕΝΤΗΝΝΗCΩΕΧΟΝ 20
rest THE IN THE ISLAND HAVING

B BEFORE- *o.*
ΤΕCΑCΘΕΝΕΙΑCΠΡΟCΗΡΧΟ 40
UN-FIRMS TOWARD-CAME

B *o.* *o.*
ΝΤΟΚΑΙΕΘΕΡΑΠΕΥΟΝΤΟΟΙ 60
10 AND *were*-cured . WHO

B+Є B+Є
ΚΑΙΠΟΛΛΑΙCΤΙΜΑΙCΕΤΙΜ 80
AND to-MANY VALUES THEY-VALUE

ΗCΑΝΗΜΑCΚΑΙΑΝΑΓΟΜΕΝΟ 100
US AND to-UP-LEADING

*s*1* *omits* THE Α+C
ΙCΕΠΕΘΕΝΤΟΤΑΠΡΟCΤΑCΧ 20
THEY-ON-PLACED THE TOWARD THE needs.

s *o.*
ΡΕΙΑCΜΕΤΑΔΕΤΡΕΙCΜΗΝΑ 40
11 after YET THREE MONTHS

CΑΝΗΧΘΗΜΕΝΕΝΠΛΟΙΩΠΑΡ 60
WE-WERE-UP-LED IN FLOATer HAVING-

Λ *o.*
ΑΚΕΧΕΙΜΑΚΟΤΙΕΝΤΗΝΗCΩ 80
BESIDE-WINTERED IN THE ISLAND

*s*2 H
ΑΛΕΞΑΝΔΡΙΝΩΠΑΡΑCΗΜΩΔ 200
ALEXANDRIAN to-BESIDE-SIGN ZEUS-

ΙΟCΚΟΥΡΟΙCΚΑΙΚΑΤΑΧΘΕ 20
12 JUVENILES AND BEING-DOWN-LED

B+C
ΝΤΕCΕΙCCΥΡΑΚΟΥCΑCΕΠΕ 40
INTO SYRACUSE WE-ON-

D+I B *o.* B+IN
ΜΕΙΝΑΜΕΝΗΜΕΡΑCΤΡΕΙCΟ 60
13 REMAIN DAYS THREE WHICH-

B*s*1* *o.*
ΘΕΝΠΕΡΙΕΛΘΟΝΤΕCΚΑΤΗΝ 80
PLACE ABOUT-COMING WE-attain

B+Є
ΤΗCΑΜΕΝΕΙCΡΗΓΙΟΝΚΑΙΜ 300
INTO RHEGIUM AND after

ΕΤΑΜΙΑΝΗΜΕΡΑΝΕΠΙΓΕΝΟ 20
ONE DAY OF-ON-BECOMING

Aℰ *o.*
ΜΕΝΟΥΝΟΤΟΥΔΕΥΤΕΡΑΙΟΙ 40
SOUTH SECOND

ΗΛΘΟΜΕΝΕΙCΠΟΤΙΟΛΟΥCΟ 60
14 WE-CAME INTO PUTEOLI where

ΥΕΥΡΟΝΤΕCΑΔΕΛΦΟΥCΠΑΡ 80
FINDING brothers WE-WERE-

ΕΚΛΗΘΗΜΕΝΠΑΡΑΥΤΟΙCΕΠ 400
BESIDE-CALLED BESIDE to-them TO-ON-

Α *o.*
ΙΜΕΙΝΑΙΗΜΕΡΑCΕΠΤΑΚΑΙ 20
REMAIN DAYS SEVEN AND

Α *omits* THE A WE-CAME INTO ROME
ΟΥΤΩCΕΙCΤΗΝΡΩΜΗΝΗΛΘΑ 40
thus INTO THE ROME WE-CAME

Β *omits* THE
ΜΕΝΚΑΚΕΙΘΕΝΟΙΑΔΕΛΦΟΙ 60
15 AND-thence THE brothers

ΑΚΟΥCΑΝΤΕCΤΑΠΕΡΙΗΜΩΝ 80
HEARing THE ABOUT US

Α Ο *s*1* Υ=UP- *s*1* TO-YOUP Υ
ΗΛΘΑΝΕΙCΑΠΑΝΤΗCΙΝΗΜΙ 500
CAME INTO FROM-meeting to-US

s *had*+Π
ΝΑΧΡΙΑΠΠΙΟΥΦΟΡΟΥΚΑΙΤ 20
UNTIL APPII (*Lat.*) FORUM (*Lat.*) AND OF-

ΡΙΩΝΤΑΒΕΡΝΩΝΟΥCΙΔΩΝΟ 40
THREE TAVERNS (*Lat.*) WHOM PERCEIVING THE

ΠΑΥΛΟCΕΥΧΑΡΙCΤΗCΑCΤΩ 60
PAUL thanking to-THE

*s*2+N
ΘΕΩΕΛΑΒΕΘΑΡCΟCΟΤΕΔΕΕ 8
16 God GOT COURAGE . when YET WE-

Δ *s*1* +THN THE
ΙCΗΛΘΟΜΕΝΕΙCΡΩΜΗΝΕΠΕ 600
INTO-CAME INTO ROME it-WAS-

s *o.*
ΤΡΑΠΗΤΩΠΑΥΛΩΜΕΝΕΙΝΚΑ 20
permitted to-THE PAUL TO-BE-REMAINING accord-

Β *o.*=him
ΘΕΑΥΤΟΝCΥΝΤΩΦΥΛΑCCΟΝ 10
ing-to self TOGETHER to-THE GUARDING

ΤΙΑΥΤΟΝCΤΡΑΤΙΩΤΗΓΕΝ 60
17 him WARrior . BECAME

ΕΤΟΔΕΜΕΤΑΗΜΕΡΑCΤΡΕΙC 80
YET after DAYS THREE

*s*3 Γ
CΥΝΚΑΛΕCΑCΘΑΙΑΥΤΟΝΤΟ 700
TO-TOGETHER-CALL him THE

ΥCΟΝΤΑCΤΩΝΙΟΥΔΑΙΩΝΠΡ 20
ones-BEING OF-THE JUDA-ans BEFORE.

*s*1* *repeats* Δℰ
ΩΤΟΥCCΥΝΕΛΘΟΝΤΩΝΔℰΑΥ 10
OF-TOGETHER-COMING YET them

*s*1* +Λ
ΤΩΝΕΛΕΓΕΝΠΡΟCΑΥΤΟΥCΕ 60
he-said TOWARD them I

*s*1* +N *stroke*
Γ ΩΑΝΔΡΕCΑΔΕΛΦΟΙCΥΔΕΝ 50
MEN brothers NOT-YET-ONE

ΕΝΑΝΤΙΟΝΠΟΙΗCΑCΤΩΛΑΩ 900
IN-INSTEAD DOing to-THE PEOPLE

ΗΤΟΙCΕΘΕCΙΤΟΙCΠΑΤΡΩΟ 20
OR to-THE CUSTOMS THE hereditaries

ΙCΑℰCΜΙΟCΕΞΙΕΡΟCΟΛΥΜ 10
BOUND-*one* OUT OF-JERUSALEM

s *o.*
ΩΝΠΑΡΕΔΟΘΗΝΕΙCΤΑCΧΕΙ 60
WAS-BESIDE-GIVEN INTO THE HANDS

Α+Є
ΡΑCΤΩΝΡΩΜΑΙΩΝΟΙΤΙΝΕC 50
18 OF-THE ROMANS . WHO-ANY

D+Є *s*1*O
ΑΝΑΚΡΙΝΑΝΤΕCΜΕΕΒΟΥΛΟ 900
examin*ing* ME intended

*s*1* +MΕ ME
ΝΤΟΑΠΟΛΥCΑΙΔΙΑΤΟΜΗΔℰ 20
TO-FROM-LOOSE THRU THE NO-YET-ONE

ΜΙΑΝΑΙΤΙΑΝΘΑΝΑΤΟΥΥΠΑ 10
cause OF-DEATH TO-BE-

ΡΧΕΙΝΕΝΕΜΟΙΑΝΤΙΛΕΓΟΝ 60
19 belonging IN ME . OF-contradicting

Α H
ΤΩΝΔΕΤΩΝΙΟΥΔΑΙΩΝΗΝΑΓ 80
YET OF-THE JUDA-ans I-AM-

ΚΑCΘΗΝΕΠΙΚΑΛΕCΑCΘΑΙΚ 95000
necessitated TO-BE-ON-CALLING CAE-

9 Now on this occurring. the rest also of those in the island, having infirmities, came and were cured,
10 who also honor us with many honors, and, at our setting out, they placed on board what was for our needs.

11 Now after three months, we set out in an Alexandrian ship with the ensign Dioscuri, which has winter-
12 ed in the island. And landing at Syracuse, we stay three days,
13 whence, coming about, we arrive at Rhegium, and the south wind coming on after one day, we came the
14 second day to Puteoli, where, finding brethren, we were entreated to stay with them seven days. And thus we came to Rome.

15 And thence, the brethren, hearing about us, came to meet us as far as Appii Forum and Three Taverns, perceiving whom, Paul, thank-
16 ing God, took courage. Now when we came into Rome, Paul was permitted to remain by himself together with a soldier who guarded him.

17 Now it came, three days after, that he calls together the foremost of the Jews. Now on their coming together he said to them, "*I*, men, brethren, doing nothing contrary to the people or to the hereditary customs, was given up a prisoner out of Jerusalem, into the hands of the
18 Romans, who, examining me, intended to release me, because not one cause of death existed in me.
19 Now at the contradiction of the Jews, I am compelled to appeal to Cæsar, not as though having any-

9 Three months busy with blessing thus came out of the catastrophe. Had the ship wintered in Cnidus, as they had wished, or at Ideal Harbors, as Paul proposed, the ship and cargo might indeed have been saved, but a much greater loss would have been sustained by the islanders. Thus God always gets a greater good out of a lesser evil.

11 The Latin equivalent of Dioscuri would be "Castor and Pollux." But this gives the impression that it was a Roman vessel, whereas most of the commerce with Rome was carried in foreign bottoms, and this was probably a Greek ship, having a Greek name.

12 There is a local tradition that Paul himself founded the first ecclesia in Syracuse. The account reads as though the centurion allowed him the utmost liberty.

15 As Paul had written an epistle to Rome there must have been a considerable company of believers there. They showed something of their regard for him by coming out to welcome him on the way. One company came as far as Appii Forum. Another delegation met him at Three Taverns, about ten miles nearer the city. No wonder Paul thanked God and took courage. He was now near the goal that he had set before him several years before, and though a prisoner of Rome, he had almost all the freedom he could wish. Indeed, from this time he preferred to call himself a "prisoner of the Lord," as he recognized that it was the Lord's will.

17 It is eminently fitting that the final and decisive rejection of the kingdom should follow its proclamation in Rome, the seat of the world's greatest empire at the time. It had been proclaimed in Jerusalem and rejected by the rulers of the Jews in the land, now it has been fully heralded among the Jews of the dispersion, and they, too, have rejected it wherever Paul has gone. The most signal sign of their apostasy is his imprisonment. It reveals the height of their obstinacy. Rome would free him. But his own nation loads with chains the one who would free them from the Roman yoke.

23 Paul must have had many precious meetings with his believing brethren. He must have made known to them those transcendent truths which he teaches in his Perfection Epistles. If the Acts were giving an account of his career or of his evangel, it stops short at the most important point. As a "history of the commencement of the Christian church" it is the most disappointing of all books, for the truths which distinguish the present economy, found in Ephesians, Philippians, and Colossians, were not made known until its close and are never referred to, much less taught. Those events in Paul's career which are of the utmost importance for present truth, from his sojourn in Arabia to the dispatch of Tychicus with the Perfection Epistles, are quite overlooked in this account. Paul's sojourn in Rome marks the beginning of that vast work of the spirit of God which has continued down to the present time. Yet all we are told here is the disappointing meeting with the Jews! Instead of closing with a song of victory and sending the church on its triumphant way, he quotes Isaiah's doleful prophecy concerning the apostate nation, showing the failure of the kingdom proclamation and the reason why it should no longer be heralded. What stronger evidence is needed to show that the Acts is not concerned with the so-called "church"? It is no mere history of the apostolic times. It is concerned only with those events which chronicle the fortunes of the earthly kingdom. It deals with a transitional period when the church was still dependent on the favored nation and had a subordinate place in the reign of Messiah over the earth, as promised by the Hebrew prophets.

26 This marvelous prophecy has had a threefold fulfillment in Israel: when they rejected Jehovah (Isa.6$^{9-10}$), when they rejected the Lord (Mt.13^{14,15}), and, in this present instance, when they reject the testimony of the spirit, through His apostles. Israel, in part, has become calloused, until the fulness of the nations may be entering (Ro.11 ^{25}).

20 thing to accuse my nation of. For this cause, then, I call for you, to see and speak to you. For on account of the expectation of Israel this chain is lying about me."

21 Now they said to him, "Neither receive *we* letters concerning you from Judea, nor does any of the brethren coming along report or speak anything wicked concerning
22 you. Now we are worthy to hear from you what your disposition is. For indeed, concerning this sect, it is known to us that it is being contradicted everywhere."

23 Now, setting a day for him, the majority came to him in the lodging, to whom he expounded, certifying to the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and the prophets, from morning till eve-
24 ning. And some, indeed, were persuaded by what was said, yet some
25 disbelieved. Now there being disagreements one with another, they were dismissed, Paul making one declaration, that, "Ideally the holy spirit speaks through Isaiah the
26 prophet, to your fathers, saying,

'Go to this people and say,
"In hearing, you will be hearing
And may by no means understand,
And observing, you may be observing
And may by no means be perceiving,
27 For the heart of this people was made stout,
And they hear heavily with their ears,
And they shut their eyes,
Lest at some time they may be perceiving with their eyes,
And should be hearing with their ears,
And may understand with their heart,
And should be turning about,
And I shall be healing them."'

ε o.
ΑΙCΑΡΑCΟΥΧ ΩCΤΟΥΕΘΝΟΥC 20
BAR NOT AS OF-THE NATION

ε adds OY *but cancels*
ΜΟΥΕΧΩΝΤΙΚΑΤΗΓΟΡΕΙΝΑ 40
20 OF-ME HAVING ANY TO-BE-ACCUSING . THRU

ΙΑΤΑΥΤΗΝΟΥΝΤΗΝΑΙΤΙΑΝ 60
this THEN THE cause

ε1 *had* +N *but erased it* ε o.
ΠΑΡΕΚΑΛΕCΑΥΜΑCΙΔΕΙΝΚ 80
I-BESIDE-CALL YOUp TO-BE-PERCEIVING

Aε1+ Ι *but ε1 erased*
ΑΙΠΡΟCΛΑΛΗCΑΙΕΝΕΚΕΝΓ 100
AND TOWARD-TALK on-account for

ε+Δ
ΑΡΤΗCΕΛΠΙΔΟCΤΟΥΙCΡΑΗ 20
OF-THE EXPECTATION OF-THE ISRAEL

ΑΤΗΝΑΑΥCΙΝΤΑΥΤΗΝΠΕΡΙ 40
THIS UNLOOSE this I-AM-*be*ING-

ΚΕΙΜΑΙΟΙΔΕΠΡΟCΑΥΤΟΝΕ 60
21 ABOUT-LAID . THE YET TOWARD him said

ε o.
ΙΠΑΝΗΜΕΙCΟΥΤΕΓΡΑΜΜΑΤ 80
WE NOT-BESIDES WRITINGS

ε KATA DOWN A RECEIVE ABOUT YOU
ΑΠΕΡΙCΟΥΕΔΕΞΑΜΕΘΑΛΠΟ 200
ABOUT YOU RECEIVE FROM

ΤΗCΙΟΥΔΑΙΑCΟΥΤΕΠΑΡΑΓ 20
THE JUDEA NOT-BESIDES BESIDE-BECOM-

ΕΝΟΜΕΝΟCΤΙCΤΩΝΑΔΕΛΦΩ 40
ING ANY OF-THE brothers

ε o.
ΝΑΠΗΓΓΕΙΑΕΝΗΕΛΑΛΗCΕΝ 60
FROM-MESSAGES OR TALKS

ΤΙΠΕΡΙCΟΥΠΟΝΗΡΟΝΑΞΙΟ 80
22 ANY ABOUT YOU wicked . WE-ARE-

ε TO-HEAR BESIDE YOU
ΥΜΕΝΑΞΙΠΑΡΑCΟΥΑΚΟΥCΑΙ 300
WORTHY YET BESIDE YOU TO-HEAR

ε o.
ΑΦΡΟΝΕΙCΠΕΡΙΜΕΝΓΑΡΤΗ 20
WHICH YOU'RE-being-DISPOSED. ABOUT INDEED for THE

CΑΙΡΕCΕΩCΤΑΥΤΗCΓΝ©CΤ 40
preference this KNOWN

ΟΝΗΜΙΝΕCΤΙΝΟΤΙΠΑΝΤΑΧ 60
to-US it-IS that EVERY-SOIL

ΟΥΑΝΤΙΑΕΓΕΤΑΙΤΑΞΑΜΕΝ 80
23 it-IS-*be*ing-contradicted . SET*ting*

Δ Δ
ΟΙΔΕΛΥΤΩΗΜΕΡΑΝΗΛΘΟΝΠ 400
YET to-him DAY CAME TO-

ΡΟCΑΥΤΟΝΕΙCΤΗΝΞΕΝΙΑΝ 20
WARD him INTO THE LODGing

ΠΛΕΙΟΝΕCΟΙCΕΞΕΤΙΘΕΤΟ 40
MORE to-WHOM he-OUT-PLACED

Α ΠΑΡΑΤΕΙΘΕΜ (ε Α)ΕΝΟC ε1*
ΔΙΑΜΑΡΤΥΡΟΜΕΝΟCΤΗΝΒΑ 60
THRU-witnessING THE KING-

ε o.
CΙΛΕΙΑΝΤΟΥΘΕΟΥΠΕΙΘΩΝ 80
dom OF-THE God PERSUADING

ΤΕ BESIDES *by ε2*
ΤΕΑΥΤΟΥCΠΕΡΙΤΟΥΙΗCΟΥ 500
BESIDES them ABOUT THE JESUS

Α ο.
ΑΠΟΤΕΤΟΥΝΟΜΟΥΜ©ΥCΕ©C 20
FROM BESIDES OF-THE LAW OF-MOSES

ΚΑΙΤ©ΝΠΡΟΦΗΤ©ΝΑΠΟΠΡΩ 40
AND THE BEFORE-AVERrers FROM morning

ε1* +THEN OYN
ΙΕΩCΕCΠΕΡΑCΚΑΙΟΙΜΕΝΕ 60
24 TILL OF-EVENING-STAR . AND THE INDEED WERE-

Αδ ο.
ΠΕΙΘΟΝΤΟΤΟΙCΛΕΓΟΜΕΝΟ 80
PERSUADED to-THE *be*ING-said

Α+Θ
ΙCΟΙΔΕΗΠΙCΤΟΥΝΑCΥΜΦΩ 600
25 THE YET UN-BELIEVED . UN-TOGETHER-SOUNDS

ε1* Τ= BESIDES
ΝΟΙΔΕΟΝΤΕCΠΡΟCΑΛΛΗΛΟ 20
YET BEING TOWARD one-another

ΥCΑΠΕΛΥΟΝΤΟΕΙΠΟΝΤΟCΤ 40
THEY-FROM-LOOSED OF-SAYING THE

ΟΥΠΑΥΛΟΥΡΗΜΑΕΝΟΤΙΚΑΑ 60
PAUL declaration ONE that IDEALLY

ΩCΤΟΠΝΕΥΜΑΤΟΑΓΙΟΝΕΛΑ 80
THE spirit THE HOLY TALKS

ε1* ΠΕΡΙ ABOUT A TOWARD THE FATHERS
ΑΗCΕΝΔΙΑΗCΑΙΟΥΤΟΥΠΡΟ 700
THRU ISAIAH THE BEFORE-

OF YOUp THRU ISAIAH THE BEFORE-AVERrer
ΦΗΤΟΥΠΡΟCΤΟΥC ΠΑΤΕΡΑC 20
AVERrer TOWARD THE FATHERS

ΥΜΩΝΛΕΓ©ΝΠΟΡΕΥΘΗΤΙΠΡ 40
26 OF-YOUp SAYING BE-BEING-GONE TOWARD

ΟCΤΟΝΛΑΟΝΤΟΥΤΟΝΚΑΙΕΙ 60
THE PEOPLE this AND SAY

Α Η
ΠΟΝΑΚΟΗΑΚΟΥCΕΤΕΚΑΙΟΥ 80
to-HEARing YE-WILL-BE-HEARING AND NOT

ΜΗCΥΝΗΤΕΚΑΙΒΛΕΠΟΝΤΕC 800
NO MAY-BE-understanding AND looking

ηδ1* Ε -WILL-
ΒΛΕΨΗΤΕΚΑΙΟΥΜΗΙΔΗΤΕΕ 20
27 YE-SHOULD-BE-looking AND NOT NO MAY-BE-PERCEIVING

ε1*Β Ρ=-HEAVIED
ΠΑΧΥΝΘΗΓΑΡΗΚΑΡΔΙΑΤΟΥ 70
WAS-STOUTENED for THE HEART OF-THE

ΑΑΟΥΤΟΥΤΟΥΚΑΙΤΟΙCΩCΙ 60
PEOPLE this AND to-THE EARS

Αδ ΑΥΤΩΝ OF-them *add*
ΝΒΑΡΕ©CΗΚΟΥCΑΝΚΑΙΤΟΥ 80
HEAVily THEY-HEAR AND THE

CΟΦΘΑΛΜΟΥCΑΥΤ©ΝΕΚΑΜΜ 900
VIEWers OF-them THEY-shut

ΥCΑΝΜΗΠΟΤΕΙΔΩCΙΝΤΟΙC 20
NO ?-when THEY-MAY-BE-PERCEIVING to-

ΟΦΘΑΛΜΟΙCΚΑΙΤΟΙCΩCΙΝ 40
THE VIEWers AND to-THE EARS

ε2 *supplies* AND to-THE HEART MAY-BE-understanding
ΑΚΟΥCΩCΙΝΚΑΙΤΗΚΑΡΔΙΑ 60
THEY-SHOULD-BE-HEARING AND to-THE HEART

Α -WILL-
ΟΥ
CΥΝΩCΙΝΚΑΙΕΠΙCΤΡΕΨΩC 80
MAY-BE-understanding AND THEY-SHOULD-BE-ON-TURNING

ΙΝΚΑΙΙΑCΟΜΑΙΑΥΤΟΥCΓΝ 96000
28 AND I'LL-BE-HEALING them . KNOWN

ΩCTONOYNECTΩYMINOTIT 20
THEN LET-it-BE to-YOUp that to-
ℵ to-YOUp LET-it-BE
s³ cancels this
OICEΘNECINAΠECTAΛHTΩ 40
THE NATIONS WAS-commissioned this
YTOTOCΩTHPIONTOYΘEOY 60
THE SAVing OF-THE God
ΛYTOIKAIΛKOYCONTAIEN 80
30 they AND WILL-BE-HEARING IN-
As³ omit IN-
s 0. s¹* Λ As¹* Λ| for E
EMEINENΔEΔIETIANOΛHN 100
REMAINS YET TWO-YEAR WHOLE
ENIΔIΩMICΘΩMATIKAIΛΠ 20
IN OWN HIRED (house) AND wel-

EΔEXETOΠANTACTOYCEIC 40
COMED ALL THE ones-INTO-
ΠOPEYOMENOYCΠPOCΛYTO 60
GOING TOWARD him
NKHPYCCΩNTHNBACIΛEIA 80
31 PROCLAIMING THE KINGdom
NTOYΘEOYKAIΔIΔACKΩNT 200
OF-THE God AND TEACHING THE
ΛΠEPITOYKYPIOYIHCOYX 20
ABOUT THE Master JESUS AN-
ANOINTED added by s²
PICTOYMETAΠACHCΠAPPH 10
OINTED WITH EVERY boldness
CIΛCAKΩΛYTΩC
UNFORBIDly

28 Let it be known to you, then, that to the nations was this salvation of God dispatched, and *they* will hear."

30 Now he remains two whole years in his own hired house, and he wel-
31 comed all those going in to him, proclaiming the kingdom of God, and teaching that which concerns the Lord Jesus Christ, with all boldness, unforbidden.

29 Verse 29 is not in the three manuscripts on which this version is based.

31 This proclamation of the kingdom would include its present abeyance and future manifestation. "That which concerns our Lord Jesus Christ" is purposely vague, and is the only hint in the whole book of the greatest of all Paul's ministries, those mysteries or secrets which could not be revealed until the kingdom had been finally rejected.

PAUL'S EPISTLES

PAUL'S EPISTLES are for the present. All the rest of Scripture finds its interpretation and application either before or after the present secret administration. Paul alone gives the truth for the ecclesia which is the body of Christ. This is found nowhere outside of his writings. Israel and the nations occupy all other parts of divine revelation. What is true of them in other eras and eons must not be mixed with the present truth or it will lead to confusion and error. All Scripture is profitable, as a revelation of God's ways, but it must not be applied outside its proper place.

The main subject of the Greek Scriptures is the kingdom of Israel. It is refused in the four accounts of our Lord's ministry, it is again rejected in the treatise called Acts, it is reaffirmed in Hebrews, James, Peter, John, and Jude, and it is realized in the Unveiling. In Paul's epistles it is in abeyance.

It is God's purpose to bless the nations *through* Israel. But when Israel, the channel of blessing, fails, this becomes impossible. In Paul's epistles the nations are blessed during Israel's *defection*. The sphere of blessing is changed from earth to heaven. Repentance and pardon are replaced by justification and reconciliation. Grace replaces mercy.

The scope of Paul's epistles, both in time and in space, far transcends all the rest of revelation. He is not confined to the earth, but includes the whole universe in God's grand climax of reconciliation (Col.1^{20}). He is not confined to the eons, or ages, but reveals a purpose formed before they began, and not concluded until after their consummation. His range reaches from a time long anterior to the first of Genesis to a period long past the final vision of the Unveiling.

Paul's writings naturally fall into two divisions, his epistles to the ecclesias, and his personal letters to Timothy, Titus and Philemon.

Paul wrote nine epistles to seven ecclesias. They arrange themselves into three groups. The epistles in each group are very closely related, the first epistle in each, Romans, Ephesians and 1 Thessalonians, setting forth the truth didactically, while the other epistles of the same group are explanatory and corrective. The best commentaries on Romans are Corinthians and Galatians; on Ephesians, Philippians and Colossians; and Second Thessalonians supplements the first epistle.

The Thessalonian group we have called the Promissory Epistles, because they deal with the expectation of our Lord's return. The Romans group we have named the Preparatory Epistles because they deal with the transitional era which prepared the saints for the final revelation found in the Ephesian group, which therefore we style the Perfection Epistles.

Each group is characterized by one of the abiding trinity of graces, faith, expectation and love (I Co.13^{13}). The following outline will serve to show the groups and the relation each epistle sustains to the others in its group.

PAUL'S EPISTLES

THE PREPARATORY EPISTLES

FAITH

ROMANS	*Justification*
	Conciliation
	Deportment
I CORINTHIANS	*Deportment*
II CORINTHIANS	*Conciliation*
GALATIANS	*Justification*

THE PERFECTION EPISTLES

LOVE

EPHESIANS	*Doctrine*
	Deportment
PHILIPPIANS	*Deportment*
COLOSSIANS	*Doctrine*

THE PROMISSORY EPISTLES

EXPECTATION

I THESSALONIANS
II THESSALONIANS

THE PERSONAL LETTERS

I TIMOTHY
II TIMOTHY
TITUS
PHILEMON

SINNER, would you know how to be just before God? *Read Romans!*

Saint, would you be at perfect peace with God? *Ponder Romans!*

The writer of these words became acquainted with God through a study of this epistle. It is emphatically *the* portion of God's word which is adapted to show all men God's present grace, preparatory to the higher unfoldings of Ephesians.

All revelation previous to Paul's severance to the ministries which are expounded in Romans, as given through the Lord and His apostles, was limited to the Circumcision, concerned with the kingdom promised by the prophets to Israel, and falls far short of the grace revealed through Paul in this epistle. They promised a probationary pardon on repentance, but here we have a complete vindication or justification or acquittal founded entirely on faith.

As is shown by the literary framework, Romans is dominated by three great doctrines: Justification, Conciliation and Sovereignty. God's own righteousness, which He shares with the sinner, His own peace, which He imparts to the believer, and His own indomitable will, which forms the immovable basis of all blessing, are the bulk and burden of this epistle. As justification is commonly degraded to a mere pardon, or forgiveness, and conciliation is unknown, and God's sovereignty is denied, there is need to urge God's beloved saints to give the great truths of this epistle the place in their hearts and lives which they deserve.

Every doctrine in this epistle is discussed twice: first from the viewpoint of the individual, and again from the larger, national standpoint. The latter half of the third and the fourth chapters show clearly and exhaustively how anyone may be vindicated in the sight of God. The latter half of the ninth and the tenth chapters show how this favor finds its way to the nations while Israel fails to effect it through the law. So, too, God's present attitude of peace toward all mankind and toward those who are justified is fully set forth in the fifth, sixth, seventh and part of the eighth chapters. The bearing of this on Israel and the nations is fully unfolded in the eleventh chapter. That God is for His people is shown in the end of the eighth chapter. His sovereign will with regard to Israel and the nations is shown in the succeeding chapter.

It is exceedingly important to recognize the *national* scope of the ninth, tenth and eleventh chapters. Much confusion has resulted from applying parts of these chapters to individuals rathers than to nations. Nothing in these chapters which is said of Israel nationally, in apostasy, was true of Paul himself and the few faithful ones in the nation. These are not hardened, though the nation, as such, is. Israel, nationally, has not attained to righteousness, yet many in the nation cannot be included in this sweeping assertion. The nation, as such, not the faithful remnant, has stumbled. It is Israel as God's national witness in the earth which is figured by the olive tree. Some of the branches (the unbelieving majority) are broken off. The nations as a whole (the wild olive tree) are grafted into the cultivated olive tree. Now that the nations, as such, are apostatizing, they are about to be cut out. Individual believers in the nations will not be cut out, for their faith would keep them in.

LITERARY FRAMEWORK

Reversal with Doctrinal Alternation

Gospel, *made known*, Justification 1^{1}-1^{6}

- Greetings, *brief* 1^{7}
 - Prayer 1^{8}-1^{9}
 - Intended Journey 1^{10}-1^{13}
 - Previous Ministry 1^{14}-1^{17}
 - The Conduct of Mankind 1^{18}-3^{20}
 - INDIVIDUAL: DOCTRINE — Justification 3^{21}-4^{25}; Conciliation 5^{1}-8^{30}
 - INDIVIDUAL: God's Sovereignty 8^{31}-8^{39}
 - NATIONAL: God's Sovereignty 9^{1}-9^{29}
 - NATIONAL: DOCTRINE — Justification 9^{30}-10^{21}; Conciliation 11^{1}-11^{35}
 - The Conduct of the Saints 12^{1}-15^{7}
 - Previous Ministry 15^{8}-15^{21}
 - Intended Journey 15^{22}-15^{29}
 - Prayer 15^{30}-15^{33}
- Greetings, *extended* 16^{1}-16^{23}

Gospel, *hushed up*, Conciliation 16^{25}-16^{27}

ΠΑΥΛΟCΔΟΥΛΟCΧΡΙCΤΟΥΙ 20
PAUL SLAVE OF-ANOINTED JE-
(AS JESUS ANOINTED)

ΗCΟΥΚΑΗΤΟCΑΠΟCΤΟΛΟCΑ 40
SUS CALLED commissioner HAV-

ΦΩΡΙCΜΕΝΟCΕΙCΕΥΑΓΓΕΛ 60
ING-*been*-FROM-defined INTO WELL-MESSAGE

ΙΟΝΘΕΟΥΟΠΡΟΕΠΗΓΓΕΙΛΑ 80
2 OF-God WHICH *was*-BEFORE-promised
s o.

ΤΟΔΙΑΤΩΝΠΡΟΦΗΤΩΝΑΥΤΟ 100
THRU THE BEFORE-AVERers OF-Him

ΥΕΝΓΡΑΦΑΙCΑΓΙΑΙCΠΕΡΙ 20
3 IN WRITings HOLY ABOUT

ΤΟΥΥΙΟΥΑΥΤΟΥΤΟΥΓΕΝΟΜ 40
THE SON OF-Him THE *One*-BECOMING

ΕΝΟΥΕΚCΠΕΡΜΑΤΟCΔΑΥΕΙ 60
OUT OF-seed OF-DAVID

ΔΚΑΤΑCΑΡΚΑΤΟΥΟΡΙCΘΕΝ 80
4 according-to FLESH THE *One*-BEING-defined
s o.

ΤΟCΥΙΟΥΘΕΟΥΕΝΔΥΝΑΜΕΙ 200
SON OF-God IN ABILITY

ΚΑΤΑΠΝΕΥΜΑΑΓΙΩCΥΝΗCΕ 20
according-to spirit OF-HOLiness OUT

ΣΑΝΑCΤΑCΕΩCΝΕΚΡΩΝΙΗC 40
OF-UP-STANDing OF-DEAD-*ones* JESUS

ΟΥΧΡΙCΤΟΥΤΟΥΚΥΡΙΟΥΗΜ 60
ANOINTED THE Master OF-US

ΩΝΔΙΟΥΕΛΑΒΟΜΕΝΧΑΡΙΝΚ 80
5 THRU WHOM WE-GOT grace AND

ΑΙΑΠΟCΤΟΛΗΝΕΙCΥΠΑΚΟΗ 300
commission INTO obedience

ΝΠΙCΤΕΩCΕΝΠΑCΙΝΤΟΙCΕ 20
B o.
OF-BELIEF IN ALL THE NA-

ΘΝΕCΙΝΥΠΕΡΤΟΥΟΝΟΜΑΤΟ 40
TIONS OVER THE NAME

ΕΑΥΤΟΥΕΝΟΙCΕCΤΕΚΑΙΥΜ 60
6 OF-Him IN WHOMP ARE AND YE
s o.

ΕΙCΚΛΗΤΟΙΙΗCΟΥΧΡΙCΤΟ 80
CALLED-*ones* OF-JESUS ANOINTED .
B o.

ΥΠΑCΙΝΤΟΙCΟΥCΙΝΕΝΡΩΜ 400
7 to-ALL THE *ones*-BEING IN ROME

ΗΑΓΑΠΗΤΟΙCΘΕΟΥΚΛΗΤΟΙ 20
beLOVED OF-God CALLED

CΑΡΙΟΙCΧΑΡΙCΥΜΙΝΚΑΙΕ 40
HOLY-*ones* grace to-YOUp AND PEACE

ΙΡΗΝΗΑΠΟΘΕΟΥΠΑΤΡΟCΗΜ 80
FROM God FATHER OF-US

ΩΝΚΑΙΚΥΡΙΟΥΙΗCΟΥΧΡΙC 80
AND Master JESUS ANOINTED .

ΤΟΥΠΡΩΤΟΝΜΕΝΕΥΧΑΡΙCΤ 500
8 BEFORE INDEED I-AM-thanking

s supplied* (THRU JESUS ANOINTED)

ΩΤΩΘΕΩΜΟΥΔΙΑΙΗCΟΥΧΡΙ 20
to-THE God OF-ME THRU JESUS ANOINT-

CΤΟΥΠΕΡΙΠΑΝΤΩΝΥΜΩΝΟΤ 40
ED ABOUT ALL OF-YOUp that

ΙΗΠΙCΤΙCΥΜΩΝΚΑΤΑΓΓΕΛ 60
THE BELIEF OF-YOUp IS-*being*-DOWN-MESSAGED

ΛΕΤΑΙΕΝΟΛΩΤΩΚΟCΜΩΜΑΡ 80
9 IN WHOLE THE SYSTEM witness

ΤΥCΓΑΡΜΟΥΕCΤΙΝΟΘΕΟCΩ 600
for OF-ME IS THE God to-WHOM

ΛΑΤΡΕΥΩΕΝΤΩΠΝΕΥΜΑΤΙΜ 20
I-AM-offering-DIVINE-SERVICE IN THE spirit OF-

ΟΥΕΝΤΩΕΥΑΓΓΕΛΙΩΤΟΥΥΙ 40
ME IN THE WELL-MESSAGE OF-THE SON

ΟΥΑΥΤΟΥΩCΑΔΙΑΛΕΙΠΤΩC 80
A o. (*a very small*)
OF-Him AS UNintermittingly

ΜΝΕΙΑΝΥΜΩΝΠΟΙΟΥΜΑΙΠΑ 80
As o.
10 REMINDer OF-YOUp I-AM-making always

ΝΤΟΤΕΕΠΙΤΩΝΠΡΟCΕΥΧΩΝ 700
ON THE prayers

ΜΟΥΔΕΟΜΕΝΟCΕΙΠΩCΗΔΗΠ 20
OF-ME beseeching IF bow ALREADY ?-

ΟΤΕΕΥΟΔΩΘΗCΟΜΑΙΕΝΤΩΘ 40
*s-*Ε *for-*ΑΙ
when I-SHALL-BE-WELL-WAYED IN THE WILL
s o.

ΕΛΗΜΑΤΙΤΟΥΘΕΟΥΕΛΘΕΙΝ 60
OF-THE God TO-BE-COMING

ΠΡΟCΥΜΑCΕΠΙΠΟΘΩΓΑΡΙΔ 80
11 TOWARDS YOUp I-AM-ON-LONGING for TO-BE-
s o.

ΕΙΝΥΜΑCΙΝΑΤΙΜΕΤΑΔΩΧΑ 801
PERCEIVING YOUp THAT ANY I-MAY-BE-WITH-GIVING

ΡΙCΜΑΥΜΙΝΠΝΕΥΜΑΤΙΚΟΝ 21
grace-effect to-YOUp spiritual

ΕΙCΤΟCΤΗΡΙΧΘΗΝΑΙΥΜΑC 40
INTO THE TO-BE-STOOD-fast YOUp

ΤΟΥΤΟΔΕΕCΤΙΝCΥΝΠΑΡΑΚ 60
A o. o. o. n^3 M
12 this YET IS TO-BE-TOGETHER-BESIDE-

ΑΗΘΗΝΑΙΕΝΥΜΙΝΔΙΑΤΗCΕ 80
CALLED IN YOUp THRU THE IN

ΝΑΛΛΗΛΟΙCΠΙCΤΕΩCΥΜΩΝ 900
one-another BELIEF OF-YOUp

ΤΕΚΑΙΕΜΟΥΟΥΘΕΛΩΔΕΥΜΑ 20
13 BESIDES AND OF-ME . NOT I-AM-WILLING YET YOUp

CΑΓΝΟΕΙΝΑΔΕΛΦΟΙΟΤΙΠΟ 40
TO-BE-UNKNOWING brothers that MANY-
A inserts Ε
s o.

ΑΛΑΚΙCΠΡΟΕΘΕΜΗΝΕΛΘΕΙ 60
times I-PURPOSED TO-BE-COMING

ΝΠΡΟCΥΜΑCΚΑΙΕΚΩΛΥΘΗΝ 80
TOWARDS YOUp AND I-WAS-FORBIDDEN

ΑΧΡΙΤΟΥΔΕΥΡΟΙΝΑΤΙΝΑΚ 1000
UNTIL THE HITHER THAT ANY FRUIT

PAUL, a slave of Christ Jesus, a called apostle, having been severed for God's evangel
2 (which He promises before through His prophets in the holy
3 scriptures) concerning His Son (Who came of the seed of David
4 according to the flesh, Who is being powerfully designated the Son of God as to His most holy spirit by the resurrection of the dead) Jesus Christ, our Lord,
5 through Whom we obtained grace and apostleship for faith obedience among all the nations,
6 for His name's sake—among whom are *you,* also, the called
7 of Jesus Christ, to all who are in Rome, beloved by God, called saints:

Grace to you and peace from God, our Father, and the Lord Jesus Christ.

8 FIRST, indeed, I am thanking my God through Jesus Christ concerning you all, that your faith is being announced in the whole world.
9 For God is my witness, to Whom I am offering divine service in my spirit in the evangel of His Son, how unintermittingly I am making
10 mention of you, always in my prayers beseeching, if somehow, sometime, at length I shall be prospered, in the will of God, to come
11 to you. For I am longing to see you, that I may be sharing some spiritual grace with you for you to
12 be established: yet this is to be consoled together among you through one another's faith—yours as well as mine.
13 Now I do not want you to be ignorant, brethren, that I oftentimes purposed to come to you (and was prevented hitherto) that I should have some fruit among you,

1 Paul dates his apostleship from the commission he received at Antioch (Ac. 13^{2}) when he was severed from the rest to preach the evangel of God to the nations. Hitherto only Jews and proselytes like Cornelius heard the evangel. Now Paul is called to preach justification to the other nations. This evangel was promised before. It is in contrast to that secret evangel (16^{25-27}) which was never before revealed, but which is first set forth in the fifth to the eighth chapter, called "the conciliation".

3 The evangel is not concerning the sinner but concerning God's Son. Like all men, He was a union of two elements, flesh and spirit. As to His flesh He was a descendant of David, but as to His spirit, He was from God. This is powerfully evidenced by the fact that His Father has given Him life in Himself ($Jn.5^{26}$) so that He never entered the presence of death without vanquishing it. The fact that He raised Jairus' daughter ($Mk.5^{35-42}$), the widow of Nain's son ($Lu.\ 7^{11-16}$), and Lazarus ($Jn.11^{44}$) proves conclusively that He is the Son of God.

5 Paul had obtained this unparalleled grace from the risen Son of God when he met Him on the road to Damascus and, later, was given a distinct commission, in accord with this grace, to evangelize all the nations, to whom the twelve apostles were not sent (Gal. 2^{9}). James and Peter wrote to their Jewish brethren *among* the nations, but none of the Circumcision, not even Christ Himself, was sent to any nation but Israel. Paul alone, of those whose writings we have, was the minister of Christ Jesus to the nations (15^{16}).

8 The emphasis on *faith* is characteristic of this and its companion epistles. The Circumcision mixed faith and works, but Paul insists on sheer, unassisted faith, on which alone can be founded the pure, unadulterated grace which he is dispensing.

9 Cut off, in large measure, from the ceremonial worship of his nation at Jerusalem, Paul carries it on wherever he is, in spirit, by the proclamation of this evangel, for the exaltation of Christ's sacrifice in the evangel is a far sweeter fragrance to Him than the literal offerings of the law.

The Conduct of Mankind

14 The "Greek" must not be confounded with the so-called "gentile", or man of the nations. The Greek is the cultured, refined person, sometimes in contrast with the Jew, the religious man, but here in contrast with the uncultured or "barbarian".

14 "Barbarian" seems to be the only available term in English for this Greek word. It denoted especially one who did not speak Greek, the language which nearly all the world spoke at that time.

16 The *evangel* is God's power for salvation—*nothing else can take its place.* There is no other power in the universe which can turn men to God. All the modern substitutes and expedients, sanitary or social, impassioned oratory or emotional excitement, cannot save or make men right before God. The evangel alone, without any additions or apologies, is able to justify anyone who believes.

17 This evangel imparts God's own righteousness to those who accept. This is unspeakably more than the pardon or forgiveness proclaimed at Pentecost by the twelve apostles.

17 When the law failed utterly, and Israel was far gone in apostasy, the prophet fell back upon God's unconditional promises, and made the memorable statement "The just by faith shall live" (Hab.2[4]). Now that Israel is again apostate, this rule once more supersedes the law.

18 The apostle now takes up the conduct of those of mankind who had no written revelation. Nature alone ought to teach them much about the Deity. His attributes are in some degree revealed in His works in creation.

21 Such a knowledge of God called for worship and thanksgiving. Instead, they degraded His glory by making images of Him like themselves or even the lower orders of creation. Idols may be nothing in themselves, but, as they are supposed to represent the Deity, it is of the utmost importance that they do not suggest false ideas about Him. Hence He abhors all images and would not allow His people to harbor them. Christ is the One Image that truly represents Him.

24 There is no surer road to degradation than to degrade the object of our worship.

too, as among the rest of the nations.

14 To Greeks as well as to barba-
rians, to the wise as well as to the
15 foolish, am I a debtor. Thus this
eagerness of mine to preach the
evangel to you, also, who are in
16 Rome. For I am not ashamed of
the evangel, for it is God's power
for salvation to everyone who is
believing—to the Jew first, and to
17 the Greek as well. For in it God's
righteousness is revealed out of
faith for faith, according as it is
written: "Now the just by faith
shall live".

18 For God's indignation is re-
vealed from heaven on all the ir-
reverence and injustice of men who
are retaining the truth in injustice,
19 because that which is known of
God is apparent among them, for
God makes it manifest to them.
20 For His invisible attributes are
descried from the creation of the
world, being apprehended by His
achievements, as well as His imper-
ceptible power and divinity, for
21 them to be defenseless. Because
that, knowing God, they do not
glorify or thank Him as God, but
were vain in their reasonings, and
their unintelligent heart was dark-
22 ened. Alleging themselves to be
23 wise, they were made stupid, and
they change the glory of the incor-
ruptible God into the likeness of an
image of a corruptible human being
and flying creatures, and quadru-
peds and reptiles.

24 Wherefore God gives them up,
in the lusts of their hearts, to the
uncleanness of dishonoring their
25 bodies among themselves, who al-
ter the truth of God into the lie, and

ΑΡΠΟΝCΧΩΚΑΙΕΝΥΜΙΝΚΑΘ 20
I-SHOULD-BE-HAVINGAND IN YOUp accord-

ΩCΚΑΙΕΝΤΟΙCΛΟΙΠΟΙCΕΘ 40
ing-AS AND IN THE rest NATIONS

ΝΕCΙΝΕΛΛΗCΙΝΤΕΚΑΙΒΑΡ 60
11 - to-GREEKS BESIDES AND BARBAR-

ΒΑΡΟΙCCΟΦΟΙCΤΕΚΑΙΑΝΟ 80
IANS to-WISE BESIDES AND to-UNMIND-

As o.
ΗΤΟΙCΟΦΕΙΛΕΤΗCΕΙΜΙΟΥ 100
15 ing OWER I-AM thus

As[1] *o. faintly added by s*[2]
ΤΦCΤΟΚΑΤΕΜΕΠΡΟΘΥΜΟΝΚ 20
THE according-to ME BEFORE-FEEL AND

ΔΙΥΜΙΝΤΟΙCΕΝΡΩΜΗΕΥΑΓ 40
to-YOUp THE IN ROME TO-WELL-

ΓΕΛΙCΑCΘΑΙΟΥΓΑΡΕΠΑΙC 60
16 MESSAGize NOT for I-AM-*being*-ON-

ΧΥΝΟΜΑΙΤΟΕΥΑΓΓΕΛΙΟΝΔ 80
VILED THE WELL-MESSAGE ADJL-

ΥΝΑΜΙCΓΑΡΘΕΟΥΕCΤΙΝΕΙ 200
ITY for OF-God IS INTO

CCΩΤΗΡΙΑΝΠΑΝΤΙΤΩΠΙCΤ 20
SAVing to-EVERY THE *one*-BELIEV-

s[1]-Ε *s*[1] *o. o. B omits* BEFORE
ΕΥΟΝΤΙΙΟΥΔΑΙΩΤΕΠΡΩΤΟ 40
ING to-JUDA-an BESIDES BEFORE

ΝΚΑΙΕΛΛΗΝΙΔΙΚΑΙΟCΥΝΗ 60
17 AND to-GREEK JUSTice

Α ΔΕ YET
ΓΑΡΘΕΟΥΕΝΑΥΤΦΑΠΟΚΑΛΥ 80
for OF-God IN it IS-FROM-COVERED

ΠΤΕΤΑΙΕΚΠΙCΤΕΩCΕΙCΠΙ 300
OUT OF-BELIEF INTO BELIEF

CΤΙΝΚΑΘΩCΓΕΓΡΑΠΤΑΙΟΔ 20
according-AS it-HAS-*been*-WRITTEN THE YET

ΕΔΙΚΑΙΟCΕΚΠΙCΤΕΩCΖΗC 40
JUST-*one* OUT OF-BELIEF WILL-BE-

ΕΤΑΙΑΠΟΚΑΛΥΠΤΕΤΑΙΓΑΡ 60
18 LIVING IS-FROM-COVERED for

ΟΡΓΗΘΕΟΥΑΠΟΥΡΑΝΟΥΕΠΙ 80
INDIGNATION OF-God FROM heaven ON

ΠΑCΑΝΑCΕΒΕΙΑΝΚΑΙΑΔΙΚ 400
EVERY UN-REVERence AND UN-JUSTness

ΙΑΝΑΝΘΡΦΠΩΝΤΩΝΤΗΝΑΛΗ 20
OF-humans OF-THE THE TRUTH

s o.
ΘΕΙΑΝΕΝΑΔΙΚΙΑΚΑΤΕΧΟΝ 40
IN UN-JUSTness DOWN-HAVING

ΤΩΝΔΙΟΤΙΤΟΓΝΩCΤΟΝΤΟΥ 60
19 THRU-that THE KNOWN OF-THE

ΘΕΟΥΦΑΝΕΡΟΝΕCΤΙΝΕΝΑΥ 80
God apparent IS IN them

ΤΟΙCΘΕΟCΓΑΡΑΥΤΟΙCΕΦ 500
THE God for to-them makes-

ΑΝΕΡΦCΕΝΤΑΓΑΡΑΟΡΑΤΑΑ 20
20 APPEAR THE for UNSEEN OF-

ΥΤΟΥΑΠΟΚΤΙCΕΩCΚΟCΜΟΥ 40
Him FROM CREATION OF-SYSTEM

ΤΟΙCΠΟΙΗΜΑCΙΝΝΟΟΥΜΕΝ 60
to-THE achievements *being*-MINDED

s-Ε *for*-ΑΙ
ΑΚΑΘΟΡΑΤΑΙΗΤΕΑΙΔΙΟCΑ 80
IS-DOWN-SEEN THE BESIDES imperceptible OF-

A o.
ΥΤΟΥΔΥΝΑΜΙCΚΑΙΘΕΙΟΤΗ 600
Him ABILITY AND divinity

CΕΙCΤΟΕΙΝΑΙΑΥΤΟΥCΑΝΑ 20
INTO THE TO-BE them UN-FROM-

ΠΟΛΟΓΗΤΟΥCΔΙΟΤΙΓΝΟΝΤ 40
21 said THRU-that KNOWING

ΕCΤΟΝΘΕΟΝΟΥΧΦCΘΕΟΝΕΔ 60
THE God NOT AS God THEY-

Α *o.* Β Ε
ΟΞΑCΑΝΗΗΥΧΑΡΙCΤΗCΑΝΑ 80
esteem OR THEY-thank but

As o.
ΑΛΛΕΜΑΤΑΙΩΘΗCΑΝΕΝΤΟΙ 700
THEY-WERE-VAIN IN THE

CΔΙΑΛΟΓΙCΜΟΙCΑΥΤΩΝΚΑ 20
THRU-accounts OF-them AND

ΙΕCΚΟΤΙCΘΗΗΑCΥΝΕΤΟCΑ 40
WAS-DARKened THE UNintelligent OF-

ΥΤΩΝΚΑΡΔΙΑΦΑCΚΟΝΤΕCΕ 60
22 them HEART ALLEGING TO-

ΙΝΑΙCΟΦΟΙΕΜΩΡΑΝΘΗCΑΝ 80
BE WISE THEY-WERE-BEING-made-INSIPID

ΚΑΙΗΛΛΑΞΑΝΤΗΝΔΟΞΑΝΤΟ 800
23 AND THEY-CHANGE THE estrem OF-THE

ΥΑΦΘΑΡΤΟΥΘΕΟΥΕΝΟΜΟΙΩ 20
UN-CORRUPTible God IN LIKEness

ΜΑΤΙΕΙΚΟΝΟCΦΘΑΡΤΟΥΑΝ 40
OF-image OF-CORRUPTible human

s o.
ΘΡΩΠΟΥΚΑΙΠΕΤΕΙΝΩΝΚΑΙ 60
AND OF-flyers AND

ΤΕΤΡΑΠΟΔΩΝΚΑΙΕΡΠΕΤΩΝ 90
OF-FOUR-FOOTEDS AND OF-REPTILES .

ΔΙΟΠΑΡΕΔΩΚΕΝΑΥΤΟΥCΟΘ 900
24 THRU-WHICH BESIDE-GIVES them THE God

ΕΟCΕΝΤΑΙCΕΠΙΘΥΜΙΑΙCΤ 20
IN THE ON-FEELINGS OF-

ΩΝΚΑΡΔΙΩΝΑΥΤΩΝΕΙCΑΚΑ 40
THE HEARTS OF-them INTO UNcleanness

Α-Ε
ΘΑΡCΙΑΝΤΟΥΑΤΙΜΑΖΕCΘΑ 60
OF-THE TO-BE-UN-VALUED

ΙΤΑCΩΜΑΤΑΑΥΤΩΝΕΝΑΥΤΟ 80
THE BODIES OF-them IN them

Α *inserts* Ε
ΙCΟΙΤΙΝΕCΜΕΤΗΛΛΑΞΑΝΤ 2000
25 WHO-ANY after-CHANGE THE

ΗΝΑΛΗΘΕΙΑΝΤΟΥΘΕΟΥΕΝΤ 20
s o.
TRUTH OF-THE God IN THE

ΨΥΕΥΔΕΙΚΑΙΕΣΕΒΑΣΘΗΣΑ 40
FALSehood AND WERE-REVERED

ΝΚΑΙΕΛΑΤΡΕΥΣΑΝΤΗΚΤΙΣ 60
AND offer-DIVINE-SERVICE to-THE CREATION

ΕΙΠΑΡΑΤΟΝΚΤΙΣΑΝΤΑΟΣΕ 80
BESIDE THE *One*-CREAT*ing* WHO IS

ΣΤΙΝΕΥΛΟΓΗΤΟΣΕΙΣΤΟΥΣ 100
blessed INTO THE

ΑΙΩΝΑΣΑΜΗΝΔΙΑΤΟΥΤΟΠΑ 20
26 eons AMEN THRU this BESIDE-

ΡΕΔΩΚΕΝΑΥΤΟΥΣΟΘΕΟΣΕΙ 40
GIVES them THE God INTO

ΣΠΑΘΗΤΙΜΙΑΣΑΙΤΕΓΑΡΘ 60
EMOTIONS OF-UN-VALUE THE BESIDES for fe-

ΗΛΕΙΑΙΑΥΤΩΝΜΕΤΗΛΛΑΞΑ 80
males OF-them after-CHANGE

ΝΤΗΝΦΥΣΙΚΗΝΧΡΗΣΙΝΕΙΣ 200
THE natural using INTO

A YET Δε
ΤΗΝΠΑΡΑΦΥΣΙΝΟΜΟΙΩΣΤΕ 20
27 THE BESIDE nature LIKE-AS BESIDES

As P
ΚΑΙΟΙΑΡΣΕΝΕΣΑΦΕΝΤΕΣ 40
AND THE MALES FROM-LETTING THE

ΗΝΦΥΣΙΚΗΝΧΡΗΣΙΝΤΗΣΘΗ 60
natural using OF-THE female

ΑΕΙΑΣΕΞΕΚΑΥΘΗΣΑΝΕΝΤΗ 80
WERE-OUT-BURNED IN THE

ΟΡΕΞΕΙΑΥΤΩΝΕΙΣΑΛΛΗΛΟ 300
craving OF-them INTO one-another

As P As P s o.
ΥΣΑΡΣΕΝΕΣΕΝΑΡΣΕΣΙΝΤΗ 20
MALES IN MALES THE

ΝΑΣΧΗΜΟΣΥΝΗΝΚΑΤΕΡΓΑΖ 40
indecency DOWN-ACTING

A *inserts* Ε
ΟΜΕΝΟΙΚΑΙΤΗΝΑΝΤΙΜΙΣΘ 60
AND THE INSTEAD-HIRE

ΙΑΝΗΝΕΔΕΙΤΗΣΠΛΑΝΗΣΑΥ 80
WHICH WAS-BINDING OF-THE STRAYing OF-

B o.=them
ΤΩΝΕΝΕΑΥΤΟΙΣΑΠΟΛΑΜΒΑ 400
them IN selves FROM-GETTING

ΝΟΝΤΕΣΚΑΙΚΑΘΩΣΟΥΚΕΔΟ 20
28 AND according-AS NOT THEY-test

ΚΙΜΑΣΑΝΤΟΝΘΕΟΝΕΧΕΙΝΕ 40
THE God TO-BE-HAVING IN

s o.
ΝΕΠΙΓΝΩΣΕΙΠΑΡΕΔΩΚΕΝΑ 60
ON-KNOWledge BESIDE-GIVES them

As1 *omit* THE God
ΥΤΟΥΣΟΘΕΟΣΕΙΣΑΔΟΚΙΜΟ 80
THE God INTO UN-tested

ΝΝΟΥΝΠΟΙΕΙΝΤΑΜΗΚΑΘΗΚ 500
MIND TO-BE-DOING THE NO befitting

ΟΝΤΑΠΕΠΛΗΡΩΜΕΝΟΥΣΠΑΣ 20
29 HAVING-*been*-FILLED to-EVERY

B MORE-HAVing EVIL
ΗΔΙΚΙΑΠΟΝΗΡΙΑΚΑΚΙΑΠ 40
UNJUSTness wickedness EVIL MORE-

ΑΕΟΝΕΞΙΑΜΕΣΤΟΥΣΦΘΟΝΟ 60
HAving DISTENDED OF-ENVY

A OF-STRIFE OF-MURDER *omit* OF-FRAUD
ΥΦΟΝΟΥΕΡΙΔΟΣΔΟΛΟΥΚΑΚ 80
OF-MURDER OF-STRIFE OF-FRAUD EVIL-

s o. B *has it very small above the line*
ΟΗΘΕΙΑΣΥΙΘΥΡΙΣΤΑΣΚΑΤ 600
30 CUSTOM WHISPERers DOWN-

ΑΛΑΛΟΥΣΘΕΟΣΤΥΓΕΙΣΥΒΡ 20
TALKers God-DETESTers OUT-

ΙΣΤΑΣΥΠΕΡΗΦΑΝΟΥΣΑΛΑΖ 40
RAGers OVER-APPEANing OSTENTATIOUS

ΟΝΑΣΕΦΕΥΡΕΤΑΣΚΑΚΩΝΓΟ 60
ON-FINDers OF-EVIL TO-

As o.
ΝΕΥΣΙΝΑΠΕΙΘΕΙΣΑΣΥΝΕΤ 80
31 parents UNPERSUADable UNintelligent

ΟΥΣΑΣΥΝΘΕΤΟΥΣΑΣΤΟΡΓΟ 700
perfidious UN-NATURAL-AFFEC-

ABs1 *omit* UN-LIBATIONERS (*by* s2) A Αι *for* Ε
ΥΣΑΣΠΟΝΔΟΥΣΑΝΕΛΕΗΜΟΝ 20
TIONate UN-LIBATIONERS UNMERCIFUL

A *inserts* Ε
ΑΣΟΙΤΙΝΕΣΤΟΔΙΚΑΙΩΜΑΤ 40
32 WHO-ANY THE JUST-effect OF-

B ΕΠΙΓΙΝΩΣΚΟΝΤΕΣ
ΟΥΘΕΟΥΕΠΙΓΝΟΝΤΕΣΟΤΙΟ 60
THE God ON-KNOWING that THE

ΙΤΑΤΟΙΑΥΤΑΠΡΑΣΣΟΝΤΕΣ 90
THE such *ones*-PRACTISING

ΑΞΙΟΙΘΑΝΑΤΟΥΕΙΣΙΝΟΥΜ 800
WORTHY OF-DEATH ARE NOT ONLY

B ΠΟΙΟΥΝΤΕΣ DOING
ΟΝΟΝΑΥΤΑΠΟΙΟΥΣΙΝΑΛΛΑ 20
SAME ARE-DOING but

B -ΟΥΝΤΕΣ *participle*
ΚΑΙΣΥΝΕΥΔΟΚΟΥΣΙΝΤΟΙΣ 40
AND THEY-ARE-TOGETHER-WELL-SEEMING to-THE

ΠΡΑΣΣΟΥΣΙΝΔΙΟΑΝΑΠΟΛΟ 60
2 *ones*-PRACTISING THRU-WHICH UN-FROM-said

ΓΗΤΟΣΕΙΩΑΝΘΡΩΠΕΠΑΣΟΚ 80
YOU-ARE O! human! EVERY THE *one*-

D Ε *inserts* B *inserts* Ε s o.
ΡΙΝΩΝΕΝΩΓΑΡΚΡΙΝΕΙΣΤΟ 900
JUDGING IN WHICH for YOU-ARE-JUDGING THE

B *inserts* Ε
ΝΕΤΕΡΟΝΣΕΑΥΤΟΝΚΑΤΑΚΡ 20
DIFFERENT YOURself YOU-ARE-DOWN-

s o.
ΙΝΕΙΣΤΑΓΑΡΑΥΤΑΠΡΑΣΣΕ 40
JUDGING THE for SAME YOU-ARE-PRACTISING

n *inserts* Ε s ΓΑΡ for
ΙΣΟΚΡΙΝΩΝΟΙΔΑΜΕΝΔΕΟΤ 60
2 THE *one*-JUDGING WE-HAVE-PERCEIVED YET that

ΙΤΟΚΡΙΜΑΤΟΥΘΕΟΥΕΣΤΙΝ 80
THE JUDGment OF-THE God IS

ΚΑΤΑΑΛΗΘΕΙΑΝΕΠΙΤΟΥΣΤ 3000
according-to TRUTH ON THE-*ones* THE

venerate, and offer divine service to the creature beside the Creator, Who is blessed for the eons! *Amen!*

26 Therefore God gives them over to dishonorable passions, for their females, as well, alter the natural use into that which is beside
27 nature. Likewise even the males, as well, deserting the natural use of the female, were inflamed in their craving for one another, males with males effecting indecency, and getting back in themselves the retribution of their de-
28 ception which must be. And according as they do not test God, to have Him in recognition, He gives them over to a disqualified mind, to do that which is not befitting,
29 having been filled with all injustice, wickedness, evil, avarice, distended with envy, murder, strife, guile,
30 depravity, whisperers, vilifiers, detesters of God, outragers, proud, ostentatious, inventors of evil, stub-
31 born to parents, unintelligent, perfidious, unaffectionate, implacable,
32 unmerciful: who, recognizing God's just statute, that such as are committing them are deserving of death, not only are doing them, but are also endorsing those who are committing them.

2 Wherefore you are defenseless, O man!—everyone who is judging —for in what you are judging another you are condemning yourself, for you who are judging are
2 committing the same. Now we are aware that God's judgment is in accord with the truth against those who are committing such things.

3 Yet are you counting on this, O man, who are judging those committing such things, and are doing

The Conduct of Mankind

25 There may be an allusion here to the prevalent custom of worshiping the Roman emperor. It has often occurred that when men have attained to great eminence, they have demanded and received divine honors. Alexander the Great claimed such homage.

26 The prevailing immorality in ancient times was largely attributable to the character of the gods they worshiped. The younger race of gods who held sway on Olympus were usurpers who had murdered the older gods, and were guilty of innumerable deeds of violence and full of sensuality and injustice. If their gods behaved so, it was not difficult for them to emulate their example and endorse such actions in others as well.

The failure of Christendom is largely due to the fact that God is unknown, and His place filled by a fierce vindictive caricature, who is restrained from his thirst for vengeance by the intervention of an effeminate mediator who takes the place of the Christ of God.

1 The argument here is inexorable. The man who judges others must be prepared to submit to the same judgment himself. There is no surer way of condemning himself than by sitting in judgment on those who commit the sins of which he is guilty.

In the day of judgment there will be little need to call witnesses against mankind, for their own reasonings among themselves and the standards of justice, however low, which they apply to their neighbors, are sufficient to condemn all.

The constant effort to uplift humanity ignores the true cause of human depravity. These things are the result of refusing to recognize God. One of the most alarming signs of modern times is the increasing desire to eliminate all reference to God in every sphere of life. Education must be strictly Godless, business has no place for the Deity, society shuns all mention of Him and even many of the so-called churches have little more than a formal recognition of an unknown God. We must be prepared for more and more of the crime waves which periodically surge over the earth, as well as the complete break-down of the moral fibre of so-called civilization.

The Conduct of Mankind

3 Is it not most unreasonable for the sinner to suppose that God's judgment of him will be less searching than his condemnation of the sins of his fellow men? The fact that His judgment is delayed and that He continues to give the blessings of nature with a bountiful hand should lead to reconsideration and amendment.

6 It is well to consider the basis on which the judgment of mankind will proceed. It is not all one-sided. God will not only sentence the evil, but reward the good—*if such there be.* That there are none to claim His rewards does not alter the great fact which is here laid down as the just basis of God's dealings with mankind. *He will be paying each one according to his acts.* No one can say this is not just and right. He is just as ready to reward the good as to punish the bad. All that is needed is someone to live up to the standard, and He will give such a one life for the eons—the same life which those who believe get through Christ as a gratuitous gift. To say that it is idle to speak thus, since no one can possibly claim such an award, betrays a misapprehension of the underlying purpose of judgment. This is not, as commonly supposed, the condemnation of wrongdoers, but rather the payment of what is due, good as well as bad, that so the justice of God's character may be revealed. Judgment, as a revelation of God, would be most misleading if it made no provision for reward as well as punishment. If no one is able to claim the reward it will not change the essential fact that such a righteous foundation underlies God's throne.

11 Law does not exempt from judgment: it only fixes the standard of judgment. Knowledge of the law only incriminates more deeply those who break it.

14 The standards of right and wrong were written in men's hearts long before they found expression in the law. By following such intuition it was quite possible for them to do by intinct what was later inscribed in the written code. They certainly deserve credit for every such right action.

the same, that *you* will be escaping
4 the judgment of God? Or are you
despising the riches of His
kindness and forbearance and patience, knowing not that God's
kindness is leading you to repent-
5 ance? Yet, in accord with your
hardness and unrepentant heart
you are hoarding for yourself indignation in the day of indignation
and revelation of the just judg-
6 ment of God, Who will be paying
each one in accord with his acts:
7 to those, indeed, who by endurance
in good acts are seeking glory and
honor and incorruption, eonian
8 life, yet to those of faction, and
stubborn, indeed, as to the truth,
9 yet persuaded to injustice, indignation and fury, affliction and
distress, on every human soul which
is effecting evil—of the Jew first
10 and of the Greek as well—yet
glory and honor and peace to
everyone who is working at that
which is good—to the Jew first,
and to the Greek as well.
11 For there is no partiality with
12 God, for as many as sinned without law shall also be lost without
law, and as many as sinned in law
13 will be judged through law. For
the listeners to law are not just with
God, but the doers of law will be
justified.
14 For whenever those of the
nations, having no law, may be
doing by instinct what the law demands, these, having no law, are
15 a law to themselves, who are displaying the action of the law written in their hearts, their conscience
joining its witness, and their reasonings between one another accus-
16 ing or defending them, in the day
when God will be judging the
hidden things of humanity, accord-

ΑΤΟΙΑΥΤΑΠΡΑCC ONTACAO 20
such PRACTISING YOU-ARE-

A Ω=to-this
ΓΙΖΗΔΕΤΟΥΤΟΦΑΝΘΡΩΠΕΟ 40
accounting YET this O! human! THE

n+G
ΚΡΙΝΩΝΤΟΥCΤΑΤΟΙΑΥΤΑΠ 60
one-JUDGING THE-*ones* THE such PRAC-

ΡΑCCONTACΚΑΙΠΟΙΩΝΑΥΤ 80
TISING AND DOING SAME

ΑΟΤΙCΥΕΚΦΕΥΞΗΤΟΚΡΙΜΑ 100
that YOU WILL-BE-OUT-FLEEING THE JUDGment

ΤΟΥΘΕΟΥΗΤΟΥΠΛΟΥΤΟΥΤΗ 20
4 OF-THE God OR OF-THE RICHES OF-THE

CΧΡΗCΤΟΤΗΤΟCΑΥΤΟΥΚΑΙ 40
kindness OF-Him AND

ΤΗCΑΝΟΧΗCΚΑΙΤΗCΜΑΚΡΟ 60
OF-THE tolerance AND OF-THE FAR-FEELing

s o.
ΘΥΜΙΑCΚΑΤΑΦΡΟΝΕΙCΑΓΝ 80
YOU-ARE-despising UN-KNOW-

ΟΦΝΟΤΙΤΟΧΡΗCΤΟΝΤΟΥΘΕ 200
ING that THE kindness OF-THE God

ΟΥΕΙCΜΕΤΑΝΟΙΑΝCΕΑΓΕΙ 20
INTO after-MIND YOU IS-LEADING

ΚΑΤΑΔΕΤΗΝCΚΛΗΡΟΤΗΤΑC 40
5 according-to YET THE HARDness OF-

ΟΥΚΑΙΑΜΕΤΑΝΟΗΤΟΝΚΑΡΔ 60
YOU AND UN-after-MINDED HEART

ΙΑΝΘΗCΑΥΡΙΖΕΙCΕΑΥΤΩ 80
YOU-ARE-PLACING-INTO-MORROW to-YOURself

ΟΡΓΗΝΕΝΗΜΕΡΑΟΡΓΗCΚΑΙ 300
INDIGNATION IN DAY OF-INDIGNATION AND

A ΑΝΤΑΠΟΔΟCΕΩC (*s*²+ΚΑΙ AND) OF-repaying
ΑΠΟΚΑΛΥΨΕΩCΔΙΚΑΙΟΚΡΙ 20
FROM-COVERing OF-JUST-JUDGment

CΙΑCΤΟΥΘΕΟΥΟCΑΠΟΔΩCΕ 40
6 OF-THE God . WHO WILL-BE-FROM-GIVING

ΙΕΚΑCΤΩΚΑΤΑΤΑΕΡΓΑΑΥΤ 60
to-EACH according-to THE ACTS OF-him

ΟΥΤΟΙCΜΕΝΚΑΘΥΠΟΜΟΝΗΝ 80
7 to-THE-*ones* INDEED according-to UNDER-REMAINING

ΕΡΓΟΥΑΓΑΘΟΥΔΟΞΑΝΚΑΙΤ 400
OF-ACT GOOD esteem AND VALUE

ΙΜΗΝΚΑΙΑΦΘΑΡCΙΑΝΖΗΤΟ 20
AND UN-CORRUPTION SEEKING

n o.
ΥCΙΝΖΩΗΝΑΙΩΝΙΟΝΤΟΙCΔ 40
8 LIFE eonian to-THE-*ones* YET

n+G *after* P A H D o. *s o.*
ΕΞΕΡΙΘΕΙΑCΚΑΙΑΠΕΙΘΟ 60
OUT OF-STRIFE AND UN-PERSUADING

A*s*¹ *o.* n*s*¹ *omit* INDEED (*by s*²) *s o.* *s o.*
ΥCΙΝΜΕΝΤΗΑΛΗΘΕΙΑΠΕΙΘΟ 81
INDEED to-THE TRUTH *being*-PER-

A *inserts* ∈
ΜΕΝΟΙCΔΕΤΗΑΔΙΚΙΑΟΡΓΗ 600
SUADED YET to-THE UNJUSTness INDIGNATION

A *inserts* ∈
ΚΑΙΘΥΜΟCΘΛΙΨΙCΚΑΙCΤΕ 20
9 AND fury CONSTRICTION AND CHAMP-

ΝΟΧΩΡΙΑΕΠΙΠΑCΑΝΨΥΧΗΝ 40
SPACE ON EVERY soul

ΑΝΘΡΩΠΟΥΤΟΥΚΑΤΕΡΓΑΖΟ 60
OF-human OF-THE *one*-DOWN-ACTING

ΜΕΝΟΥΤΟΚΑΚΟΝΙΟΥΔΑΙΟΥ 80
THE EVIL OF-JUDA-an

ΤΕΠΡΩΤΟΝΚΑΙΕΛΛΗΝΟCΔΟ 600
10 BESIDES BEFORE AND OF-GREEK esteem

n *inserts* ∈
ΔΟΞΑΔΕΚΑΙΤΙΜΗΚΑΙΕΙΡΗΝΗ 20
YET AND VALUE AND PEACE

ΠΑΝΤΙΤΩΕΡΓΑΖΟΜΕΝΩΤΟΑ 40
to-EVERY THE *one*-ACTING THE GOOD

ΓΑΘΟΝΙΟΥΔΑΙΩΤΕΠΡΩΤΟΝ 60
to-JUDA-an BESIDES BEFORE

ΚΑΙΕΛΛΗΝΙΟΥΓΑΡΕCΤΙΝΠ 80
11 AND to-GREEK . NOT for IS par-

ΡΟCΩΠΟΛΗΜΨΙΑΠΑΡΑΤΩΘΕ 700
tiality BESIDE THE God

ΩΟCΟΙΓΑΡΑΝΟΜΩCΗΜΑΡΤΟ 20
12 as-many-as for UNLAW-ly missed

ΝΑΝΟΜΩCΚΑΙΑΠΟΛΟΥΝΤΑΙ 40
UNLAW-ly AND WILL-BE-*being*-destroyed

ΚΑΙΟCΟΙΕΝΝΟΜΩΗΜΑΡΤΟΝ 60
AND as-many-as IN LAW missed

ΔΙΑΝΟΜΟΥΚΡΙΘΗCΟΝΤΑΙ 80
13 THRU LAW WILL-BE-BEING-JUDGED . NOT

ΥΓΑΡΟΙΑΚΡΟΑΤΑΙΝΟΜΟΥΔ 800
for THE LISTENERS OF-LAW JUST

n *omits* THE
ΙΚΑΙΟΙΠΑΡΑΤΩΘΕΩΑΛΛΟΙ 20
BESIDE THE God but THE

ΠΟΙΗΤΑΙΝΟΜΟΥΔΙΚΑΙΩΘΗ 40
DOERS OF-LAW WILL-BE-JUSTIFIED

CΟΝΤΑΙΟΤΑΝΓΑΡΕΘΝΗΤΑΜ 60
14 WHEN-EVER for NATIONS THE NO

ΗΝΟΜΟΝΕΧΟΝΤΑΦΥCΕΙΤΑΤ 80
LAW HAVING to-nature THE OF-

ΟΥΝΟΜΟΥΤΟΙΩCΙΝΟΥΤΟΙΝ 900
THE LAW MAY-BE-DOING these LAW

ΟΜΟΝΜΗΕΧΟΝΤΕCΕΑΥΤΟΙC 20
NO HAVING to-selves

A *inserts* ∈
ΕΙCΙΝΝΟΜΟCΟΙΤΙΝΕCΕΝΔ 40
15 ARE LAW WHO-ANY ARE-IN-

A*s o.* A Γ
ΕΙΚΝΥΝΤΑΙΤΟΕΡΓΟΝΤΟΥΝ 600
SHOWING THE ACT OF-THE LAW

ΟΜΟΥΓΡΑΠΤΟΝΕΝΤΑΙCΚΑΡ 80
WRITTEN IN THE HEARTS

*s*¹ ∈ *for* ΑΙ n² Μ
ΔΙΑΙCΑΥΤΩΝCΥΝΜΑΡΤΥΡΟ 4000
OF-them OF-TOGETHER-witnessing

ΥCΗCΑΥΤΩΝΤΗCCΥΝΕΙΔΗC 20
them THE conscience

ΕΦCΚΑΙΜΕΤΑΞΥΛΛΑΗΛΩΝΤ 40
AND between one-another OF-

ΩΝΛΟΓΙCΜΩΝΚΑΤΗΓΟΡΟΥΝ 60
THE logies accusing

ΤΩΝΗΚΑΙΑΠΟΛΟΓΟΥΜΕΝΩΝ 80
OR AND FROM-saying

As o. *A adds* Η AB *omit* when
ΕΝΗΗΜΕΡΑΟΤΕΚΡΙΝΕΙCΘΕ 100
16 IN THE DAY when WILL-BE-JUDGING THE God

ΟCΤΑΚΡΥΠΤΑΤΩΝΑΝΘΡΩΠΩ 20
THE HIDden OF-THE humans

ΝΚΑΤΑΤΟΕΥΑΓΓΕΛΙΟΝΜΟΥ 40
according-to THE WELL-MESSAGE OF-ME

B ANOINTED JESUS
ΔΙΑΙΗCΟΥΧΡΙCΤΟΥΕΙΔΕC 60
17 THRU JESUS ANOINTED . BE-PERCEIVING

ΥΙΟΥΔΑΙΟCΕΠΟΝΟΜΑΖΗΚΑ 80
YOU JUDA-an *being*-ON-NAMED AND

ΙΕΠΑΝΑΠΑΥΗΝΟΜΩΚΑΙΚΑΥ 200
ARE-ON-resting to-LAW AND ARE-

B *inserts* Ε *s o.*
ΧΑCΑΙΕΝΘΕΩΚΑΙΓΙΝΩCΚΕ 20
18 BOASTING IN God AND ARE-KNOWING

ΙCΤΟΘΕΛΗΜΑΚΑΙΔΟΚΙΜΑΖ 40
THE WILL AND ARE-testing

ΕΙCΤΑΔΙΑΦΕΡΟΝΤΑΚΑΤΗΧ 60
THE THRU-CARRYING *being*-INSTRUCTED

ΟΥΜΕΝΟCΕΚΤΟΥΝΟΜΟΥΠΕΠ 80
19 OUT OF-THE LAW YOU-HAVE-

ΟΙΘΑCΤΕCΕΑΥΤΟΝΟΔΗΓΟΝ 300
confidence BESIDES YOURself WAY-LEADer

ΕΙΝΑΙΤΥΦΛΩΝΦΩCΤΩΝΕΝC 20
TO-BE OF-BLIND LIGHT OF-THE-*ones* IN DARK-

s o. *A* Ε *for* ΑΙ
ΚΟΤΕΙΠΑΙΔΕΥΤΗΝΑΦΡΟΝΩ 40
20 ness discipliner OF-UNDISPOSED

A *omits* TEACHer OF-minors
ΝΑΙΔΑCΚΑΛΟΝΗΗΠΙΩΝΕΧΟ 60
TEACHer OF-minors HAVING

ΝΤΑΤΗΝΜΟΡΦΩCΙΝΤΗCΓΝΩ 80
THE FORMing OF-THE KNOWledge

CΕΩCΚΑΙΤΗCΑΛΗΘΕΙΑCΕΝ 400
AND OF-THE TRUTH IN

ΤΩΝΟΜΦΟΟΥΝΔΙΔΑCΚΩΝΕΤ 20
21 THE LAW THE THEN *one*-TEACHING DIFFER-

ΕΡΟΝCΕΑΥΤΟΝΟΥΔΙΔΑCΚΕ 40
ENT YOURself NOT ARE-TEACHING

s o.
ΙCΟΚΗΡΥCCΩΝΜΗΚΛΕΠΤΕΙ 60
THE *one*-PROCLAIMING NO TO-BE-stealING

s o.
ΝΚΛΕΠΤΕΙCΟΛΕΓΩΝΜΗΜΟΙ 80
22 YOU-ARE-stealING THE *one*-saying NO TO-BE-

ΧΕΥΕΙΝΜΟΙΧΕΥΕΙCΟΒΔΕΛ 500
ADULTERING YOU-ARE-ADULTERING THE ONE-ABOM-

As o.
ΥCCΟΜΕΝΟCΤΑΕΙΔΩΛΑΙΕΡ 20
INATING THE idols YOU-ARE-

ΟCΥΛΕΙCΟCΕΝΝΟΜΩΚΑΥΧΑ 40
23 SACRED-ATTACHING WHO IN LAW ARE-BOASTING

A repeats ΑC
CΑΙΔΙΑΤΗCΠΑΡΑΒΑCΕΩCΤ 60
THRU THE BESIDE-STEPping OF-

B *inserts* Ε
ΟΥΝΟΜΟΥΤΟΝΘΕΟΝΑΤΙΜΑΖ 80
THE LAW THE God YOU-ARE-UN-VALU-

ΕΙCΤΟΓΑΡΟΝΟΜΑΤΟΥΘΕΟΥ 600
24 ING THE for NAME OF-THE God

s o.
ΔΙΥΜΑCΒΛΑCΦΗΜΕΙΤΑΙΕΝ 20
THRU YOUP IS-*being*-HARM-AVERRED IN

ΤΟΙCΕΘΝΕCΙΝΚΑΘΩCΓΕΓΡ 40
THE NATIONS according-AS IT-HAS-*been*-

ΑΠΤΑΙΠΕΡΙΤΟΜΗΜΕΝΓΑΡΩ 60
25 WRITTEN . ABOUT-CUTTING INDEED for IS-

s o.
ΦΕΛΕΙΕΑΝΝΟΜΟΝΠΡΑCCΗC 80
benefiting IF-EVER LAW YOU-MAY-BE-PRACTIS-

ΕΑΝΔΕΠΑΡΑΒΑΤΗCΝΟΜΟΥΗ 700
ING IF-EVER YET BESIDE-STEPPer OF-LAW YOU-

ΑCΠΕΡΙΤΟΜΗCΟΥΑΚΡΟΒΥC 20
MAY-BE THE ABOUT-CUTTING OF-YOU UNCIRCUMCISION

ΤΙΑΓΕΓΟΝΕΝΕΑΝΟΥΝΗΑΚΡ 40
26 HAS-BECOME . IF-EVER THEN THE UNCIR-

ΟΒΥCΤΙΑΤΑΔΙΚΑΙΩΜΑΤΑ 60
CUMCISION THE JUST-effects OF-

ΟΥΝΟΜΟΥΦΥΛΑCCΗΟΥΧΗΑΚ 80
THE LAW MAY-BE-GUARDING NOT THE UNCIR-

A *inserts* Ε
ΡΟΒΥCΤΙΑΑΥΤΟΥΕΙCΠΕΡΙ 800
CUMCISION OF-HIM INTO ABOUT-CUT-

ΤΟΜΗΝΛΟΓΙCΘΗCΕΤΑΙΚΑΙ 20
27 TING WILL-BE-ACCOUNTED AND

ΚΡΙΝΕΙΗΕΚΦΥCΕΩCΑΚΡΟΒ 40
WILL-BE-JUDGING THE OUT OF-NATURE UNCIRCUMCISION

ΥCΤΙΑΤΟΝΝΟΜΟΝΤΕΛΟΥCΑ 60
THE LAW FINISHING

CΕΤΟΝΔΙΑΓΡΑΜΜΑΤΟCΚΑΙ 80
YOU THE-*one* THRU WRITING AND

ΠΕΡΙΤΟΜΗCΠΑΡΑΒΑΤΗΝΟ 900
ABOUT-CUTting BESIDE-STEPPer OF-LAW

ΜΟΥΟΥΓΑΡΟΕΝΤΩΦΑΝΕΡΩΙ 20
28 . NOT for THE IN THE apparent JU-

ΟΥΔΑΙΟCΕCΤΙΝΟΥΔΕΗΕΝΤ 40
DA-an IS NOT-YET THE IN THE

ΩΦΑΝΕΡΩΕΝCΑΡΚΙΠΕΡΙΤΟ 60
apparent IN FLESH ABOUT-CUTting

ΜΗΑΛΛΟΕΝΤΩΚΡΥΠΤΩΙΟΥΔ 80
29 but THE IN THE HIDden JUDA-an

ΑΙΟCΚΑΙΠΕΡΙΤΟΜΗΚΑΡΔΙ 5000
AND ABOUT-CUTting OF-HEART

ing to my evangel, through Jesus Christ.

17 *Lo! you* are being denominated a Jew and are resting in law, and
18 are boasting in God, and know the will, and are testing that which is of consequence, being instructed out of
19 the law, besides you have confidence in yourself to be a guide of the
20 blind, a light of those in darkness, a discipliner of the imprudent, a teacher of minors, having the form of knowledge and truth in the law.
21 You, then, who are teaching another, are you not teaching yourself? who are proclaiming not to be
22 stealing, are you stealing? who are saying not to be committing adultery, are you committing adultery? who are abominating idols, are you
23 despoiling the sanctuary? who are boasting in a law, through the transgression of the law are you
24 dishonoring God? For the name of God is being blasphemed through you among the nations, according as it is written.
25 For circumcision, indeed, is of benefit if you should be putting law into practise, yet if you should be a transgressor of law, your circumcision has become uncircumcision.
26 If the Uncircumcision, then, should be maintaining the just requirements of the law, shall not his uncircumcision be counted for circum-
27 cision? And the Uncircumcision who, by instinct, are discharging the law's demands shall be judging you, who through letter and circumcision, are a transgressor of law.
28 For not what is apparent is the Jew, nor yet what is apparent in
29 flesh circumcision; but that which is hidden is the Jew, and circumcision is of heart, in spirit, not in letter, whose applause is not of men, but of God.

The Conduct of Mankind

16 Much of the judgment which obtains among men is unjust and oppressive because of their inability to uncover the real facts. But in the divine judgment the *hidden* things will be revealed and a just sentence will be based on all the facts. Doubtless the motives will be laid bare as well as the acts themselves and thus the quality of each action will receive due recognition.

17 Now the apostle is about to devote particular attention to the Circumcision. Hitherto he has appealed to nature, to instinct and to conscience. All these combine to condemn those who had no access to the revealed will of God. The Jew, who had the law, considered himself in an entirely different class, so the apostle devotes a considerable section to prove to him that the possession of the law did not make him immune from judgment, but rather invited a severer sentence.

23 The responsibility of being the repository of the form of knowledge and truth was very lightly felt by the Jew. He did not realize the gravity of his position. His conduct was now no longer a matter of private concern; it involved the name and honor of God. If he kept the law it would mark him as a just and holy man, and God and His law would receive praise. As it was, however, his actions did not comport with the light in which he boasted, and as a result God's name was brought into dishonor among the nations.

25 God's *judgment*, let us remember, is based on *acts;* His *gifts* are granted to *faith*. We have not yet come to the bestowal of gifts. The rite of circumcision was the outward sign, in the first place, of an inward faith, but it became a mere mark of privilege. But misused privilege is of no avail at the bar of God.

28 In the judgment the outward visible tokens will count for nothing. Only that which is vital, in spirit, which will meet the scrutiny of God, will receive recognition. Men may applaud many an action which God detests, and may condemn that which God approves. Human standards and outward appearances will weigh little in the judgment.

The Conduct of Mankind

1 It would almost seem, from the preceding argument, that the advantages enjoyed by the Jews brought them no real benefit. But this seems to be only true of those who disbelieved and abused the advantages accorded them. Those of faith among them received untold benefit, like their father Abraham.

2 The greatest treasure in all the world was once the exclusive possession of the Jews. To them were confided the oracles of God. Today we, who in that day had no revelation from God, are entrusted with the same treasure, yet with jewels infinitely more precious than were ever in their care. This epistle is one of them. Have we anything like a true sense of our responsibility? Have we explored and enjoyed these treasures in any measure as they deserve? May God grant that the present attempt to open this treasure house to all His saints from the highest to the humblest, may lead to a greater appreciation of the infinite value of this sacred deposit.

5 The painful contrast between the fearful failures of His people and His holy law had one good effect. It magnified His righteousness. The question arises whether, since their unrighteousness commends His righteousness, He has the right to be indignant at it. Indeed (we might add) since all sin is a foil for His glory, how can He condemn it? But, how then can there be any judgment at all? That God is able to bring good out of evil is no excuse for the commission of evil, far less an incentive to do evil.

9 In the judgment there will be no privileged class. Religious Jews as well as cultured Greeks are all under sin. The proof of this for the Jews is found in the very oracles in which they boast.

10 These passages are all quoted in support of the charge that the Jew, equally with those of other nations, is subject to the judgment of God.

10-18 The whole quotation is taken from the Septuagint of Ps.14[2-3] except that it begins "The Lord stoops over the sons of mankind, to perceive if they are understanding or seeking out God".

3 What, then, of the Jew's extra-
ordinary position, or what is the
2 benefit of circumcision? Much in
every manner. First, indeed,
that to them were confided the
3 oracles of God. For what if some
disbelieve? Shall not their unbe-
4 lief nullify the faith of God? May
it not come to that! Now let God
be true, yet every man a liar, even
as it is written:

> "That so Thou shouldst be justified in Thy sayings,
> And wilt be conquering in Thy judgment."

5 Now if our injustice is recom-
mending God's righteousness, what
shall we assert? Not that God
Who is bringing on indignation is
unjust (I am saying it as a man)?
6 May it not come to that! Else how
shall God be judging the world?
7 Yet if the truth of God superabounds in my lie, for His glory, why
am *I*, too, still being judged as a
8 sinner, and not (as we are calumniated and as some are affirming us to be saying) that "We should do evil that good may come" (whose judgment is just)?

9 What then? Are we privileged?
Undoubtedly not, for we have
previously charged Jews as well as
10 Greeks to be all under sin, according as it is written:

> "Not one is just—not even one.
> 11 Not one is understanding, not one is seeking out God,
> 12 All avoid Him:
> At the same time they were useless.
> Not one is doing kindness:
> There is not even one.
> 13 Their throat is an open sepulcher;
> They defraud with their tongues:
> The venom of asps is under their lips;
> 14 Whose mouth is crammed with imprecation and bitterness.

ΑCΕΝΠΝΕΥΜΑΤΙΟΥΓΡΑΜΜΑ 20
IN spirit NOT WRITING

ΤΙΟΥΟΕΠΑΙΝΟCΟΥΚΕΞΑΝΘ 40
WHOSE THE ON-PRAISE NOT OUT OF-humans

A8 o.
ΡΩΠΦΝΑΛΛΑΕΚΤΟΥΘΕΟΥΤΙ 60
3 but OUT OF-THE God . ANY

ΟΥΝΤΟΠΕΡΙCCΟΝΤΟΥΙΟΥΔ 80
THEN THE excessive OF-THE JUDA-an

s^1 omits THE *s o.*
ΑΙΟΥΗΤΙCΗΩΦΕΛΕΙΑΤΗCΠ 100
OR ANY THE benefit OF-THE ABOUT-

ΕΡΙΤΟΜΗCΠΟΛΥΚΑΤΑΠΑΝΤ 20
2 CUTTING . MANY according-to EVERY

B *omits* for
ΑΤΡΟΠΟΝΠΡΩΤΟΝΜΕΝΓΑΡΟ 40
manner BEFORE INDEED for that

ΤΙΕΠΙCΤΕΥΘΗCΑΝΤΑΛΟΓΙ 60
THEY-WERE-BELIEVED THE oracles

A ΗΠΕΙ Θ-
ΑΤΟΥΘΕΟΥΤΙΓΑΡΕΙΗΠΙCΤ 80
3 OF-THE God . ANY for IF THEY-UN-BE-

A *inserts* Є
ΗCΑΝΤΙΝΕCΜΗΗΑΠΙCΤΙΑΑ 200
LIEVE ANY NO THE UNBELIEF OF-

ΥΤΩΝΤΗΝΠΙCΤΙΝΤΟΥΘΕΟΥ 20
them THE BELIEF OF-THE God

B *inserts* Є
ΚΑΤΑΡΓΗCΕΙΜΗΓΕΝΟΙΤΟΓ 40
4 WILL-BE-DOWN-UN-ACTING . NO MAY-IT-BE-BECOMING LET-

ΙΝΕCΘΩΔΕΟΘΕΟCΑΛΗΘΗCΠ 60
BE-BECOMING YET THE God TRUE EVERY

ΑCΔΕΑΝΘΡΩΠΟCΨΕΥCΤΗCΚ 80
YET human FALSifier DOWN-

A -ΩC -AS *s* -Є
ΑΘΑΠΕΡΓΕΓΡΑΠΤΑΙΟΠΩCΑ 300
WHICH-EVEN it-HAS-*been*-WRITTEN WHICH-HOW EVER

ΝΔΙΚΑΙΩΘΗCΕΝΤΟΙCΛΟΓΟ 20
YOU-MAY-BE-JUSTIFIED IN THE sayings

B *inserts* Є B Η *for* ΕΙ
ΙCCΟΥΚΑΙΝΙΚΗCΕΙCΕΝΤΩ 40
OF-YOU AND YOU-WILL-BE-CONQUERING IN THE

B ┼-Є
ΚΡΙΝΕCΘΑΙCΕΕΙΔΕΗΑΔΙΚ 60
5 TO-BE-JUDGED YOU . IF YET THE UNJUSTness

ΙΑΗΜΩΝΘΕΟΥΔΙΚΑΙΟCΥΝΗ 80
OF-US OF-God JUSTice

ΝCΥΝΙCΤΗCΙΝΤΙΕΡΟΥΜΕΝ 400
IS-TOGETHER-STANDING ANY WE-SHALL-BE-declaring

ΜΗΑΔΙΚΟCΟΘΕΟCΟΕΠΙΦΕΡ 20
NO UNJUST THE God THE *One*-ON-CARRY-

s^1 had ΑΥΤΟΥ OF-Him
ΟΝΤΗΝΟΡΓΗΝΚΑΤΑΑΝΘΡΩΠ 40
ING THE INDIGNATION. according-to human

ΟΝΛΕΓΩΜΗΓΕΝΟΙΤΟΕΠΕΙΠ 60
6 I-AM-SAYING NO MAY-IT-BE-BECOMING since how

B *inserts* Є *s o.*
ΩCΚΡΙΝΕΙΟΘΕΟCΤΟΝΚΟCΜ 80
WILL-BE-JUDGING THE God THE SYSTEM .

B ΓΑΡ for *s o.*
ΟΝΕΙΔΕΗΑΛΗΘΕΙΑΤΟΥΘΕΟ 600
7 IF YET THE TRUTH OF-THE God

ΥΕΝΤΩΕΜΩΨΕΥCΜΑΤΙΕΠΕΡ 20
IN THE MY FALSEhood exceeds

ΙCCΕΥCΕΝΕΙCΤΗΝΔΟΞΑΝΑ 40
INTO THE esteem OF-

ΥΤΟΥΤΙΕΤΙΚΑΓΩΩCΑΜΑΡΤ 60
Him ANY STILL AND-I AS misser

B *inserts* Є
ΩΛΟCΚΡΙΝΟΜΑΙΚΑΙΜΗΚΑΘ 80
8 AM-*being*-JUDGED AND NO according-

B *omits* AND
ΩCΒΛΑCΦΗΜΟΥΜΕΘΑΚΑΙΚΑ 600
AS WE-ARE-HARM-AVERRED AND accord-

ΘΩCΦΑCΙΝΤΙΝΕCΗΜΑCΛΕΓ 20
ing-AS THEY-ARE-AVERRING ANY US TO-BE-say-

s o.
ΕΙΝΟΤΙΠΟΙΗCΩΜΕΝΤΑΚΑΚ 40
ING that WE-SHOULD-BE-DOING THE EVIL

ΑΙΝΑΕΛΘΗΤΑΑΓΑΘΑΩΝΤΟΚ 60
THAT MAY-BE-COMING THE GOOD WHOSE? THE JUDG-

ΡΙΜΑΕΝΔΙΚΟΝΕCΤΙΝΤΙΟΥ 80
9 ment IN-JUST IS . ANY THEN

A WE-MAY-BE- Ω
ΝΠΡΟΕΧΟΜΕΘΑΟΥΠΑΝΤΩCΠ 700
WE-ARE-BEFORE-HAVING NOT ALL-ly WE-

ΡΟΗΤΙΑCΑΜΕΘΑΓΑΡΙΟΥΔΑ 20
BEFORE-cause for JUDA-ans

A *adds* ΠΡΩΤΟΝ BEFORE
ΙΟΥCΤΕΚΑΙΕΛΛΗΝΑCΠΑΝΤ 40
BESIDES AND GREEKS ALL

D ΥΠΟ
ΑCΥΦΑΜΑΡΤΙΑΝΕΙΝΑΙΚΑΘ 60
10 UNDER MISSING TO-BE according-

ΩCΓΕΓΡΑΠΤΑΙΟΤΙΟΥΚΕCΤ 80
AS it-HAS-*been*-WRITTEN that NOT IS

ΙΝΔΙΚΑΙΟCΟΥΔΕΕΙCΟΥΚΕ 800
11 JUST NOT-YET ONE . NOT IS

AD *omit* THE B *omits* THE
CΤΙΝ ΟCΥΝΙΩΝΟΥΚΕCΤΙΝΟ 20
THE *one*-understanding . NOT IS THE

B *omits* -OUT-
ΕΚΖΗΤΩΝΤΟΝΘΕΟΝΠΑΝΤΕC 40
12 *one*-OUT-SEEKING THE God . ALL

AD *insert* Є
ΕΞΕΚΛΙΝΑΝΑΜΑΗΧΡΕΩΘΗC 60
OUT-CLINE . SIMULTANEOUSLY THEY-WERE-UN-

AD *omit* THE
ΑΝΟΥΚΕCΤΙΝΟΠΟΙΩΝΧΡΗC 80
USE . NOT IS THE *one*-DOING kindness .

B *omits* NOT IS *s^A* Αι *for* Є
ΤΟΤΗΤΑΟΥΚΕCΤΙΝΕΩCΕΝΟ 900
NOT IS TILL OF-ONE .

CΤΑΦΟ CΑΝΕΦΓΜΕΝΟCΟΛΑΡ 20
13 sepulcher HAVING-*been*-UP-OPENED THE LARYNX

A o.
ΥΓ ΣΑΥΤΩΝΤΑΙCΓΛΩCCΑΙC 40
OF-them . to-THE TONGUES

ΑΥΤΩΝΕΔΟΛΙΟΥCΑΝΙΟCΑC 60
OF-them THEY-defraud . VENOM OF-ASPS

s o.
ΠΙΔΩΝΥΠΟΤΑΧΕΙΑΗΑΥΤΩΝ 80
UNDER THE LIPS OF-them .

B *inserts* ΑΥΤΩΝ OF-them
ΩΝΤΟCΤΟΜΑΑΡΑCΚΑΙΠΙΚΡ 6000
14 OF-WHOM THE MOUTH OF-EXECRATION AND BITTERness

ΙΑCΓΕΜΕΙΟΣΕΙCΟΙΠΟΔΕC 20
15 IS-being-REPLETE-SHARP THE FEET

ΑΥΤΩΝΕΚΧΕΑΙΑΙΜΑCΥΝΤΡ 40
16 OF-them TO-POUR-OUT BLOOD . crushing

ΙΜΜΑΚΑΙΤΑΛΑΙΠΩΡΙΑΕΝΤ 60
AND WEIGHT-CALLOUSness IN THE

ΑΙCΟΔΟΙCΑΥΤΩΝΚΑΙΟΔΟΝ 80
17 WAYS OF-them AND WAY

s o.
ΕΙΡΗΝΗCΟΥΚΕΓΝΩCΑΝΟΥΚ 100
18 OF-PEACE NOT THEY-KNOW . NOT

ΕCΤΙΝΦΟΒΟCΘΕΟΥΑΠΕΝΑΝ 20
IS FEAR OF-God FROM-IN-INSTEAD

ΤΙΤΩΝΟΦΘΑΛΜΩΝΑΥΤΩΝΟΙ 40
19 OF-THE VIEWers OF-them . WE-

ΔΑΜΕΝΔΕΟΤΙΟCΑΟΝΟΜΟCΑ 60
HAVE-PERCEIVED YET that as-much-as THE LAW IS-
s' ΛΑΕΙ=IS-TALKING
ΕΓΕΙΤΟΙCΕΝΤΩΝΟΜΩΛΑΛΕ 80
saying to-THE-*ones* IN THE LAW it-IS-TALKING

ΙΙΝΑΠΑΝCΤΟΜΑΦΡΑΓΗΚΑΙ 200
THAT EVERY MOUTH MAY-BE-*being*-BARRED AND

ΥΠΟΔΙΚΟCΓΕΝΗΤΑΙΠΑCΟΚ 20
UNDER-JUST MAY-BE-BECOMING EVERY THE SYS-

ΟCΜΟCΤΩΘΕΩΔΙΟΤΙΕΣΕΡΓ 40
20 TEM to-THE God THRU-that OUT OF-ACTS

ΩΝΝΟΜΟΥΟΥΔΙΚΑΙΩΘΗCΕΤ 60
OF-LAW NOT WILL-BE-JUSTIFIED

ΑΙΠΑCΑCΑΡΞΕΝΩΠΙΟΝΑΥΤ 80
EVERY FLESH IN-VIEW OF-Him

ΟΥΔΙΑΓΝΩΜΟΥΕΠΙΓΝΩC 300
THRU for LAW ON-KNOWledge
s inserts Є A *inserts* Є
ΙCΑΜΑΡΤΙΑCΝΥΝΙΔΕΧΩΡΙ 20
21 OF-missing . NOW YET apart-from

CΝΟΜΟΥΔΙΚΑΙΟCΥΝΗΘΕΟΥ 40
LAW JUSTICE OF-God

ΠΕΦΑΝΕΡΩΤΑΙΜΑΡΤΥΡΟΥΜ 50
HAS-*been*-made-APPEAR *being*-witnessed

ΕΝΗΥΠΟΤΟΥΝΟΜΟΥΚΑΙΤΩΝ 80
BY THE LAW AND THE

ΠΡΟΦΗΤΩΝΔΙΚΑΙΟCΥΝΗΔΕ 400
22 BEFORE-AVERERS JUSTICE YET
B *omits* OF-JESUS A ΕΝΧΡΙCΤΩ
ΘΕΟΥΔΙΑΠΙCΤΕΩCΙΗCΟΥΧ 20
OF-God THRU BELIEF OF-JESUS AN-
ΙΗCΟΥ IN ANOINTED JESUS ABS[1] *omit* AND ON ALL (*s*[2])
ΡΙCΤΟΥΕΙCΠΑΝΤΑCΚΑΙΕΠ 40
OINTED INTO ALL AND ON

ΙΠΑΝΤΑCΤΟΥCΠΙCΤΕΥΟΝΤ 50
ALL THE *ones*-BELIEVING

ΑCΟΥΓΑΡΕCΤΙΝΔΙΑCΤΟΛΗ 80
NOT for IS distinction

ΠΑΝΤΕCΓΑΡΗΜΑΡΤΟΝΚΑΙΥ 500
23 ALL for missed AND ARE-

CΤΕΡΟΥΝΤΑΙΤΗCΔΟΞΗCΤΟ 20
WANTING OF-THE esteem OF-THE

ΥΘΕΟΥΔΙΚΑΙΟΥΜΕΝΟΙΔΩΡ 40
24 God . *being*-JUSTIFIED gratuitously

ΕΑΝΤΗΑΥΤΟΥΧΑΡΙΤΙΔΙΑΤ 60
to-THE OF-Him grace THRU THE

ΗCΑΠΟΛΥΤΡΩCΕΩCΤΗCΕΝΧ 80
FROM-Loosening OF-THE IN AN-

ΡΙCΤΩΙΗCΟΥΟΝΠΡΟΕΘΕΤΟ 600
25 OINTED JESUS WHOM purposed
B *inserts* Є A *omits* THRU THE BELIEF *s omits* THE
ΟΘΕΟCΙΑΑCΤΗΡΙΟΝΔΙΑΤΗ 20
THE God PROPITIATORY THRU THE
B *inserts* Є=Self
CΠΙCΤΕΩCΕΝΤΩΑΥΤΟΥΑΙΜ 40
BELIEF IN THE OF-Him BLOOD
As o.
ΑΤΙΕΙCΕΝΔΕΙΞΙΝΤΗCΔΙΚ 60
INTO IN-SHOWing OF-THE JUSTice

ΔΙΟCΥΝΗCΑΥΤΟΥΔΙΑΤΗΝΠ 80
OF-Him THRU THE BE-

ΑΡΕCΙΝΤΩΝΠΡΟΓΕΓΟΝΟΤΩ 700
SIDE-LETTING OF-THE BEFORE-HAVING-BECOME

ΝΑΜΑΡΤΗΜΑΤΩΝΕΝΤΗΑΝΟΧ 20
miss-effects IN THE tolerance
As o.
ΗΤΟΥΘΕΟΥΠΡΟCΤΗΝΕΝΔΕΙ 40
26 OF-THE God TOWARD THE IN-SHOWing

ΞΙΝΤΗCΔΙΚΑΙΟCΥΝΗCΑΥΤ 60
OF-THE JUSTice OF-Him

ΟΥΕΝΤΩΝΥΝΚΑΙΡΩΕΙCΤΟΕ 80
IN THE NOW SEASON INTO THE TO-

ΙΝΑΙΑΥΤΟΝΔΙΚΑΙΟΝΚΑΙΑ 800
BE Him JUST AND *One*-

ΙΚΑΙΟΥΝΤΑΤΟΝΕΚΠΙCΤΕΩ 20
JUSTIFYING THE-*one* OUT OF-BELIEF
A *inserts* Є
CΙΗCΟΥΠΟΥΟΥΝΗΚΑΥΧΗCΙ 40
27 OF-JESUS - ?-where THEN THE BOASTing .
s o.
CΕΞΕΚΛΕΙCΘΗΔΙΑΠΟΙΟΥΝ 60
it-IS-OUT-LOCKED . THRU ?-THE-WHICH LAW.

ΟΜΟΥΤΩΝΕΡΓΩΝΟΥΧΙΑΛΛΑ 80
OF-THE ACTS . NOT *emph.* but

ΔΙΑΝΟΜΟΥΠΙCΤΕΩCΑΟΓΙΖ 900
28 THRU LAW OF-BELIEF . WE-ARE-ac-
B ΟΥΝ THEN *s*[2] to-BELIEF TO-BE-JUSTIFIED
ΟΜΕΘΑΓΑΡΔΙΚΑΙΟΥCΘΑΙΠ 20
counting for TO-BE-JUSTIFIED to-
s o. A *inserts* Є
ΙCΤΕΙΑΝΘΡΩΠΟΝΧΩΡΙCΕΡ 40
DELIEF human apart-from ACTS

ΓΩΝΝΟΜΟΥΗΙΟΥΔΑΙΩΝΟΘΕ 60
29 OF-LAW . OR OF-JUDA-ans THE God.
B Ω
ΟCΜΟΝΟΝΟΥΧΙΚΑΙΕΘΝΩΝΝ 30
ONLY NOT *emph.* AND OF-NATIONS . YEA
s[2] *ad.ls* ЄΠ- ON-
ΑΙΚΑΙΕΘΝΩΝΕΙΠΕΡΕΙCΘ 7000
30 AND OF-NATIONS IF-EVEN ONE THE God

15 Sharp are their feet to shed
blood.
16 Bruises and wretchedness are in
their paths.
17 And the path of peace they
know not.
18 There is no fear of God in front
of their eyes."

19 Now we are aware that, as much
as the law is saying, it is speaking
to those under the law, that every
mouth may be barred, and the en-
tire world may become subject to
20 the just sentence of God, because,
by works of law, no flesh shall be
justified before Him, for through
law is the recognition of sin.

21 Yet now, apart from law, a right-
cousness of God has been mani-
fested (being testified to by the law
22 and the prophets) yet a righteous-
ness of God, through Jesus Christ's
faith, for all and on all who are
believing, for there is no distinc-
23 tion, for all sinned and are want-
ing of the glory of God,

24 Being justified gratuitously by
His grace, through the deliverance
25 which is in Christ Jesus (Whom
God purposed for a Propitiatory,
through faith in His blood, for a
display of His righteousness be-
cause of the passing over of the
penalty of sins which occurred be-
fore in the forbearance of God)
26 toward the display of His righteous-
ness in the current era, for Him
to be just and a Justifier of the
one who is of the faith of Jesus.

27 Where, then, is boasting? It is
debarred! Through what law?
Of works? No! but through faith's
28 law. For we are reckoning man-
kind to be justified by faith apart
from works of law.

29 Or is He God of the Jews only,
and not of the nations? Yes, of the
30 nations, too, if so be that God is

The Conduct of Mankind

19 The passages from the Psalms might be turned by the Jews to apply to the nations. But the apostle rightly insists that what is written in the law applies only to those under the law. Having previously silenced the non-Jew and now effectually including the Jew in the same condemnation, he arrives at the grand conclusion of this section of the epistle, that the whole world is subject to the just sentence of God.

JUSTIFICATION

INDIVIDUAL

21 The previous section found no one just but God Himself. No one has been able to attain God's standard by doing good or keeping the law. How then may we become just before God? Only by becoming partakers of His righteousness.

22 The channel through which we may obtain this righteousness is the faith of Jesus Christ. He alone of all mankind, not only did good and kept the law, but He believed God even when He smote Him for our sins. It is out of His faith for our faith (1[17]).

24 They hated Him *without a cause*—gratuitously. Such is the meaning of this precious word. Justification on any other ground than the free and unforced favor of God is impossible, for none deserve it. But now Christ Jesus has effected a deliverance from all judgment which is absolutely free to all who believe.

25 The important point in this passage, however, is not *our* justification, but *God's*, for it is *His* righteousness which we receive. In Israel He had made provision for atonement, or the *covering* of sins. This was not strictly just, for the penalty of these sins was still due. The answer to this, as well as the answer to His present work, is found in the blood of Christ. *That* settles for sins, past, present and future. *That* vindicates God's justice and makes it possible for Him to be the Justifier of all who are of the faith of Jesus.

27 Such a deliverance, entirely on the ground of grace, bars all boasting, unless it be in Christ and in His God, Who has become our Justifier.

Justification—Individual

30 The Circumcision who have believed before and have received a pardon, receive this greater boon because of the faith they have. The Uncircumcision use faith as the channel in receiving it.

1 The kingdom proclamation reverts to David, for it is founded on the covenant made with him. The evangel of God, dispensing justification, takes us back to Abraham, with whom the covenant to bless all the families of the earth was made. The still greater grace of conciliation goes back still further, and engages us with Adam and his offense.

As this gift of justification was first given to Abraham and he is its great example, the apostle takes up his case at length to show its absolutely gracious character.

4 It is important to remember that, while God's future judgment is based on acts, His present gifts are absolutely spoiled the moment we connect them with any suspicion of merit or work. Justification is as free, or freer, than sunlight. In judgment He will *pay* everyone who is entitled to wages. He will not be in debt to anyone. But when He gives He *gives*, and refuses to allow His gifts to be paid for, even if anyone could pay the price. Justification is for him who is *not* working, but who is *believing*.

7 Pardon is the exercise of executive clemency, and is connected with the kingdom. The covering of sin is an act of the priest who made atonement by the blood of the sacrifices, under the law. But justification is the judicial act of the Judge, and far surpasses both pardon and atonement. Only the guilty can be pardoned. Atonement only covers sin from God's sight. Justification, or vindication, is a complete acquittal from all guilt, the pronouncing of the verdict "not guilty".

8 The fact that Abraham was justified while still uncircumcised opens the door of justification to the Uncircumcision. They, too, may claim him as their father, for they have the reality of which circumcision was but the outward sign.

One, Who will be justifying the Circumcision out of faith and the
31 Uncircumcision through faith. Are we, then, abrogating law through faith? May it not come to that! Nay, we are sustaining law.

4 What, then, shall we assert Abraham, our forefather accord-
2 ing to flesh, to have found? For if Abraham was justified by his acts, he has something to boast in,
3 but not toward God. For what is the scripture saying? "Now Abraham believes God and it is reckoned to him for righteousness."

4 Now to him who is working, wages are not reckoned as a favor,
5 but as a debt. Yet to him who is *not* working, yet is believing on Him Who is justifying the irreverent, his faith is reckoned for right-
6 eousness. Even as David, too, is expressing the happiness of the man to whom God is accounting righteousness apart from acts:

7 "Happy they whose lawlessnesses
are pardoned!
And whose sins were covered
over!
8 Happy the man to whom the
Lord by no means
Should be reckoning sin!"

9 This happiness, then, is it for the Circumcision, or for the Uncircumcision, too? For we are saying, "To Abraham faith is reckoned for
10 righteousness". How, then, is it accounted? Being in circumcision or in uncircumcision? Not in circumcision, but in uncircumci-
11 sion. And he obtained the sign of circumcision, a seal of the faith righteousness which was in uncircumcision, for him to be the father of all those who are believing through uncircumcision, for right-
12 eousness to be reckoned to them, and the father of the Circumcision, not

ΕΟΟΟΟΔΙΚΑΙΩΟΕΙΠΕΡΙΤΟ 20
WHO WILL-BE-JUSTIFYING ABOUT-CUTTING

ΜΗΝΕΚΠΙΣΤΕΩΟΚΑΙΑΚΡΟΒ 40
OUT OF-BELIEF AND uncircumcision

A *inserts* Ε
ΥΟΤΙΑΝΔΙΑΤΗΟΠΙΣΤΕΩΟΝ 00
31 THRU THE BELIEF . LAW

ΟΜΟΝΟΥΝΚΑΤΑΡΓΟΥΜΕΝΔΙ 60
THEN WE-ARE-DOWN-UN-ACTING THRU

ΑΤΗΟΠΙΣΤΕΩΟΜΗΓΕΝΟΙΤΟ 100
THE BELIEF . NO MAY-IT-BE-BECOMING

*s*² -Ω- *for* -ΑΝΟ-
ΑΛΛΑΝΟΜΟΝΙΟΤΑΝΟΜΕΝΤΙ 20
4 but LAW WE-ARE-STANDING-UP . ANY

D *omits* TO-HAVE-FOUND
ΟΥΝΕΡΟΥΜΕΝΕΥΡΗΚΕΝΑΙΑ 40
THEN WE-SHALL-BE-declaring TO-HAVE-FOUND ABRA-

ΒΡΑΑΜΤΟΝΠΡΟΠΑΤΟΡΑΗΜΩ 60
HAM THE BEFORE-FATHER OF-US

ΝΚΑΤΑΟΑΡΚΑΕΙΓΑΡΑΒΡΑΑ 80
2 according-to FLESH IF for ABRAHAM

ΜΕΣΕΡΓΩΝΕΔΙΚΑΙΩΘΗΕΧΕ 200
OUT OF-ACTS WAS-JUSTIFIED he-IS-HAVING

ΙΚΑΥΧΗΜΑΑΛΛΟΥΠΡΟΟΘΕΟ 20
BOAST but NOT TOWARD God .

ΝΤΙΓΑΡΗΓΡΑΦΗΛΕΓΕΙΕΠΙ 40
3 ANY for THE WRITING IS-saying . BELIEVES

ΟΤΕΥΟΕΝΔΕΑΒΡΑΑΜΤΘΘΕΦ 0
YET ABRAHAM to-THE God

ΚΑΙΕΛΟΓΙΟΘΗΑΥΤΩΕΙΟΔΙ 80
AND it-IS-accounted to-him INTO JUSTice

ΚΑΙΟΟΥΝΗΝΤΩΔΕΕΡΓΑΖΟΜ 300
4 . to-THE-*one* YET ACTING

Α-Ε
ΕΝΩΟΜΙΟΘΟΟΟΥΛΟΓΙΖΕΤΑ 20
THE HIRE NOT IS-*being*-accounted

ΙΚΑΤΑΧΑΡΙΝΑΛΛΑΚΑΤΑΟΦ 40
according-to grace but according-to debt

s o.
ΕΙΑΗΜΑΤΩΔΕΜΗΕΡΓΑΖΟΜΕ 60
5 to-THE-*one* YET NO ACTING

ΝΩΠΙΣΤΕΥΟΝΤΙΔΕΕΠΙΤΟΝ 80
BELIEVING YET ON THE

AB *o.*
ΔΙΚΑΙΟΥΝΤΑΤΟΝΑΟΕΒΗΝΑ 400
One-JUSTIFYING THE UN-REVER-nt IS-

Α-Ε *for* -ΑΙ
ΟΓΙΖΕΤΑΙΗΠΙΣΤΙΟΤΙΑΥΤΟΥ 20
*be*ING-accounted THE BELIEF OF-Him

ΕΙΟΔΙΚΑΙΟΟΥΝΗΝΚΑΘΑΠΕ 40
6 INTO JUSTice . DOWN-WHICH-EVEN

ΡΚΑΙΔΑΥΕΙΔΛΕΓΕΙΤΟΝΜΑ 60
AND DAVID IS-saying THE HAPPY-

ΚΑΡΙΟΜΟΝΤΟΥΑΝΘΡΩΠΟΥΦ 80
ing OF-THE human to-

Α-Ε *for* -ΑΙ
ΟΘΕΟΟΛΟΓΙΖΕΤΑΙΔΙΚΑΙΟ 500
WHOM THE God IS-accounting JUSTice

A *inserts* Ε
7 ΟΥΝΗΝΧΩΡΙΟΕΡΓΩΝΜΑΚΑΡ 20
apart-from ACTS . HAPPY

ΙΟΙΩΝΑΦΕΘΗΟΑΝΑΙΑΝΟΜΙ 40
OF-WHOM ARE-FROM-LET THE UN-LAWnesses

ΑΙΚΑΙΩΝΕΠΕΚΑΛΥΦΘΗΟΑΝ 60
AND OF-WHOM WERE-ON-COVERED

ΑΙΑΜΑΡΤΙΑΙΜΑΚΑΡΙΟΟΑΝ 80
8 THE misses . HAPPY MAN

*bs*¹ ΟΥ OF-WHOM (*s*²) A -Ε *for* -ΑΙ
ΗΡΩΟΥΜΗΛΟΓΙΟΗΤΑΙΚΥΡΙ 600
to-WHOM NOT NO SHOULD-BE-accounting Master

ΟΟΑΜΑΡΤΙΑΝΟΜΑΚΑΡΙΟΜΟ 20
9 missing THE HAPPYing

ΟΟΥΝΟΥΤΟΟΕΠΙΤΗΝΠΕΡΙΤ 40
THEN this ON THE ABOUT-CUTting

ΟΜΗΝΗΚΑΙΕΠΙΤΗΝΑΚΡΟΒΥ 60
OR AND ON THE uncircumcision .

A *adds* ΟΤΙ that
ΟΤΙΑΝΑΕΓΟΜΕΝΓΑΡΕΛΟΓΙ 80
WE-ARE-SAYING for IS-accounted

ΟΘΗΤΩΑΒΡΑΑΜΗΠΙΣΤΙΟΕΙ 700
to-THE ABRAHAM THE BELIEF INTO

ΟΑΙΚΑΙΟΟΥΝΗΝΠΩΟΟΥΝΕΛ 20
10 JUSTice . how THEN it-IS-

ΟΡΙΟΘΗΕΝΠΕΡΙΤΟΜΗΟΝΤΙ 40
accounted . IN ABOUT-CUTting BEING

ΗΕΝΑΚΡΟΒΥΟΤΙΑΟΥΚΕΝΠΕ 60
OR IN uncircumcision . NOT IN ABOUT-

A *inserts* Ε
ΡΙΤΟΜΗΑΛΛΕΝΑΚΡΟΒΥΟΤΙ 80
CUTting but IN uncircumcision

s o.
ΑΚΑΙΟΗΜΕΙΟΝΕΑΑΒΕΝΠΕΡ 800
11 AND SIGN he-GOT OF-ABOUT-

Α Ν D *inserts* Ε A *omits* OF-THE
ΙΤΟΜΗΟΟΦΡΑΓΙΔΑΤΗΟΔΙΚ 20
CUTting SEAL OF-THE JUSTice

ΔΙΟΟΥΝΗΟΤΗΟΠΙΣΤΕΩΟΤΗ 40
OF-THE BELIEF OF-THE

A *inserts* Ε
ΟΕΝΤΗΑΚΡΟΒΥΟΤΙΑΕΙΟΤΟ 60
IN THE uncircumcision INTO THE

ΕΙΝΑΙΑΥΤΟΝΠΑΤΕΡΑΠΑΝΤ 80
TO-BE him FATHER OF-ALL

A *adds* -Α
ΩΝΤΩΝΠΙΣΤΕΥΟΝΤΩΝΔΙΑΚ 900
THE *ones*-BELIEVING THRU uncir-

A *inserts* Ε
ΡΟΒΥΟΤΙΑΟΕΙΟΤΟΛΟΓΙΟΘ 20
cumcision INTO THE TO-BE-accounted

*s*² *adds* ΚΑΙ AND A ΕΙΟ INTO *As omit* THE
ΗΝΑΙΑΥΤΟΙΟΤΗΝΔΙΚΑΙΟΟ 40
to-them THE JUSTice

ΥΝΗΝΚΑΙΠΑΤΕΡΑΠΕΡΙΤΟΜ 60
12 AND FATHER OF-ABOUT-CUTting

*s*¹ *omits* to-THE-*ones* NOT OUT OF-ABOUT-CUTting
ΗΟΤΟΙΟΟΥΚΕΚΠΕΡΙΤΟΜΗΟ 80
to-THE-*ones* NOT OUT OF-ABOUT-CUTting

ΜΟΝΟΝΑΛΛΑΚΑΙΤΟΙΟΟΤΟΙ 8000
ONLY but AND to-THE *ones*-element-

ΧΟΥCΙΝΤΟΙCΙΧΝΕCΙΝΤΗC 20
ING to-THE TRACES OF-THE
A *inserts* Ε BELIEF *by s**
ΕΝΑΚΡΟΒΥCΤΙΑΠΙCΤΕΩCΤ 40
IN uncircumcision BELIEF OF-
ΟΥΠΑΤΡΟCΗΜΩΝΑΒΡΑΑΜΟΥ 60
13 THE FATHER OF-US ABRAHAM . NOT
A *inserts* Ε
ΓΑΡΔΙΑΝΟΜΟΥΗΕΠΑΓΓΕΛΙ 80
for THRU LAW THE promise
OR *by s**
ΑΤΩΑΒΡΑΑΜΗΤΩCΠΕΡΜΑΤΙ 100
to-THE ABRAHAM OR to-THE seed
ΑΥΤΟΥΤΟΚΛΗΡΟΝΟΜΟΝΑΥΤ 20
OF-him THE tenant him
ΟΝΕΙΝΑΙΚΟCΜΟΥΑΛΛΑΔΙΑ 40
TO-BE OF-SYSTEM but THRU
ΔΙΚΑΙΟCΥΝΗCΠΙCΤΕΩCΕΙ 60
14 JUSTice OF-BELIEF IF
ΓΑΡΟΙΕΚΝΟΜΟΥΚΛΗΡΟΝΟΜ 80
for THE-*ones* OUT OF-LAW tenants
ΟΙΚΕΚΕΝΩΤΑΙΗΠΙCΤΙCΚΑ 200
HAS-*been*-EMPTIED THE BELIEF AND
A *inserts* Ε
ΙΚΑΤΗΡΓΗΤΑΙΗΕΠΑΓΓΕΛΙ 20
HAS-*been*-DOWN-UN-ACTED THE promise
ΑΟΓΑΡΝΟΜΟCΟΡΓΗΝΚΑΤΕΡ 40
15 THE for LAW INDIGNATION IS-DOWN-ACTING
Α-Ε *s*[2] ΓΑΡ for
ΓΑΖΕΤΑΙΟΥΔΕΟΥΚΕCΤΙΝΝ 60
where YET NOT IS LAW
A *inserts* Ε
ΟΜΟCΟΥΔΕΠΑΡΑΒΑCΙCΔΙΑ 60
16 NOT-YET BESIDE-STEPPing . THRU
s adds Ε Α+Η
ΤΟΥΤΟΕΚΠΙCΤΕΩCΙΝΑΚΑΤ 300
this OUT OF-BELIEF THAT according-
ΑΧΑΡΙΝΕΙCΤΟΕΙΝΑΙΒΕΒΑ 20
to grace INTO THE TO-BE confirmed
Α+Ε
ΙΑΝΤΗΝΕΠΑΓΓΕΛΙΑΝΠΑΝΤ 40
THE promise to-EVERY
ΙΤΩCΠΕΡΜΑΤΙΟΥΤΩΕΚΤΟΥ 60
THE seed NOT to-THE-*ones* OUT OF-THE
ΝΟΜΟΥΜΟΝΟΝΑΛΛΑΚΑΙΤΩΕ 80
LAW ONLY but AND to-THE-*ones*
ΚΠΙCΤΕΩCΑΒΡΑΑΜΟCΕCΤΙ 400
OUT OF-BELIEF *of*-ABRAHAM WHO IS
ΝΠΑΤΗΡΠΑΝΤΩΝΗΜΩΝΚΑΘΩ 20
17 FATHER OF-ALL OF-US according-AS
CΓΕΓΡΑΠΤΑΙΟΤΙΠΑΤΕΡΑΠ 40
it-HAS-*been*-WRITTEN that FATHER OF-
s o.
ΟΛΛΩΝΕΘΝΩΝΤΕΘΕΙΚΑCΕΚ 60
MANY NATIONS I-HAVE-PLACED YOU. DOWN-
ΑΤΕΝΑΝΤΙΟΥΕΠΙCΤΕΥCΕΝ 80
IN-INSTEAD OF-WHICH he-BELIEVES
ΘΕΟΥΤΟΥΖΩΟΠΟΙΟΥΝΤΟCΤ 500
OF-God THE *One*-LIVE-making THE

ΟΥCΝΕΚΡΟΥCΚΑΙΚΑΛΟΥΝΤ 20
DEAD-*ones* AND *One*-CALLING
ΟCΤΑΜΗΟΝΤΑΦΟΝΤΑΟCΠΑ 40
18 THE NO BEING AS BEING WHO BESIDE
ΡΕΑΠΙΔΑΕΠΕΛΠΙΔΙΕΠΙCΤ 60
EXPECTATION ON EXPECTATION BELIEVES
ΕΥCΕΝΕΙCΤΟΓΕΝΕCΘΑΙΑΥ 80
INTO THE TO-BE-BECOMING him
ΤΟΝΠΑΤΕΡΑΠΟΛΛΩΝΕΘΝΩΝ 600
FATHER OF-MANY NATIONS
ΚΑΤΑΤΟΕΙΡΗΜΕΝΟΝΟΥΤΩC 20
according-to THE HAVING-*been*-declared thus
ΕCΤΑΙΤΟCΠΕΡΜΑCΟΥΚΑΙΜ 40
19 WILL-BE THE seed OF-YOU AND NO
s o.
ΗΑCΘΕΝΗCΑCΤΗΠΙCΤΕΙΚΑ 60
being-UN-FIRM to-THE BELIEF he-
ΤΕΝΟΗCΕΝΤΟΕΑΥΤΟΥCΩΜΑ 80
DOWN-MINDS THE OF-self BODY
B *omits* ALREADY
ΗΔΗΝΕΝΕΚΡΩΜΕΝΟΝΕΚΑΤΟ 700
ALREADY HAVING-*been*-DEAD HUNDRED-YEAR
ΝΤΑΕΤΗCΠΟΥΥΠΑΡΧΩΝΚΑΙ 20
?-where belonging AND
ΤΗΝΝΕΚΡΩCΙΝΤΗCΜΗΤΡΑC 40
THE DEADening OF-THE matrix
CΑΡΡΑCΕΙCΑΕΤΗΝΕΠΑΓΓΕ 60
20 OF-SARAH INTO YET THE promise
Ε *inserted by* A
ΔΙΑΝΤΟΥΘΕΟΥΟΥΔΙΕΚΡΙΘ 80
OF-THE God NOT WAS-THRU-JUDGED
A *inserts* Ε *As o.*
ΗΤΗΑΠΙCΤΙΑΑΛΛΑΕΝΕΔΥΝ 300
to-THE UNBELIEF but he-WAS-IN-ABLED
ΑΜΩΘΗΤΗΠΙCΤΕΙΔΟΥCΑΟΣ 20
to-THE BELIEF GIVING esteem
ΑΝΤΩΘΕΩΚΑΙΠΛΗΡΟΦΟΡΗΘ 40
21 to-THE God AND BEING-FULL-worn
ΕΙCΟΤΙΟΕΠΗΓΓΕΛΤΑΙΔΥΝ 60
that WHICH He-HAS-promISED ABLE
ΑΤΟCΕCΤΙΝΚΑΙΠΟΙΗCΑΙ 80
22 He-IS AND TO-DO THRU-
AND *omitted by* B
ΙΟΚΑΙΕΛΟΓΙCΘΗΑΥΤΩΕΙC 900
WHICH AND it-IS-accounted to-him INTO
ΔΙΚΑΙΟCΥΝΗΝΟΥΚΕΓΡΑΦΗ 20
23 JUSTice . NOT WAS-WRITTEN
ΔΕΔΙΑΥΤΟΝΜΟΝΟΝΟΤΙΕΛΟ 40
YET THRU him ONLY that it-IS-ac-
*s -*Ε
ΓΙCΘΗΑΥΤΩΑΛΛΑΚΑΙΔΙΗΜ 60
24 counted to-him but AND THRU US
*s -*Ε
ΑCΟΙCΜΕΛΛΕΙΛΟΓΙΖΕCΘΑ 80
to-WHOM it-IS-ABOUT TO-BE-accounted
ΙΤΟΙCΠΙCΤΕΥΟΥCΙΝΕΠΙΤ 9000
to-THE *ones*-BELIEVING ON THE

those of the Circumcision only, but of those who are observing the fundamentals of faith, also, in the footprints of our father Abraham, in uncircumcision.

13 For not through law was the promise to Abraham, or to his Seed, for him to be enjoyer of the allotment of the world, but through
14 faith righteousness. For if those of law are enjoyers of the allotment, faith has been made void and the
15 promise has been abrogated, for the law is producing indignation. Now where no law is, neither is there transgression.

16 Therefore it is of faith that it may accord with grace, for the promise to be confirmed to the entire seed, not to those of the law only, but also to those of the faith of Abraham, who is father of
17 us all, according as it is written that "I have appointed you to be a father of many nations"—facing which, he believes it of the God Who is making the dead live and calling
18 what is not as if it were—who, being beyond expectation, believes with expectation, for him to become the father of many nations, according to the assertion, "Thus will
19 your seed be." And not being infirm in faith, he considers his own body already dead (existing somewhere about a hundred years) and the deadening of Sarah's matrix,
20 yet God's promise was not doubted in unbelief, but he was invigorated
21 by faith, giving glory to God, being fully assured, also, that what He has promised He is able, also, to do.
22 Wherefore, also, it is reckoned to him for righteousness.

23 Now it was not written because of him only that it is reckoned to

Justification—Individual

13 As further developed in Galatians, the law was not given till hundreds of years after Abraham was counted righteous. The promises he received in connection with it were unconditional, dependent only on the faithfulness of God. It was given without any reference to the law and does not depend on any legal observance for its fulfilment. When the law did come it did not confirm these promises, but was brought in to show how impotent their own efforts were when they sought to attain to Abraham's divinely given righteousness by the keeping of the law. The law hindered rather than helped. Instead of making them just, it drew down God's indignation for their failure to live up to it.

16 Faith has not the least merit. We do not deem it meritorious to believe an honest man. It is no effort. It is not work. It is the simplest. easiest, freest channel God could choose to convey His righteousness to us. Let us exult in His explanation that *it is of faith that it may accord with grace.* In Ephesians we have the further truth that such a salvation—*through faith*—calls for further favor in the future (Eph.2[8]).

17 Abraham believed God when all the evidence was against Him. He was, for all practical purposes, as good as dead himself, and Sarah, his wife, was worse, if that could be. He faced the facts. He considered his own condition as well as that of his wife, yet never doubted that God could and would do as He had said. He believed in a God Who was superior to *death*, and thus made it possible for God to vindicate him. Apart from death we can see how God could *pardon* his sins, or *cover* them by means of atonement, but it is only as having died to sin, and being alive in resurrection, that we can realize that Abraham is *justified.*

23 Thus, we, too, are justified, by the simple process of believing God. We do not believe concerning our seed, as Abraham did, but concerning his Seed, our Lord Jesus Christ, Who actually died for our sins and was roused because the sin He bore was all gone, and we were vindicated.

CONCILIATION

INDIVIDUAL

1 Justification is the ground of peace. Sin no longer bars us from the presence of God. Yet peace is a favor infinitely beyond justification. God's affections are not satisfied with clearing us from all guilt. He craves our love and our presence. Righteousness alone does not give us a passport into His presence, but this further grace of reconciliation urges us into full and affectionate fellowship with Him. And we are aware that He will not rest in having us clothed in forensic righteousness only but will make us all that He desires, to satisfy His own love.

5 His way of winning our response is to pour His own love into us first, as exemplified in the death of Christ for us while we were most undeserving of His favor. The grace of it lies in the entire lack of anything in us to draw out His affections toward us.

9 The blood of Christ is a memorial of the abiding efficacy of His death. It fends us from all future indignation. If Christ died for us as sinners surely we have no need to fear aught now that we are justified!

10 We now take up the new subject of conciliation. We leave the atmosphere of the court for the closer ties of the family circle. Now it is not *Christ* dying for *sinners*, but God's *Son* dying for His *enemies*. The effect is not justification, but conciliation, peace. Furthermore, we are not only unafraid of future wrath, because of the abiding value of His death, as figured by the blood, but we have the living Son of God Himself as the surety of our salvation. We shall be saved by His life.

11 Christ did not obtain "atonement". That was a mere temporary covering for sin made by the blood of bulls and goats, and utterly failed to take away sin. Let us not degrade Christ's work by calling it an "atonement". But let us glory in conciliation, the ripened fruit of God's great effort to win the fealty and affection of His creatures. Few things indicate more clearly the apostasy of Christendom than the constant reference to the work of Christ as "the atonement".

24 him, but because of us, too, to whom
it is about to be reckoned, who are
believing on Him Who rouses Jesus
our Lord from among the dead,
25 Who was given up because of our
offenses, and was roused because
of our justification.

5 Being, then, justified by faith,
we may be having peace with God,
through our Lord, Jesus Christ,
2 through Whom we have had the
access, also, in faith, into this grace
in which we stand, and we may be
glorying in expectation of the
glory of God.
3 Yet not only so, but we may be
glorying, also, in afflictions, hav-
ing perceived that affliction is pro-
ducing endurance, and endurance
4 testedness, and testedness expec-
5 tation. Now expectation is not
mortifying, seeing that God's love
has been poured out in our hearts,
through the holy spirit which is be-
ing given to us.
6 For Christ, while we are still in-
firm, still in accord with the era,
died for the sake of the irreverent.
7 For hardly for the sake of the just
will anyone be dying: for, for the
sake of the good, perhaps, some may
8 even be daring to die, yet God is
recommending this love of His to
us, seeing that, when we are still
sinners, Christ died for our sakes.
9 Much rather, then, being now justi-
fied in His blood, we shall be saved
from indignation through Him.
10 For if, being enemies, we were
conciliated to God through the
death of His Son, much rather, be-
ing conciliated, we shall be saved in
11 His life. Yet not only so, but we
are glorying, also, in God, through
our Lord, Jesus Christ, through
Whom we now obtained the con-
ciliation.

s o. A O
ΟΝΕΓΕΙΡΑΝΤΑΙΗCΟΥΝΤΟΝ 20
One-ROUSing JESUS THE

ΚΥΡΙΟΝΗΜΩΝΕΚΝΕΚΡΩΝΟC 40
25 Master OF-US OUT OF-DEAD-ones WHO

ΠΑΡΕΔΟΘΗΔΙΑΤΑΠΑΡΑΠΤΩ 60
WAS-BESIDE-GIVEN THRU THE BESIDE-FALLS

ΜΑΤΑΗΜΩΝΚΑΙΗΓΕΡΘΗΔΙΑ 80
OF-US AND WAS-ROUSED THRU

s Є o.
ΤΗΝΔΙΚΑΙΩCΙΝΗΜΩΝΔΙΚΑ 100
5 THE JUSTifying OF-US . BEING-

ΙΩΘΕΝΤΕCΟΥΝΕΚΠΙCΤΕΩC 20
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D5 have a small o over the Ω = WE-ARE-HAVING
ΕΙΡΗΝΗΝΕΧΩΜΕΝΠΡΟCΤΟΝ 40
PEACE WE-MAY-BE-HAVING TOWARD THE

ΘΕΟΝΔΙΑΤΟΥΚΥΡΙΟΥΗΜΩΝ 60
God THRU THE Master OF-US

ΙΗCΟΥΧΡΙC ΤΟΥΔΙΟΥΚΑΙΤ 80
2 JESUS ANOINTED THRU WHOM AND THE

ΗΝΠΡΟCΑΓΩΓΗΝΕCΧΗΚΑΜΕ 200
TOWARD-LEAD WE-HAVE-HAD

A+ЄN IN s o. B omits to-THE BELIEF A A
ΝΤΗΠΙCΤΕΙΕΙCΤΗΝΧΑΡΙΝ 20
to-THE-BELIEF INTO THE grace

ΤΑΥΤΗΝΕΝΗΕCΤΗΚΑΜΕΝΚΑ 40
this IN WHICH WE-HAVE-STOOD AND

ΙΚΑΥΧΩΜΕΘΑΕΠΕΛΠΙΔΙΤΗ 60
WE-MAY-BE-BOASTING ON EXPECTATION OF-THE

CΑΟΣΗCΤΟΥΘΕΟΥΟΥΜΟΝΟΝ 80
3 esteem OF-THE God . NOT ONLY

s X B MENOI
ΔΕΑΛΛΑΚΑΙΚΑΥΧΩΜΕΘΑΕΝ 300
YET but AND WE-MAY-BE-BOASTING IN

ΤΑΙCΘΛΙΨΕCΙΝΕΙΔΟΤΕCΟ 20
THE CONSTRICTIONS HAVING-PERCEIVED that

A+Є
ΤΙΗΘΛΙΨΙCΥΠΟΜΟΝΗΝΚΑΤ 40
THE CONSTRICTION UNDER-REMAINing IS-DOWN-

ΕΡΓΑΖΕΤΑΙΗΔΕΥΠΟΜΟΝΗΗ 60
4 ACTING THE YET UNDER-REMAINing test-

ΟΚΙΜΗΝΗΔΕΔΟΚΙΜΗΕΛΠΙΔ 80
edness THE YET testedness EXPECTATION

ΑΗΔΕΕΛΠΙCΟΥΚΑΤΑΙCΧΥΝ 400
5 THE YET EXPECTATION NOT IS-DOWN-YILING

ΕΙΟΤΙΗΑΓΑΠΗΤΟΥΘΕΟΥΕΚ 20
that THE LOVE OF-THE God HAS-

s+Є
ΚΕΧΥΤΑΙΕΝΤΑΙCΚΑΡΔΙΑΙ 40
been-OUT-POURED IN THE HEARTS

s1 Y = -YOU
ΗΜΩΝΔΙΑΠΝΕΥΜΑΤΟCΑΓΙ 60
OF-US THRU spirit HOLY

B IF-SURELY ЄΙΠЄ
ΟΥΤΟΥΔΟΘΕΝΤΟCΗΜΙΝΕΤΙ 80
6 THE BEING-GIVEN to-US STILL

ΓΑΡΧΡΙCΤΟCΟΝΤΩΝΗΜΩΝΑ 500
for ANOINTED OF-BEING US UN-

ΧΘΕΝΩΝΕΤΙΚΑΤΑΚΑΙΡΟΝΥ 20
FIRM STILL according-to SEASON O-

s1 Γ
ΠΕΡΑCΕΒΩΝΑΠΕΘΑΝΕΝΜΟΛ 40
7 VER UN-REVERent FROM-DIED HARDLY

ΙCΓΑΡΥΠΕΡΔΙΚΑΙΟΥΤΙCΑ 80
for OVER JUST ANY WILL-

s o.
ΠΟΘΑΝΕΙΤΑΙΥΠΕΡΓΑΡΤΟΥ 80
BE-FROM-DYING OVER for THE

ΑΓΑΘΟΥΤΑΧΑΤΙCΚΑΙΤΟΛΜ 600
GOOD SWIFT ANY AND MAY-BE-DAR-

s o.
ΑΛΠΟΘΑΝΕΙΝCΥΝΙCΤΗCΙΝ 20
8 ING TO-BE-FROM-DYING IS-TOGETHER-STANDING

ΔΕΤΗΝΕΑΥΤΟΥΑΓΑΠΗΝΕΙC 40
YET THE OF-Self LOVE INTO

B omits THE God
ΗΜΑCΟΘΕΟCΟΤΙΕΤΙΑΜΑΡΤ 60
US THE God that STILL OF-misses

CΑCΝΟΝΤΩΝΗΜΩΝΧΡΙCΤΟC 80
BEING US ANOINTED

ΥΠΕΡΗΜΩΝΑΠΕΘΑΝΕΝΠΟΛΛ 700
9 OVER US FROM-DIED . to-much

ΜΟΥΝΜΑΛΛΟΝΔΙΚΑΙΩΘΕΝΤ 20
THEN RATHER BEING-JUSTIFIED

ЄCΝΥΝΕΝΤΩΑΙΜΑΤΙΑΥΤΟΥ 40
NOW IN THE BLOOD OF-Him

CΩΘΗCΟΜΕΘΑΔΙΑΥΤΟΥΑΠΟ 60
WE-SHALL-BE-BEING-SAVED THRU Him FROM

ΤΗCΟΡΓΗCΕΙΓΑΡΕΧΘΡΟΙ 80
10 THE INDIGNATION . IF for enemies BE-

A omits from to-THE God
ΝΤΕCΚΑΤΗΛΛΑΓΗΜΕΝΤΩΘΕ 800
ING WE-WERE-conciliated to-THE God
to BOASTING IN in verse 11 (900)

ΩΔΙΑΤΟΥΘΑΝΑΤΟΥΤΟΥΥΙΟ 20
THRU THE DEATH OF-THE SON

ΥΑΥΤΟΥΠΟΛΛΩΜΑΛΛΟΝΚΑΤ 40
OF-Him to-much RATHER BEING-

ΛΛΑΛΓΕΝΤΕCCΩΘΗCΟΜΕΘΑ 60
conciliated WE-SHALL-BE-BEING-SAVED

ΕΝΤΗΖΩΗΑΥΤΟΥΟΥΜΟΝΟΝΑ 80
11 IN THE LIFE OF-Him . NOT ONLY YET

ЄΛΛΑΛΚΑΙΚΑΥΧΩΜΕΝΟΙЄΝ 900
but AND BOASTING IN

ΤΩΘΕΩΔΙΑΤΟΥΚΥΡΙΟΥΗΜΩ 20
THE God THRU THE Master OF-US

B omits ANOINTED
ΝΙΗCΟΥΧΡΙCΤΟΥΔΙΟΥΝΥΝ 40
JESUS ANOINTED THRU WHOM NOW

ΤΗΝΚΑΤΑΛΛΑΓΗΝΕΛΑΒΟΜΕ 60
THE conciliation WE-GOT .

ΝΔΙΑΤΟΥΤΟ ΩCΠΕΡΔΙΕΝΟC 80
12 THRU this AS-EVEN THRU ONE

ΑΝΘΡΩΠΟΥΗΑΜΑΡΤΙΑΕΙCΤ 10000
human THE missing INTO THE

ΟΝΚΟCΜΟΝΕΙCΗΛΘΕΝΚΑΙΔ 20
SYSTEM INTO-CAME AND THRU

ΙΑΤΗCΑΜΑΡΤΙΑCΟΘΑΝΑΤΟ 40
THE missing THE DEATH

CΚΑΙΟΥΤΩCΕΙCΠΑΝΤΑCΑΝ 60
AND thus INTO ALL humans

ΘΡΩΠΟΥCΟΘΑΝΑΤΟCΔΙΗΛΘ 80
THE DEATH THRU-CAME

ΕΝΕΦΩΠΑΝΤΕCΗΜΑΡΤΟΝΑΧ 100
13 ON WHICH ALL missed UNTIL

ΡΙΓΑΡΝΟΜΟΥΑΜΑΡΤΙΑΗΝΕ 20
for LAW missing WAS IN
For -Λ- s¹ had (s²-N- only)-ΝΕ-

ΝΚΟCΜΩΑΜΑΡΤΙΑΔΕΟΥΚΕΛ 40
SYSTEM missing YET NOT IS-*being*-
A s*(*for* ΕΙ) Δ As¹-Ο *for* -ΑΙ

ΛΟΓΕΙΤΑΙΜΗΟΝΤΟCΝΟΜΟΥ 60
imputed NO OF-BEING LAW
A s o.

ΑΛΛΑΕΒΑCΙΛΕΥCΕΝΟΘΑΝΑ 80
14 but reigns THE DEATH
A o.

ΤΟCΑΠΟΑΔΑΜΜΕΧΡΙΜΩΥCΕ 200
FROM ADAM UNTO MOSES

ΩCΚΑΙΕΠΙΤΟΥCΜΗΑΜΑΡΤΗ 20
AND ON THE-*ones* NO miss*ing*
B ΕΝ IN

CΑΝΤΑCΕΠΙΤΩΟΜΟΙΩΜΑΤΙ 40
ON THE LIKEness

ΤΗCΠΑΡΑΒΑCΕΩCΑΔΑΜΟCΕ 60
OF-THE BESIDE-STEPPing *of*-ADAM WHICH IS

CΤΙΝΤΥΠΟCΤΟΥΜΕΛΛΟΝΤΟ 80
type OF-THE BEING-ABOUT .

CΑΛΛΟΥΧΩCΤΟΠΑΡΑΠΤΩΜΑ 300
15 but NOT AS THE BESIDE-FALL
B *omits* AND

ΟΥΤΩCΚΑΙΤΟΧΑΡΙCΜΑΕΙΓ 20
thus AND THE grace-effect . IF for

ΑΡΤΩΤΟΥΕΝΟCΠΑΡΑΠΤΩΜΑ 40
to-THE OF-THE ONE BESIDE-FALL

ΤΙΟΙΠΟΛΛΟΙΑΠΕΘΑΝΟΝΠΟ 60
THE MANY FROM-DIED to-much
A *adds* ΟΥΝ THEN

ΛΛΩΜΑΛΛΟΝΗΧΑΡΙCΤΟΥΘΕ 80
RATHER THE grace OF-THE God

ΟΥΚΑΙΗΔΩΡΕΑΕΝΧΑΡΙΤΙΤ 400
AND THE gratuity IN grace to-THE

ΗΤΟΥΕΝΟCΑΝΘΡΩΠΟΥΙΗCΟ 20
OF-THE ONE Human JESUS

ΥΧΡΙCΤΟΥΕΙCΤΟΥCΠΟΛΛΟ 40
ANOINTED INTO THE MANY

ΥCΕΠΕΡΙCCΕΥCΕΝΚΑΙΟΥΧ 60
16 exceeds AND NOT

ΩCΔΙΕΝΟCΑΜΑΡΤΗCΑΝΤΟC 80
AS THRU ONE miss*ing*

ΤΟΔΩΡΗΜΑΤΟΜΕΝΓΑΡΚΡΙΜ 500
THE gratuity THE INDEED for JUDGment

ΑΕΞΕΝΟCΕΙCΚΑΤΑΚΡΙΜΑΤ 20
OUT OF-ONE INTO DOWN-JUDGment THE

ΟΔΕΧΑΡΙCΜΑΕΚΠΟΛΛΩΝΠΑ 1
YET grace-effect OUT OF-MANY BESIDE-

ΡΑΠΤΩΜΑΤΩΝΕΙCΔΙΚΑΙΩΜ 6
FALLS INTO JUST-effect
A IN ONE ΕΝΕΝΙ *for* to-THE OF-THE ONE

ΑΕΙΓΑΡΤΩΤΟΥΕΝΟCΠΑΡΑΠ 8
17 IF for to-THE OF-THE ONE BESIDE-FALL

ΤΩΜΑΤΙΟΘΑΝΑΤΟCΕΒΑCΙΛ 60
THE DEATH reigns

ΕΥCΕΝΔΙΑΤΟΥΕΝΟCΠΟΛΛΩ 20
THRU THE ONE to-much

ΜΑΛΛΟΝΟΙΤΗΝΠΕΡΙCCΕΙΑ 4
A *o.*
RATHER THE-*ones* THE excess

ΝΤΗCΧΑΡΙΤΟCΚΑΙΤΗCΔΩΡ 6
B *omits* gratuity OF-THE
OF-THE grace AND OF-THE gratuity

ΕΑCΤΗCΔΙΚΑΙΟCΥΝΗCΑΜ 8
OF-THE JUSTice GETTING-

ΒΑΝΟΝΤΕCΕΝΖΩΗΒΑCΙΛΕΥ 7
UP IN LIFE WILL-BE-reigning
B ANOINTED JESUS

COYCΙΝΔΙΑΤΟΥΕΝΟCΙΗCΟ 2
THRU THE ONE JESUS

ΥΧΡΙCΤΟΥΑΡΑΟΥΝΩCΔΙΕΝ 10
18 ANOINTED CONSEQUENTLY THEN AS THRU ONE
*s¹+*ΑΝΘΡΩΠΟΥ human

ΟCΠΑΡΑΠΤΩΜΑΤΟCΕΙCΠΑΝ 6
BESIDE-FALL INTO ALL

ΤΑCΑΝΘΡΩΠΟΥCΕΙCΚΑΤΑΚ 8
humans INTO DOWN-JUDGment

ΡΙΜΑΟΥΤΩCΚΑΙΔΙΕΝΟCΔΙ 8
thus AND THRU ONE JUST-

ΚΑΙΩΜΑΤΟCΕΙCΠΑΝΤΑCΑΝ 2
effect INTO ALL humans

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INTO JUstifying OF-

ΩΗCΩCΠΕΡΓΑΡΔΙΑΤΗCΠΑΡ 6
LIFE AS-EVEN for THRU THE disobe-

ΑΚΟΗCΤΟΥΕΝΟCΑΝΘΡΩΠΟΥ 8
19 dience OF-THE ONE human

ΑΜΑΡΤΩΛΟΙΚΑΤΕCΤΑΘΗCΑ 9
missers WERE-DOWN-STOOD

ΝΟΙΠΟΛΛΟΙΟΥΤΩCΚΑΙΔΙΑ 20
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ΤΗCΥΠΑΚΟΗCΤΟΥΕΝΟCΔΙΚ 4
THE obedience OF-THE ONE JUST-

ΔΙΟΙΚΑΤΑCΤΑΘΗCΟΝΤΑΙ 6
ones WILL-BE-DOWN-STOOD THE

ΙΠΟΛΛΟΙΝΟΜΟCΔΕΠΑΡΕΙC 8
20 MANY . LAW YET BESIDE-INTO-CAME

ΗΛΘΕΝΙΝΑΠΛΕΟΝΑCΗΤΟΠΑ 11000
THAT SHOULD-BE-MOREIZING THE BESIDE-

12 Therefore, even as through one man sin entered into the world, and through sin death, and thus death came through to all mankind, on 13 which all sinned—for until law sin was in the world, yet sin is not being taken into account 14 where there is no law, but death reigns from Adam unto Moses, over those, too, who did not sin after the likeness of Adam's transgression, which is a type of that which is about to be.

15 But not as the offense, thus, too, the grace. For if by the offense of the one the many died, much rather the grace of God and the gratuity in grace, which is of the One Man, Jesus Christ, to the many superabounds.

16 And not as through one sin, the gratuity. For, indeed, the judgment is out of one into condemnation, yet the grace is out of many 17 offenses into a just award. For if by the offense of the one, death reigns through the one, much rather, those obtaining the superabundance of grace and the gratuity of righteousness shall be reigning in life through the One, Jesus Christ.

18 Consequently, then, as it was through one offense for all mankind for condemnation, thus, too, it is through one just award for all mankind for life's justifying.

19 For even as through the disobedience of the one man the many were constituted sinners, thus, also, through the obedience of the One the many shall be constituted just.

20 Yet law crept in that the offense should increase. Yet where sin in-

Conciliation—Individual

12 The sway of sin and death over all mankind is beyond denial. Yet the effect of Christ's sacrifice equals it in scope and far exceeds it in power.

14 The type here is the period of time up to the giving of the law, from Adam to Moses. During this period there was no transgression, for there was no law. So it is today. The law was not given to the nations, hence they do not transgress it. Nevertheless death reigns, even as it did before the law was given. The type, however, is in the nature of a shadow, whose dark outlines fail to delineate the present grace. The reign of Sin corresponds to the reign of grace, Adam's single offense to Christ's one just act on Calvary, bringing life where Adam brought death. But the type fails utterly in a number of particulars.

15 A simple reversal of the offense would put us where Adam was before he transgressed. But the gratuity through Christ is infinitely more than a mere recovery from the effects of Adam's offense.

16 One sin brought condemnation to all mankind. Grace recovers, not from *one sin* only, but from *many offenses.*

17 Adam enthroned death, but Christ gives believers not only a full vindication from all guilt, but life and the right to reign with Him.

18 The parallel here is perfect. Adam's *one* offense is counteracted by Christ's *one* just award. The act of Adam actually condemns *all mankind.* Christ's work, eventually, must also actually justify *all mankind.* This cannot be during the eons, hence will not be fully accomplished until after the eons are past, when all are made alive in Christ (1Cor.15[22]). If Adam's offense only gave each one an opportunity to sin, so that some become sinners and others not, then we might say that Christ's work brings justification to all subject to their acceptance. But we must acknowledge that man has no choice in becoming a sinner, *thus also* will it be through the work of Christ. Both are actual and universal.

19 The contrast here is between *one* and *many,* not between the *many* and the *all* of the previous statement. The many here are the all of the preceding parallel.

Conciliation—Individual

20 Here we have the true character and function of the law. It *crept in.* It was not a normal necessity, nor did it make any vital change. Its effect was to alter the character of sin so that it became an offense. Just as Adam's sin was against God's expressed command, and thus was a personal affront to God as well as a misdeed bringing harm on his own head, so those under the law, by sinning against light, greatly increased the sinfulness of sin. Obedience to the law would have banished sin and death. Disobedience enhanced their power. But grace not only exceeds the effects of sin, but superexceeds the offenses of those under law, so that now, *Grace has dethroned Sin.*

1 The absolute despotism of Grace is set forth in the startling suggestion that if we should be persisting in sin, *grace would increase.* While the following argument is against persistence in sin, it confirms the sovereignty of grace. Let us not deny this marvelous doctrine. It will give us rich, exultant liberty, ridding us of the thralldom of Sin, and giving us power to avoid the very sins which natural logic supposes we would eagerly follow, now that there is no condemnation even if we should sin.

2 This and the following chapter are a digression, discussing the effects of the reign of grace, first without, and then with, law.

2 Deliverance from sin comes, not through victory *over* it, but through death *to* it. It is useless to struggle against sin, or to fight with its practises. Rather we should acknowledge its force and reckon ourselves as dead through it and to it, yet alive in resurrection, where sin has no place.

3 Doubtless some to whom Paul wrote had been baptized under his earlier ministry. At this time he no longer baptized (1Cor.1^{17}). He appeals to their experience. Baptism was not merely a burial into death, but indicated a resurrection from the dead.

8 As we did not die, but Christ was crucified for us, we may reckon His death as ours, fully finishing our connection with sin, and His resurrection as ours also, for in Him we enjoy an unclouded life in the presence of God.

21 creases, grace superexceeds, that. even as Sin reigns in death, thus Grace, too, should be reigning through righteousness, for eonian life, through Jesus Christ, our Lord.

6 What, then, shall we assert? That we may be persisting in sin that grace should be increasing?

2 May it not come to that! We, who died to sin, how shall we still
3 be living in it? Or are you ignorant that as many as were baptized into Christ Jesus, were baptized into His
4 death? Then we were entombed together with Him through baptism into death, that, even as Christ was roused from among the dead through the glory of the Father, thus *we*, too, should be walking in
5 newness of life. For if we have become planted together in the likeness of His death, nevertheless we shall be of the resurrection, too,
6 knowing this, that our old humanity was crucified with him, that sin's body may become inert, for us
7 to be no longer slaving for Sin, for he who dies has been justified from sin.

8 Now if we died together with Christ, we believe that we shall live
9 together with Him also, having perceived that Christ, being roused from among the dead, is no longer dying; Death is mastering Him
10 no longer, for He Who died, died to Sin once, yet He Who is living
11 is living to God. Thus *you*, too, be reckoning yourselves to be dead, indeed, to Sin, yet living to God in Christ Jesus our Lord.

12 Let not Sin, then, be reigning in your mortal body, for you to be

ΠΑΝΤΩΜΑΟΥΔΕΕΠΛΕΟΝΑΣΕ 20
FALL . where YET MOREIZES

ΝΗΑΜΑΡΤΙΑΥΠΕΡΕΠΕΡΙΣΣ 40
THE missing OVER-exceeds

ΕΥΣΕΝΗΧΑΡΙΣΙΝΑΩΣΠΕΡΕ 60
21 THE grace THAT EVEN-AS reigns 6

ΒΑΣΙΛΕΥΣΕΝΗΑΜΑΡΤΙΑΕΝ 80
THE missing IN

ΤΩΘΑΝΑΤΩΟΥΤΩΣΚΑΙΗΧΑΡ 100
THE DEATH thus AND THE grace

ΙΣΒΑΣΙΛΕΥΣΗΔΙΑΔΙΚΑΙΟ 20
SHOULD-BE-reigning THRU Justice

ΣΥΝΗΣΕΙΣΖΩΗΝΑΙΩΝΙΟΝΔ 40
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B ANOINTED JESUS
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JESUS ANOINTED THE Master

ΙΟΥΗΜΩΝΤΙΟΥΝΕΡΟΥΜΕΝΕ 80
6 OF-US . ANY THEN WE-SHALL-BE-declaring
s O
ΠΙΜΕΝΩΜΕΝΤΗΑΜΑΡΤΙΑΙΝ 200
WE-MAY-BE-ON-REMAINING to-THE missing THAT

ΑΗΧΑΡΙΣΠΛΕΟΝΑΣΗΜΗΓΕΝ 20
2 THE grace SHOULD-BE-MOREIZING.NO MAY-it-BE-

ΟΙΤΟΙΤΙΝΕΣΑΠΕΘΑΝΟΜΕ 40
BECOMING. WHO-ANY FROM-DIED

ΝΤΗΑΜΑΡΤΙΑΠΩΣΕΤΙΖΗΣΟ 60
to-THE missing how STILL WE-SHALL-BE-

ΜΕΝΕΝΑΥΤΗΗΑΓΝΟΕΙΤΕΟΤ 80
3 LIVING IN her . OR YE-ARE-UN-KNOWING that

ΙΟΣΟΙΕΒΑΠΤΙΣΘΗΜΕΝΕΙΣ 300
as-many-as WERE-DIPIZED INTO

B *omits* JESUS
ΧΡΙΣΤΟΝΙΗΣΟΥΝΕΙΣΤΟΝΘ 20
ANOINTED JESUS INTO THE DEATH

ΑΝΑΤΟΝΑΥΤΟΥΕΒΑΠΤΙΣΘΗ 40
OF-Him WERE-DIPIZED

ΜΕΝΣΥΝΕΤΑΦΗΜΕΝΟΥΝΑΥΤ 60
4 WE-WERE-TOGETHER-entombed THEN to-Him

ΔΙΑΤΟΥΒΑΠΤΙΣΜΑΤΟΣΕΙ 80
THRU THE DIPism INTO

ΣΤΟΝΘΑΝΑΤΟΝΙΝΑΩΣΠΕΡΗ 400
THE DEATH THAT AS-EVEN WAS-

ΓΕΡΘΗΧΡΙΣΤΟΣΕΚΝΕΚΡΩΝ 20
ROUSED ANOINTED OUT OF-DEAD-*ones*

ΔΙΑΤΗΣΔΟΞΗΣΤΟΥΠΑΤΡΟΣ 40
THRU THE esteem OF-THE FATHER

s o.
ΟΥΤΩΣΚΑΙΗΜΕΙΣΕΝΚΑΙΝΟ 00
thus . AND WE IN NEWness

ΤΗΤΙΖΩΗΣΠΕΡΙΠΑΤΗΣΩΜΕ 80
OF-LIFE SHOULD-BE-ABOUT-TREADING

ΝΕΙΓΑΡΣΥΜΦΥΤΟΙΓΕΓΟΝΑ 600
5 IF for TOGETHER-planted WE-HAVE-BECOME

ΜΕΝΤΩΟΜΟΙΩΜΑΤΙΤΟΥΘΑΝ 20
to-THE LIKEness OF-THE DEATH

ΑΤΟΥΑΥΤΟΥΑΛΛΑΚΑΙΤΗΣΑ 40
OF-Him but AND OF-THE UP-
B *adds* ΚΑΙ AND
ΝΑΣΤΑΣΕΩΣΕΣΟΜΕΘΑΤΟΥΤ 60
STANDING WE-SHALL-BE this

n+Ε
ΟΓΙΝΩΣΚΟΝΤΕΣΟΤΙΟΠΑΛΑ 80
KNOWING that THE OLD

ΙΟΣΗΜΩΝΑΝΘΡΩΠΟΣΣΥΝΕΣ 600
OF-US human WAS-TOGETHER-
A C
ΤΑΥΡΩΘΗΙΝΑΚΑΤΑΡΓΗΘΗΤ 20
impaled THAT MAY-BE-DOWN-UN-ACTED THE

ΟΣΩΜΑΤΗΣΑΜΑΡΤΙΑΣΤΟΥΜ 40
BODY OF-THE missing OF-THE NO-

ΗΚΕΤΙΔΟΥΛΕΥΕΙΝΗΜΑΣΤΗ 60
STILL TO-BE-SLAVING US to-THE

ΑΜΑΡΤΙΑΟΓΑΡΑΠΟΘΑΝΩΝΑ 80
7 missing THE for *one*-FROM-DYING HAS-

ΕΔΙΚΑΙΩΤΑΙΑΠΟΤΗΣΑΜΑΡ 700
been-JUSTIFIED FROM THE missing

ΤΙΑΣΕΙΔΕΑΠΕΘΑΝΟΜΕΝΣΥ 20
8 IF YET WE-FROM-DIED TO-

ΝΧΡΙΣΤΩΠΙΣΤΕΥΟΜΕΝΟΤΙ 40
GETHER to-ANOINTED WE-ARE-BELIEVING that

ΚΑΙΣΥΝΖΗΣΟΜΕΝΑΥΤΩΕΙΔ 60
9 AND WE-SHALL-BE-TOGETHER-LIVING to-Him HAVING-

ΟΤΕΣΟΤΙΧΡΙΣΤΟΣΕΓΕΡΘΕ 80
PERCEIVED that ANOINTED BEING-ROUSED

ΙΣΕΚΝΕΚΡΩΝΟΥΚΕΤΙΑΠΟΘ 800
OUT OF-DEAD-*ones* NOT-STILL IS-FROM-DYING

ΝΗΣΚΕΙΘΑΝΑΤΟΣΑΥΤΟΥΟΥ 20
DEATH OF-Him NOT-

ΚΕΤΙΚΥΡΙΕΥΕΙΟΓΑΡΑΠΕΘ 10
10 STILL IS-mastering WHO for FROM-DIED

ΑΝΕΝΤΗΑΜΑΡΤΙΑΑΠΕΘΑΝΕ 60
to-THE missing FROM-DIED

ΝΕΦΑΠΑΞΟΔΕΖΗΖΗΤΩΘΕΩΩ 80
ON-once WHO YET IS-LIVING IS-LIVING to-THE

ΥΤΩΣΚΑΙΥΜΕΙΣΛΟΓΙΖΕΣΘ 900
11 God.thus AND YOUp BE-YE-accounting
-ΑΙ BA A *omits* TO-BE *s*[2] D. I. TO-BE
ΕΣΕΑΥΤΟΥΣΕΙΝΑΙΝΕΚΡΟΥΣ 20
selves TO-BE DEAD

ΜΕΝΤΗΑΜΑΡΤΙΑΖΩΝΤΑΣΔΕ 40
INDEED to-THE missing LIVING YET

ΤΩΘΕΩΕΝΧΡΙΣΤΩΙΗΣΟΥΤΩ 60
to-THE God IN ANOINTED JESUS THE
AD *omit* THE Master OF-US
ΚΥΡΙΩΗΜΩΝΜΗΟΥΝΒΑΣΙΛΕ 80
12 Master OF-US . NO THEN LET-BE-reigning

ΥΕΤΩΗΑΜΑΡΤΙΑΕΝΤΩΘΝΗΤ 12000
THE missing IN THE DYing

ΩΥΜΩΝCΩΜΑΤΙΕΙCΤΟΥΠΑΚ 20
OF-YOUp BODY INTO THE TO-BE-

ΟΥΕΙΝΤΑΙCΕΠΙΘΥΜΙΑICΑ 40
obeying to-THE ON-FEELINGS OF-it

ΥΤΟΥΜΗΔΕΠΑΡΙCΤΑΝΕΤΕΤ 60
13 NO-YET BE-YE-BESIDE-STANDING THE

ΑΜΕΛΗΥΜΩΝΟΠΛΑΔΙΚΙΑC 80
MEMBERS OF-YOUp IMPLEMENTS OF-UN-JUSTness

ΤΗΑΜΑΡΤΙΑΛΛΑΠΑΡΑCΤΗ 100
to-THE missing but BESIDE-STAND

CΑΤΕΕΑΥΤΟΥCΤΩΘΕΩΦCΕΙ 20
selves to-THE God AS IF

B *omits* THE
ΕΚΝΕΚΡΩΝΖΩΝΤΑCΚΑΙΤΑΜ 40
OUT OF-DEAD-*ones* LIVING AND THE MEM-

ΕΛΗΥΜΩΝΟΠΛΑΔΙΚΙΑΟCΥΝ 60
BERS OF-YOUp IMPLEMENTS OF-JUSTice

ΗCΤΩΘΕΩΦΑΜΑΡΤΙΑΓΑΡΥΜΩ 80
14 to-THE God missing for OF-YOUp

s[1] *had* ΚΕΤΙ=STILL
ΝΟΥΚΥΡΙΕΥCΕΙΟΥΓΑΡΕCΤ 200
NOT WILL-BE-mastering NOT for YE-ARE

A *o.*
ΕΥΠΟΝΟΜΟΝΑΛΛΑΥΠΟΧΑΡΙ 20
UNDER LAW but UNDER grace .

ΝΤΙΟΥΝΑΜΑΡΤΗCΩΜΕΝΟΤΙ 40
15 ANY THEN SHOULD-WE-BE-MISSING that

A *o.*
ΟΥΚΕCΜΕΝΥΠΟΝΟΜΟΝΑΛΛΑ 60
NOT WE-ARE UNDER LAW but

ΥΠΟΧΑΡΙΝΜΗΓΕΝΟΙΤΟΟΥΚ 80
16 UNDER grace . NO MAY-it-BE-BECOMING.NOT

ΟΙΔΑΤΕΟΤΙΩΠΑΡΙCΤΑΝΕΤ 300
YE-HAVE-PERCEIVED that to-WHOM YE-ARE-BESIDE-STAND-

ΕΕΑΥΤΟΥCΔΟΥΛΟΥCΕΙCΥΠ 20
ING selves SLAVES INTO obe-

A -ΑΙ
ΑΚΟΗΝΔΟΥΛΟΙΕCΤΕΩΥΠΑΚ 40
dience SLAVES YE-ARE to-WHOM YE-ARE-

ΟΥΕΤΕΗΤΟΙΑΜΑΡΤΙΑCΕΙC 60
obeying OR to-THE OF-missing INTO

ΘΑΝΑΤΟΝΗΥΠΑΚΟΗCΕΙCΔΙ 80
DEATH OR OF-obedience INTO JUST-

ΚΑΙΟCΥΝΗΝΧΑΡΙCΔΕΤΩΘΕ 400
17 ice grace YET to-THE God

ΩΤΙΗΤΕΔΟΥΛΟΙΤΗCΑΜΑΡ 20
that YE-WERE SLAVES OF-THE missing

A -ΑΙ *A alds* ΚΑ
ΤΙΑCΥΠΗΚΟΥCΑΤΕΔΕΕΚΚΑ 40
YE-obey YET OUT OF-

ΘΑΡΑC clean
ΡΔΙΑCΕΙCΟΝΠΑΡΕΔΟΘΗΤΕ 00
HEART INTO WHICH YE-WERE-BESIDE-GIVEN

ΤΥΠΟΝΔΙΔΑΧΗCΕΛΕΥΘ 77
18 type OF-TEACHING . BEING-FREED

s[1] *had* ΟΥΝ THEN
ΕΡΩΘΕΝΤΕCΔΕΑΠΟΤΗCΑΜΑ 500
YET FROM THE missing

ΡΤΙΑCΕΔΟΥΛΩΘΗΤΕΤΗΔΙΚ 20
YE-ARE-enSLAVED to-THE JUSTice

ΔΙΟCΥΝΗΑΝΘΡΩΠΙΝΟΝΛΕΓ 49
19 . human I-AM-say-

s o.
ΩΔΙΑΤΗΝΑCΘΕΝΕΙΑΝΤΗCC 60
ING THRU THE UN-FIRMness OF-THE FLESH

ΑΡΚΟCΥΜΩΝΩCΠΕΡΓΑΡΠΑΡ 80
OF-YOUp . AS-EVEN for YE-BE-

ΕCΤΗCΑΤΕΤΑΜΕΛΗΥΜΩΝΔΟ 600
SIDE-STAND THE MEMBERS OF-YOUp SLAVES

ΥΑΑΤΗΑΚΑΘΑΡCΙΑΚΑΙΤΗΑ 20
to-THE UNcleanness AND to-THE UN-

B *omits* INTO THE UN-LAWness
ΝΟΜΙΑΕΙCΤΗΝΑΝΟΜΙΑΝΟΥ 40
LAWness INTO THE UN-LAWness thus

A *o.*
ΤΩCΝΥΝΠΑΡΑCΤΗCΑΤΕΤΑΜ 60
NOW BESIDE-STAND-YE THE MEM-

A ΟΠΛΑ INSTRUMENTS
ΕΛΗΥΜΩΝΔΟΥΛΑΤΗΔΙΚΑΙΟ 80
BERS OF-YOUp SLAVES to-THE JUSTice

CΥΝΗΕΙCΑΓΙΑCΜΟΝΟΤΕΓΑ 700
20 INTO HOLYing . when for

ΡΔΟΥΛΟΙΗΤΕΤΗCΑΜΑΡΤΙΑ 20
SLAVES YE-WERE OF-THE missing

CΕΛΕΥΘΕΡΟΙΗΤΕΤΗΔΙΚΑΙ 40
FREE YE-WERE to-THE JUSTice .

ΟCΥΝΗΤΙΝΑΟΥΝΚΑΡΠΟΝΕΙ 60
21 ANY THEN FRUIT YE-

s -Ε-
ΧΕΤΕΤΟΤΕΕΦΟΙCΝΥΝΕΠΑΙ 80
HAD then ON WHICH NOW YE-ARE-*be-*

A*s*[1] *omit* INDEED (*by s*[2])
CΧΥΝΕCΘΕΤΟΜΕΝΓΑΡΤΕΛΟ 800
ING-ON-YIED THE INDEED for FINISH

s o. B *inserts* Ε
CΕΚΕΙΝΩΝΘΑΝΑΤΟCΝΥΝΙΑ 20
22 OF-those DEATH . NOW YET

ΕΕΛΕΥΘΕΡΩΘΕΝΤΕCΑΠΟΤΗ 40
BEING-FREED FROM THE

CΑΜΑΡΤΙΑCΔΟΥΛΩΘΕΝΤΕC 60
missing BEING-enSLAVED

ΔΕΤΩΘΕΩΕΧΕΤΕΤΟΝΚΑΡΠΟ 80
YET to-THE God YE-ARE-HAVING THE FRUIT

ΝΥΜΩΝΕΙCΑΓΙΑCΜΟΝΤΟΔΕ 900
OF-YOUp INTO HOLYing THE YET

ΤΕΛΟCΖΩΗΝΑΙΩΝΙΟΝΤΑΓΑ 20
23 FINISH LIFE conian THE for

ΡΟΨΩΝΙΑΤΗCΑΜΑΡΤΙΑCΘΑ 40
DISH-PURCHASES OF-THE missing DEATH

ΝΑΤΟCΤΟΔΕΧΑΡΙCΜΑΤΟΥΘ 60
THE YET grace-effect OF-THE God

ΕΟΥΖΩΗΑΙΩΝΙΟCΕΝΧΡΙCΤ 80
LIFE conian IN ANOINTED

ΩΙΗCΟΥΤΩΚΥΡΙΩΗΜΩΝΗΑΓ 13000
7 JESUS THE Master OF-US . OR YE-ARE-

13 obeying its lusts. Neither be
presenting your members to Sin,
as implements of injustice, but
present yourselves to God as if
alive from among the dead, and
your members as implements of
14 righteousness for God. For Sin
shall not be mastering you, for you
are not under law, but under grace.

15 What then? Should we be
sinning, since we are not under
law but under grace?

16 May it not come to that! Are
you not aware that to whom you
are presenting yourselves as slaves
for obedience, his slaves you are
whom you are obeying, whether of
Sin for death, or Obedience for
17 righteousness? Now grateful are
we to God that you were Sin's
slaves, yet you obey from the heart
the type of teaching to which you
18 were given over. Now, being freed
from Sin, you are enslaved to
Righteousness.

19 I am speaking as a man because
of the infirmity of your flesh: for
even as you present your members
as slaves to Uncleanness and to
Lawlessness for lawlessness, thus
now present your members as
slaves to Righteousness for holiness.
20 For when you were slaves of Sin
you were free as to Righteousness.
21 Then what fruit had you then?—
of which you are now ashamed, for,
indeed, the consummation of those
22 things is death. Yet now, being
freed from Sin, yet enslaved to
God, you have your fruit for holi-
ness, and the consummation, eonian
23 life. For the ration of Sin is
death, but God's gracious gift is
eonian life in Christ Jesus our
Lord.

Conciliation—Individual

12 A realization of our death to sin and life in Christ will give us power to cope with sin, always remembering that sin cannot bring us into disfavor because of the superexceeding grace.

14 Law, as we shall see in the next chapter, not only cannot deliver from sin, but actually forges the fetters of sin, and makes sin's bondage more cruel and galling.

15 The law said, "Cursed is everyone who is not continuing in all the things written in the scroll of the law, to do them". Grace says, Blessed are you, whatever you may do, for Christ has justified you and not one dare bring anything against you. The fallacious logic of the old humanity immediately imagines that this gives license and encouragement to sin. But its actual effect is quite the opposite. Grace, not law, has power to deter us from sinning. No one who has an actual experience of grace, reasons that, because there is immunity, therefore he will sin. The offender against law flies in the face of law. Its austere threats do not hinder him. But the offender against grace feels the heinousness of his offense and flies from it.

16 All of us are slaves, however much we may vaunt our liberty. We are controlled either by Sin or by Obedience. It is a cause of thankfulness that we all have had service under Sin, for only so could we realize the nature of such slavery. But we have not been taken from Sin's service to become idle. We has been transferred to the service of Righteousness.

20 Slaves of Sin can produce only the fruits of sin and know that the only possible outcome is death. But slaves of Righteousness have a brighter outlook. They are not ashamed of their deeds and look for life eonian.

23 Sin, like slave holders, does not pay *wages*, but only supplies *rations*. This consists, at present, in an attitude toward God which is the equivalent of death, for all Sin's slaves avoid God's presence. And their deeds will also result in death. Neither do we, as slaves, look for *wages*. God not only *gives*, but *gives graciously*, or gratuitously, the very reward which is only for those whose endurance in good acts merits it—eonian life, or life for the eons (27).

Conciliation—Individual

1 The apostle now addresses particularly those who have been under law, that is, who were of the Circumcision. His appeal however, is not to the law itself, but to the nature of all law, that it has jurisdiction only over those who are alive.

2 The law of wedlock is given as a well known example. A woman's subjection to her husband lasts only for his life. During his life she may have no relations with other men. After his death the ties which bind her to a new husband are just as sacred as those which united her to the former one.

4 A wife and her husband are one flesh (Gen.2^{24}), hence the *wife* dies with the husband, but the *woman* remains. Those united to Christ under law died with Him to the law. Union with Christ in resurrection is a new relationship beyond the sphere of the law.

6 Exemption from the law applies only to those who were under the law. As the law is not unjust, like Sin, but just and holy, they continue to serve, no longer in letter, but in spirit.

7 The natural deduction from the foregoing is that the law itself is sin. Else why cease to serve its letter? Or else how does it make sin more sinful and transform it into an offense? Sin is not known in its true character except through law. Instead of sin being ignorant inability, it is quite the opposite. It is active hostility. The law which seemed to be given to regulate, only roused it. Sin is dormant or dead until law comes and gives it life. The law which should have given the *sinner* life, gave life to *sin*. It should have been the death blow of *sin*, but it became the death of the *sinner*. All this shows how futile it is to try to reform or regulate or conquer sin. It not only acts in darkness and ignorance but transforms the very light into an agent of death. The law offered life to those under it, on terms which, apart from sin, were all that could be desired. But sin not only disabled them so that they could not take advantage of its provisions, but involved them in its condemnation by stirring their passions against its just decrees.

7 Or are you ignorant, brethren (for I am speaking to those who know law), that the law is mastering a man for as much time as he is living?

2 For a woman in wedlock is bound to a living man by law. Yet if the man should die, she is exempted
3 from the law of the man. Consequently, then, if the man is living she will be styled an adulteress if she should become another man's, yet if the man should die, she is free from the law, being no adulteress, on becoming another man's.

4 So that, my brethren, *you*, too, were caused to die to the law through the body of Christ, for you to become Another's Who is roused from among the dead, that we
5 should be fruitful to God. For when we were in the flesh, the passions of sins, which were through the law, operated in our members
6 to be fruitful to Death. Yet now we were exempted from the law, when dying in that in which we were retained, so that it is for us to be slaving in newness of spirit and not in oldness of letter.

7 What, then, shall we assert? That the law is sin?

May it not come to that! But sin I knew not except through law. For besides, I had not been aware of coveting except the law said, "You
8 shall not be coveting". Now Sin, getting an incentive through the precept, produces in me all manner of coveting. For apart from
9 law Sin is dead. Now *I* lived, apart from law, once, yet the coming of the precept revives Sin,
10 Now *I* died, and it was found that, to me, the precept for life, this is
11 for death. For Sin, getting an incentive through the precept, de-

A -ΑΙ B *inserts* Ε
ΝΟΕΙΤΕΑΔΕΛΦΟΙΓΙΝΩΣΚΟ 20
UN-KNOWING brothers to-*ones*-KNOWING

ΥΣΙΝΓΑΡΝΟΜΟΝΑΛΑΛΩΟΤΙΟ 40
for LAW I-AM-TALKING that THE

ΝΟΜΟΣΚΥΡΙΕΥΕΙΤΟΥΑΝΘΡ 60
LAW is-mastering OF-THE human

ΦΠΟΥΕΦΟΣΟΝΧΡΟΝΟΝΖΗΗΓ 80
2 ON as-much-as TIME he-is-living.

ΑΡΥΠΑΝΔΡΟΣΓΥΝΗΤΩΖΩΝΤ 100
THE for UNDER-MAN WOMAN to-THE LIVING

ΙΑΝΔΡΙΔΕΔΕΤΑΙΝΟΜΩΕΑΝ 20
MAN HAS-*been*-BOUND to-LAW . IF-EVER

ΔΕΑΠΟΘΑΝΗΟΑΝΗΡΚΑΤΗΡΓ 40
YET MAY-BE-FROM-DYING THE MAN she-HAS-*been*-DOWN-

ΗΤΑΙΑΠΟΤΟΥΝΟΜΟΥΤΟΥΑΝ 60
UN-ACTED FROM THE LAW OF-THE MAN .

ΔΡΟΣΑΡΑΟΥΝΖΩΝΤΟΣΤΟΥΑ 80
3 CONSEQUENTLY THEN OF-LIVING THE MAN

ΝΔΡΟΣΜΟΙΧΑΛΙΣΧΡΗΜΑΤΙ 200
ADULTERESS WILL-BE-APPRIZING
A *adds* Η ΓΥΝΗ THE WOMAN
ΣΕΙΕΑΝΓΕΝΗΤΑΙΑΝΔΡΙΕΤ 20
IF-EVER she-MAY-BE-BECOMING to-MAN DIFFER-

A ΑΙ
ΕΡΦΕΑΝΔΕΑΠΟΘΑΝΗΟΑΝΗΡ 40
4 ENT IF-EVER YET MAY-FROM-DIE THE MAN

ΕΛΕΥΘΕΡΑΕΣΤΙΝΑΠΟΤΟΥΝ 60
FREE she-IS FROM THE LAW

ΟΜΟΥΤΟΥΜΗΕΙΝΑΙΑΥΤΗΝΜ 80
OF-THE NO TO-BE her ADUL-

ΟΙΧΑΛΙΔΑΓΕΝΟΜΕΝΗΝΑΝΔ 300
TERESS BECOMING to-MAN
S ΑΙ S AND YOUp brothers OF-ME
ΡΙΕΤΕΡΩΩΣΤΕΑΔΕΛΦΟΙΜΟ 20
4 DIFFERENT . AS-BESIDES brothers OF-ME

ΥΚΑΙΥΜΕΙΣΕΘΑΝΑΤΩΘΗΤΕ 40
AND YOUp WERE-(caused-to)-DIE

ΤΩΝΟΜΩΔΙΑΤΟΥΣΩΜΑΤΟΣΤ 60
to-THE LAW THRU THE BODY OF-
S¹ *abbreviates* ANOINTED ΧΡΥ, *but* S² ΧΥ
ΟΥΧΡΙΣΤΟΥΕΙΣΤΟΓΕΝΕΣΘ 80
THE ANOINTED INTO THE TO-BE-BECOMING

ΑΙΥΜΑΣΕΤΕΡΩΤΩΕΚΝΕΚΡΩ 400
YOUp to-DIFFERENT THE OUT OF-DEAD-*ones*

ΝΕΓΕΡΘΕΝΤΙΙΝΑΚΑΡΠΟΦΟ 20
One-BEING-ROUSED THAT WE-SHOULD-BE-FRUIT-

ΡΗΣΩΜΕΝΤΩΘΕΩΤΟΤΕΓΑΡΗΜ 40
5 CARRYING to-THE God . when for WE-

ΕΝΕΝΤΗΣΑΡΚΙΤΑΠΑΘΗΜΑΤ 60
WERE IN THE FLESH THE EMOTIONS

ΑΤΩΝΑΜΑΡΤΙΩΝΤΑΔΙΑΤΟΥ 80
OF-THE misses THE-*ones* THRU THE
A Δ
ΝΟΜΟΥΕΝΗΡΓΕΙΤΟΕΝΤΟΙΣ 500
LAW IN-ACTED IN THE

ΜΕΛΕΣΙΝΗΜΩΝΕΙΣΤΟΚΑΡΠ 20
MEMBERS OF-US INTO THE TO-FRUIT-
B *inserts* Ε
ΟΦΟΡΗΣΑΙΤΩΘΑΝΑΤΩΝΥΝΙ 40
6 CARRY to-THE DEATH NOW

ΔΕΚΑΤΗΡΓΗΘΗΜΕΝΑΠΟΤΟΥ 60
YET WE-WERE-DOWN-UN-ACTED FROM THE

ΝΟΜΟΥΑΠΟΘΑΝΟΝΤΕΣΕΝΦΚ 80
LAW FROM-DYING IN WHICH

ΑΤΕΙΧΟΜΕΘΑΩΣΤΕΔΟΥΛΕΥ 600
WE-WERE-*being*-DOWN-HAD AS-BESIDES TO-BE-SLAVING
B *omits* ΗΜΑΣ
ΕΙΝΗΜΑΣΕΝΚΑΙΝΟΤΗΤΙΠΝ 20
US IN NEWness OF-

ΕΥΜΑΤΟΣΚΑΙΟΥΠΑΛΑΙΟΤΗ 40
spirit AND NOT OLDness

ΤΙΓΡΑΜΜΑΤΟΣΤΙΟΥΝΕΡΟΥ 60
7 OF-WRITing . ANY THEN WE-SHALL-BE-

ΜΕΝΟΝΟΜΟΣΑΜΑΡΤΙΑΜΗΓΕ 80
declaring THE LAW missing . NO MAY-it-

ΝΟΙΤΟΑΛΛΑΤΗΝΑΜΑΡΤΙΑΝ 700
BE-BECOMING but THE missing

ΟΥΚΕΓΝΩΝΕΙΜΗΔΙΑΝΟΜΟΥ 20
NOT I-KNEW IF NO THRU LAW

ΤΗΝΤΕΓΑΡΕΠΙΘΥΜΙΑΝΟΥΚ 40
THE BESIDES for ON-FEELING . NOT
S O.
ΗΔΕΙΝΕΙΜΗΝΟΝΟΜΟΣΕΛΕΓΕ 60
I-HAD-PERCEIVED IF NO THE LAW said

ΝΟΥΚΕΠΙΘΥΜΗΣΕΙΣΑΦΟΡΜ 80
8 NOT YOU-WILL-BE-ON-FEELING FROM-RUSH

ΗΝΔΕΛΑΒΟΥΣΑΗΑΜΑΡΤΙΑΔ 800
YET GETTING THE missing THRU
AS Ε*l for* Η
ΙΑΤΗΣΕΝΤΟΛΗΣΚΑΤΗΡΓΑΣ 20
THE direction *is*-DOWN-ACTED

ΑΤΟΕΝΕΜΟΙΠΑΣΑΝΕΠΙΘΥΜ 40
IN ME EVERY ON-FEELING .
S² *adds* Η THE
ΙΑΝΧΩΡΙΣΓΑΡΝΟΜΟΥΑΜΑΡ 60
apart-from for LAW missing
Η -Ι Ν *for* -ΩΝ
ΤΙΑΝΕΚΡΑΕΓΩΔΕΕΖΩΝΧΩΡ 80
9 DEAD I YET LIVED apart-from
Ε *inserted by* A
ΙΣΝΟΜΟΥΠΟΤΕΕΛΘΟΥΣΗΣΑ 900
LAW ?-when OF-COMing YET

ΕΤΗΣΕΝΤΟΛΗΣΗΑΜΑΡΤΙΑΑ 20
OF-THE direction THE missing UP-

ΝΕΖΗΣΕΝΕΓΩΔΕΑΠΕΘΑΝΟΝ 40
10 LIVES I YET FROM-DIED

ΚΑΙΕΥΡΕΘΗΜΟΙΗΕΝΤΟΛΗΗ 60
AND WAS-FOUND to-ME THE direction THE

ΕΙΣΖΩΗΝΑΥΤΗΕΙΣΘΑΝΑΤΟ 80
INTO LIFE this INTO DEATH .

ΝΗΓΑΡΑΜΑΡΤΙΑΑΦΟΡΜΗΝΑ 14000
11 THE for missing FROM-RUSH GET-

ΑΒΟΥCΑΔΙΑΤΗCΕΝΤΟΛΗCΕ 20
TING THRU THE direction OUT-

ΖΗΠΑΤΗCΕΝΜΕΚΑΙΔΙΑΥΤΗ 40
SEDUCES ME AND THRU her

*ς ο.
CΑΠΕΚΤΕΙΝΕΝΦCΤΕΟΜΕΝΝ 60
12 FROM-KILLS . AS-BESIDES THE INDEED LAW

ΟΜΟCΑΓΙΟCΚΑΙΗΕΝΤΟΛΗ 60
HOLY AND THE direction HOLY

ΓΙΑΚΑΙΔΙΚΑΙΑΚΑΙΑΓΑΘΗ 100
AND JUST AND GOOD

ΤΟΟΥΝΑΓΑΘΟΝΕΜΟΙΕΓΕΝΕ 20
13 THE THEN GOOD to-ME BECAME

ΤΟΘΑΝΑΤΟCΜΗΓΕΝΟΙΤΟΑΛ 40
DEATH . NO MAY-BE-BECOMING but

Β ο.
ΑΑΗΑΜΑΡΤΙΑΙΝΑΦΑΝΗΜΑ 60
THE missing THAT it-MAY-BE-APPEARING

ΡΤΙΑΔΙΑΤΟΥΑΓΑΘΟΥΜΟΙΚ 80
missing THRU THE GOOD to-ME DOWN-

ΑΤΕΡΓΑΖΟΜΕΝΗΘΑΝΑΤΟΝΙ 200
ACTING DEATH THAT

ΝΑΓΕΝΗΤΑΙΚΑΘΥΠΕΡΒΟΛΗ 20
MAY-BE-BECOMING according-to OVER-CAST

ΝΑΜΑΡΤΩΛΟCΗΑΜΑΡΤΙΑΔΙ 40
misser THE missing THRU

Α YET ΔΕ
ΑΤΗCΕΝΤΟΛΗCΟΙΔΑΜΕΝΓΑ 60
14 THE direction . WE-HAVE-PERCEIVED for

ΡΟΤΙΟΝΟΜΟCΠΝΕΥΜΑΤΙΚΟ 60
that THE LAW spiritual

ΑΒΒ[1] Ν
CΕCΤΙΝΕΓΩΔΕCΑΡΚΙΚΟCΕ 300
IS I YET FLESH-ic AM

ΙΜΙΠΕΠΡΑΜΕΝΟCΥΠΟΤΗΝΑ 20
HAVING-*been*-disposed-of UNDER THE miss-

ΜΑΡΤΙΑΝΟΓΑΡΚΑΤΕΡΓΑΖΟ 40
15 ing WHICH for I-AM-DOWN-ACTING

Β *inserts* Ε
ΜΑΙΟΥΓΙΝΩCΚΩΟΥΓΑΡΟΘΕ 60
NOT I-AM-KNOWING NOT for WHICH I-AM-

ΑΔ ο. Β+Ε
ΑΩΤΟΥΤΟΠΡΑCCΩΑΛΑΑΟΜΙ 80
WILLING this I-AM-PRACTISING but WHICH I-

CΩΤΟΥΤΟΠΟΙΩΕΙΔΕΟΟΥΘΕ 400
16 AM-HATING this I-AM-DOING IF YET WHICH NOT I-AM-

ς Ν
ΑΩΤΟΥΤΟΠΟΙΩCΥΜΦΗΜΙΤΩ 20
WILLING this I-AM-DOING. I-AM-TOGETHER-AVERRING

Β *inserts* Ε
ΝΟΜΩΟΤΙΚΑΛΟCΝΥΝΙΔΕΟΥ 40
17 to-THE LAW that IDEAL NOW YET NOT-

ΚΕΤΙΕΓΩΚΑΤΕΡΓΑΖΟΜΑΙΑ 60
STILL I AM-DOWN-ACTING it

Αβ ο. Α *omits* ΙΝ
ΥΤΟΑΛΛΑΗΕΝΟΙΚΟΥCΑΕΝΕ 80
but THE IN-HOMING IN ME

ΜΟΙΑΜΑΡΤΙΑΟΙΔΑΓΑΡΟΤΙ 500
18 missing I-HAVE-PERCEIVED for that

ΟΥΚΟΙΚΕΙΕΝΕΜΟΙΤΟΥΤΕC 20
NOT IS-HOMING IN ME this IS

ΤΙΝΕΝΤΗCΑΡΚΙΜΟΥΑΓΑΘΟ 40
IN THE FLESH OF-ME GOOD

*ς ο.
ΝΤΟΓΑΡΘΕΛΕΙΝΠΑΡΑΚΕΙΤ 60
THE for TO-BE-WILLING IS-BESIDE-LYING

ΑΙΜΟΙΤΟΔΕΚΑΤΕΡΓΑΖΕCΘ 60
: to-ME THE YET TO-BE-DOWN-ACTING

ς Ε
ΑΙΤΟΚΑΛΟΝΟΥΟΥΓΑΡΟΘΕΛ 600
19 THE IDEAL NOT. NOT for WHICH I-AM-

Α ο.
ΦΠΟΙΩΑΓΑΘΟΝΑΛΛΑΟΟΥΘΕ 20
WILLING I-AM-DOING GOOD but WHICH NOT I-AM-

ΑΦΚΑΚΟΝΤΟΥΤΟΠΡΑCCΦΕΙ 40
20 WILLING EVIL this I-AM-PRACTISING.IF

Β *omits* Ι
ΔΕΟΟΥΘΕΛΩΕΓΩΤΟΥΤΟΠΟΙ 60
YET WHICH NOT I-AM-WILLING I this AM-DOING

ΩΟΥΚΕΤΙΕΓΩΚΑΤΕΡΓΑΖΟΜ 50
NOT-STILL I AM-DOWN-ACTING

Α ο.
ΑΙΑΥΤΟΑΛΛΑΗΟΙΚΟΥCΑΕΝ 700
it but THE HOMING IN

ΕΜΟΙΑΜΑΡΤΙΑΕΥΡΙCΚΩΑΡ 20
21 ME missing . I-AM-FINDING CONSE-

ΑΤΟΝΝΟΜΟΝΤΩΘΕΛΟΝΤΙΕΜ 40
QUENTLY THE LAW to-THE WILLING to-ME

ΟΙΠΟΙΕΙΝΤΟΚΑΛΟΝΟΤΙΕΜ 60
TO-BE-DOING THE IDEAL that to-ME

ΟΙΤΟΚΑΚΟΝΠΑΡΑΚΕΙΤΑΙ 30
22 THE EVIL IS-BESIDE-LYING . I-AM-

ΥΝΗΔΟΜΑΙΓΑΡΤΩΝΟΜΩΤΟΥ 800
TOGETHER-gratified for to-THE LAW OF-THE

Β ΝΟΟC MIND
ΘΕΟΥΚΑΤΑΤΟΝΕCΩΑΝΘΡΩΠ 20
God according-to THE within human

ΟΝΒΛΕΠΩΔΕΕΤΕΡΟΝΝΟΜΟΝ 40
23 I-AM-looking YET DIFFERENT LAW

ΕΝΤΟΙCΜΕΛΕCΙΝΜΟΥΑΝΤΙ 60
IN THE MEMBERS OF-ME INSTEAD-

Α AND capturizing to-THE LAW OF-THE MIND OF-ME
CΤΡΑΤΕΥΟΜΕΝΟΝΤΩΝΟΜΩΤ 80
WARRING to-THE LAW OF-

ΟΥΝΟΟCΜΟΥΚΑΙΑΙΧΜΑΛΩΤ 900
THE MIND OF-ME AND capturizing

Α *omits* ΜΕ IN THE LAW OF-THE missing
ΙΖΟΝΤΑΜΕΕΝΤΩΝΟΜΩΤΗCΑ 20
ME IN THE LAW OF-THE miss-

ΜΑΡΤΙΑCΤΩΟΝΤΙΕΝΤΟΙCΜ 40
ing THE BEING IN THE MEM-

ΕΛΕCΙΝΜΟΥΤΑΛΑΙΠΩΡΟCΕ 60
24 BERS OF-ME . WEIGHT-CALLOUSED I

ΓΩΑΝΘΡΩΠΟCΤΙCΜΕΡΥCΕΤ 80
human ANY ME WILL-BE-rescu-

ΑΙΕΚΤΟΥCΩΜΑΤΟCΤΟΥΘΑΝ 15000
ING OUT OF-THE BODY OF-THE DEATH

ludes me, and through it, kills me.
12 So that the law, indeed, is holy, and
the precept holy and just and good.

13 Became good, then, death to me?
May it not come to that! But
Sin, that it may appear Sin, is pro-
ducing death to me through good,
that Sin, through the precept, may
14 become an inordinate sinner. For
we are aware that the law is spirit-
ual, yet *I* am carnal, having been
15 disposed of by Sin. For I know
not what I am effecting, for not
what I am willing, this I am put-
ting into practise, but what I am
16 hating, this am I doing. Now if
what I am not willing, this I am
doing, I am acquiescing that the
17 law is ideal. Yet now it is no longer
I who am effecting it, but Sin mak-
18 ing its home in me. For I am
aware that good is not making its
home in me (that is, in my flesh),
for to be willing is lying beside me,
yet to be effecting the ideal is not.
19 For it is not the good that I am
willing that I am doing, but the evil
that I am not willing, this I am
20 putting into practise. Now if
what I am not willing, this *I* am
doing, it is no longer *I* who am ef-
fecting it, but Sin which is making
its home in me.

21 Consequently, I am finding the
law that, while willing to be doing
the ideal, evil is lying beside me.
22 For I am gratified with the law of
23 God as to the inner man, yet I am
observing a different law in my
members, warring with the law of
my mind, and leading me into cap-
tivity to the law of Sin which is in
my members.

24 A wretched man am *I*! What
will rescue me out of this body of
25 death? *Grace!* Thanks be to God,

Conciliation—Individual

13 From the supposition that the law, being holy and just and good, involved him in death, it seems that what is good may become the cause of death. But such is not the case. It was not the *law* which produced death, but sin, misusing law. The real law and apparent functions of the law are very different. And, in order to effect its real object it was necessary that it should not appear on the surface. The apparent object of the law was to give life to all who consistently and constantly kept it. As it never gave life to anyone, for no one was able to fulfil its demands, it appears as if the law has failed of its primary object. And, further, as it revived the passions of sin which were dormant it seems to have defeated its own aim. But the real object of the law was to reveal the inordinate sinfulness of sin, and in this it was most successful.

15 This is the experience of one who does not realize his death to sin and the law, but who is endeavoring to keep the letter of the law. He finds that the law of sin in his members is far more potent than the law of God which appeals to his mind. He *wants* to do good, but cannot. He does things which he hates to do, hence charges his misery to the indwelling sin which has taken possession of his body. He is a wretched captive. This will be the experience of all who make an earnest effort to please God by obeying the letter of that law which was broken even before it reached the people (Ex.32[19]).

24 What is the answer to this wretched man's cry? It is *grace*. There is no other deliverance possible. This brings us back to where this digression began, the reign of grace at the end of the fifth chapter. It is only as we recognize the imperial sway of grace, putting us beyond all possibility of condemnation, whether we sin or not, that we have real liberty and power sufficient to effect not only what was demanded by the law, but those higher duties which far transcend the righteous requirements of Sinai. Then we will not be wretched and self occupied, but happy and exulting in God, in Whose favor we are basking, and Whose delight we are, in Christ.

Conciliation—Individual

1 Condemnation is utterly out of the question for all in Christ Jesus. This is infinitely more than the atonement or covering provided for sin by the sacrifice offered under the law. It is far beyond the pardon, or forgiveness, contained in the proclamation of the kingdom. The atonement needed to be renewed year by year. The pardon might be recalled, but the justification we have in Christ Jesus is nothing less than God's righteousness, which is absolutely inviolable. It was not secured by any act of ours and cannot be marred by aught that we can do. Sin only enhances the graciousness of it, but cannot sully or impair it.

2 The spirit's law of life, in Christ Jesus, is the opposite of the law of Sinai. That said: Obey, and live; disobey, and die. The spirit's law imparts life for the eons as God's gracious gift, apart from obedience or disobedience.

4 We do not fulfil the law in its letter. Grace leads us to act far beyond its spirit. Its just requirements, love to God and man, are fulfilled only by those who walk in spirit.

5 The flesh is not able to be subject to God's law. It is useless to try to train it to please Him. We are not justified in flesh. It is only in spirit that we can count ourselves as beyond all condemnation. The flesh is after the things of flesh and leads to death. But the spirit is concerned with spiritual things and makes for life and peace.

9 All who believe Him are indwelt by God's spirit. Christ, by His spirit, is in us. Consequently our spirit is life, yet our body, being absolutely unresponsive to their presence, is death. Thus, while we have but one body, it is the home of three spirits—God's spirit, Christ's spirit, and our spirit. As a result the spiritual force at our disposal is far greater than the flesh. Our own spirit is the seat of our new life, because of righteousness. Christ's spirit gives us communion with Him. God's spirit gives us power over our dead bodies, just as, in the case of Christ, He roused His body from among the dead. He is able to vivify these death-doomed bodies, so that they respond to the dictates of the spirit.

through Jesus Christ, our Lord. Consequently, then, *I* myself, indeed, with the mind am slaving for God's law, yet with the flesh Sin's law.

8 Nothing, consequently, is condemnation now to those in Christ Jesus. They are not walking according to flesh, but according to
2 spirit, for the spirit's law of life in Christ Jesus frees you from the
3 law of Sin and Death. For the law's inability, in which it was infirm through the flesh (when God sends His own Son in the likeness of sin's flesh and concerning sin),
4 condemns sin in the flesh, that the just requirement of the law may be fulfilled in us, who are not walking in accord with flesh, but in accord with spirit.

5 For those who are in accord with flesh are disposed to that which is of the flesh, yet those who are in accord with spirit to that which is of
6 the spirit. For the disposition of the flesh is death, yet the disposition of the spirit is life and peace,
7 because the disposition of the flesh is enmity to God, for it is not subject to the law of God, for neither is it
8 able. Now those who are in the flesh are not able to please God.

9 Yet *you* are not in flesh, but in spirit, if so be that God's spirit is making its home in you. Now if anyone has not Christ's spirit,
10 this one is not His. Now if Christ is in you, the body, indeed, is dead because of sin, yet the spirit is life
11 because of righteousness. Now if the spirit which rouses Jesus from among the dead is making its home in you, He Who rouses Christ Jesus from among the dead will also

As[1] *omit* Grace YET B *omits* YET I-AM-thanking

ΑΤΟΥΤΟΥΤΟΥΧΑΡΙCΔΕΘΕΥΧ 20
25 this . grace YET I-AM-

ΑΡΙCΤΩΤΩΘΕΩΔΙΑΙΗCΟΥΧ 40
Thanking to-THE God THRU JESUS AN-

ΡΙCΤΟΥΤΟΥΚΥΡΙΟΥΗΜΩΝΑ 60
OINTED THE Master OF-US CON-

INDEED *by s*[2] A *inserts* ∈

ΡΑΟΥΝΑΥΤΟCΕΓΩΤΩΜΕΝΝΟ 80
SEQUENTLY THEN SAME I to-THE INDEED MIND

ΙΔΟΥΛΕΥΩΝΟΜΩΘΕΟΥΤΗΔΕ 100
AM-SLAVING to-LAW OF-God to-THE YET

CΑΡΚΙΝΟΜΩΑΜΑΡΤΙΑCΟΥΔ 20
8 FLESH to-LAW OF-missing . NOT-YET-

ΕΝΑΡΑΝΥΝΚΑΤΑΚΡΙΜΑΤΟΙ 40
ONE CONSEQUENTLY NOW DOWN-JUDGMENT to-THE-*ones*7

B[1] *omit* NO according-to

CΕΝΧΡΙCΤΩΙΗCΟΥΜΗΚΑΤΑ 60
IN ANOINTED JESUS NO according-to

FLESH THEY-ARE-ABOUT-TREADING (*by As*[2]) A us[1] *omit* but

CΑΡΚΑΠΕΡΙΠΑΤΟΥCΙΝΑΛΛ 80
FLESH THEY-ARE-ABOUT-TREADING but

according-to spirit (*by s*[2])

2 ΑΚΑΤΑΠΝΕΥΜΑΟΓΑΡΝΟΜΟC 200
according-to-spirit . THE for LAW

ΤΟΥΠΝΕΥΜΑΤΟCΤΗCΖΩΗCΕ 20
OF-THE spirit OF-THE LIFE IN

ΝΧΡΙCΤΩΙΗCΟΥΗΛΕΥΘΕΡΩ 40
ANOINTED JESUS FREES

A M=ME

CΕΝCΕΑΠΟΤΟΥΝΟΜΟΥΤΗCΑ 60
YOU FROM THE LAW OF-THE miss-

ΜΑΡΤΙΑCΚΑΙΤΟΥΘΑΝΑΤΟΥ 80
ing AND OF-THE DEATH

ΤΟΓΑΡΑΔΥΝΑΤΟΝΤΟΥΝΟΜΟ 300
3 THE for UN-ABLEness OF-THE LAW

ΥΕΝΩΗCΘΕΝΕΙΔΙΑΤΗCCΑΡ 20
IN WHICH IT-WAS-UN-FIRM THRU THE FLESH

This ∈ *washed out in s*

ΚΟCΘΕΟCΤΟΝΕΑΥΤΟΥΥΙΟ 40
THE God THE OF-Self SON

ΝΠΕΜΨΑCΕΝΟΜΟΙΩΜΑΤΙCΑ 60
SENDing IN LIKEness OF-

ΡΚΟCΑΜΑΡΤΙΑCΚΑΙΠΕΡΙΑ 80
FLESH OF-missing AND ABOUT miss-

B *inserts* ∈ D*s o.*

ΜΑΡΤΙΑCΚΑΤΕΚΡΙΝΕΝΤΗΝ 400
IDg DOWN-JUDGES THE

ΑΜΑΡΤΙΑΝΕΝΤΗCΑΡΚΙΙΝΑ 20
4 missing IN THE FLESH THAT

ΤΟΔΙΚΑΙΩΜΑΤΟΥΝΟΜΟΥΠΛ 40
THE JUST-effect OF-THE LAW MAY-BE-

ΗΡΩΘΗΕΝΗΜΙΝΤΟΙCΜΗΚΑΤ 60
FILLED IN US THE-*ones* NO according-

ΑCΑΡΚΑΠΕΡΙΠΑΤΟΥCΙΝΑΛ 80
to FLESH ABOUT-TREADING but

ΛΛΚΑΤΑΠΝΕΥΜΑΟΙΓΑΡΚΑΤ 500
5 according-to spirit . THE-*ones* for according-to

ΑCΑΡΚΑΟΝΤΕCΤΑΤΗCCΑΡΚ 20
FLESH BEING THE OF-THE FLESH

ΟCΦΡΟΝΟΥCΙΝΟΙΔΕΚΑΤΑΠ 40
ARE-being-DISPOSED THE-*ones* YET according-to

ΝΕΥΜΑΤΑΤΟΥΠΝΕΥΜΑΤΟCΤ 60
6 spirit THE OF-THE spirit THE

ΟΓΑΡΦΡΟΝΗΜΑΤΗCCΑΡΚΟC 80
for DISPOSition OF-THE FLESH

ΘΑΝΑΤΟCΤΟΔΕΦΡΟΝΗΜΑΤΟ 600
DEATH . THE YET DISPOSition OF-THE

ΥΠΝΕΥΜΑΤΟCΖΩΗΚΑΙΕΙΡΗ 20
spirit LIFE AND PEACE

ΝΗΔΙΟΤΙΤΟΦΡΟΝΗΜΑΤΗCC 40
THRU that THE DISPOSition OF-THE FLESH

ΑΡΚΟCΕΧΘΡΑΕΙCΘΕΟΝΤΩΙ 60
enmity INTO God to-THE for

ΑΡΝΟΜΩΤΟΥΘΕΟΥΟΥΧΥΠΟΤ 80
LAW OF-THE God NOT it-IS-UNDER-

s[2] O

ΑCCΕΤΑΙΟΥΔΕΓΑΡΔΥΝΑΤΑ 700
SET NOT-YET for it-IS-ABLE .

ΙΟΙΔΕΕΝCΑΡΚΙΟΝΤΕCΘΕΩ 20
8 THE-*ones* YET IN FLESH BEING God

ΑΡΕCΑΙΟΥΔΥΝΑΝΤΑΙΥΜΕΙ 40
9 TO-PLEASE NOT ARE-ABLE . YOUp

A -ΑΙ

CΑΕΟΥΚΕCΤΕΕΝCΑΡΚΙΑΛΛ 60
YET NOT ARE IN FLESH but

A *o.*

ΑΕΝΠΝΕΥΜΑΤΙΕΙΠΕΡΠΝΕΥ 80
IN spirit IF-EVEN spirit

ΜΑΘΕΟΥΟΙΚΕΙΕΝΥΜΙΝΕΙΑ 800
OF-God IS-HOMING IN YOUp IF YET

ΕΤΙCΠΝΕΥΜΑΧΡΙCΤΟΥΟΥΚ 20
ANY spirit OF-ANOINTED NOT

ΕΧΕΙΟΥΤΟCΟΥΚΕCΤΙΝΑΥΤ 40
IS-HAVING this-*one* NOT IS OF-Him .

ΟΥΕΙΔΕΧΡΙCΤΟCΕΝΥΜΙΝΤ 60
10 IF YET ANOINTED IN YOUp THE

s o.

ΟΜΕΝCΩΜΑΝΕΚΡΟΝΔΙΑΜΑ 80
INDEED BODY DEAD THRU missing

ΡΤΙΑΝΤΟΔΕΠΝΕΥΜΑΖΩΗΔΙ 900
THE YET spirit LIFE THRU

ΔΙΚΑΙΟCΥΝΗΝΕΙΔΕΤΟΠΝ 20
11 JUSTice . IF YET THE spirit

s o.

ΕΥΜΑΤΟΥΕΓΕΙΡΑΝΤΟCΤΟΝ 40
OF-THE *One*-ROUSing THE

ΙΗCΟΥΝΕΚΝΕΚΡΩΝΟΙΚΕΙΕ 60
JESUS OUT OF-DEAD-*ones* IS-HOMING IN

s[2] *adds* THE ANOINTED ΤΟΝΧΝ

ΝΥΜΙΝΟΕΓΕΙΡΑCΧΡΙCΤΟΝ 80
YOUp THE *One*-ROUSing ANOINTED

JESUS *omitted by* B AS OUT OF-DEAD-*ones* ANOINTED JESUS

ΙΗCΟΥΝΕΚΝΕΚΡΩΝΖΩΟΠΟΙ 1600
JESUS OUT OF-DEAD-*ones* WILL-make-LIVE

as omit AND
ΗCΕΙΚΑΙΤΑΘΝΗΤΑCΩΜΑΤΑ 20
AND THE DYING BODIES
A OF-T. I.-H. *adds* -Y (*s has* -TAC) -TOC
ΥΜΩΝΔΙΑΤΟΕΝΟΙΚΟΥΝΑΥΤ 40
OF-YOUp THRU THE IN-HOMING OF-Him
s abbreviates TINC A -TOC *adds*
ΟΥΠΝΕΥΜΑΕΝΥΜΙΝΑΡΑΟΥΝ 60
12 spirit IN YOUp . CONSEQUENTLY
As o. A -Є
ΑΔΕΛΦΟΙΟΦΕΙΛΕΤΑΙΕCΜΕ 80
THEN brothers OWERS WE-ARE
ΝΟΥΤΗCΑΡΚΙΤΟΥΚΑΤΑCΑΡ 100
NOT to-THE FLESH OF-THE according-to FLESH
ΚΑΖΗΝΕΙΓΑΡΚΑΤΑCΑΡΚΑΖ 20
13 TO-BE-LIVING IF for according-to FLESH YE-
ΗΤΕΜΕΛΛΕΤΕΑΠΟΘΝΗCΚΕΙ 40
ARE-LIVING YE-ARE-ABOUT TO-DE-FROM-DYING
ΝΕΙΔΕΠΝΕΥΜΑΤΙΤΑCΠΡΑΞ 60
IF YET to-spirit THE PRACTISINGS
s o.
ΕΙCΤΟΥCΩΜΑΤΟCΘΑΝΑΤΟΥ 80
OF-THE BODY YE-ARE-(causing-to)-
A -Α!
ΤΕΖΗCΕCΘΕΟCΟΙΓΑΡΠΝΕΥ 200
14 DIE YE-WILL-BE-LIVING. as-many-as for to-spirit
ΜΑΤΙΘΕΟΥΑΓΟΝΤΑΙΟΥΤΟΙ 20
OF-God ARE-*being*-LED these
B ARE OF-God
ΥΙΟΙΘΕΟΥΕΙCΙΝΟΥΤΑΡΕΛ 40
15 SONS OF-God ARE NOT for YE-GOT
s o.
ΑΒΕΤΕΠΝΕΥΜΑΔΟΥΛΕΙΑCΠ 60
spirit OF-SLAVERY A-
ΑΛΙΝΕΙCΦΟΒΟΝΑΛΛΑΕΛΑΒ 80
GAIN INTO FEAR but YE-GOT
ΕΤΕΠΝΕΥΜΑΥΙΟΘΕCΙΑCΕΝ 300
spirit OF-SON-PLACING IN
ΦΚΡΑΖΟΜΕΝΑΒΒΑΟΠΑΤΗΡΑ 20
16 WHICH WE-ARE-CRYING ABBA THE FATHER . SAME
B² M
ΥΤΟΤΟΠΝΕΥΜΑCΥΝΜΑΡΤΥΡ 40
THE spirit IS-TOGETHER-witnessING
ΕΙΤΩΠΝΕΥΜΑΤΙΗΜΩΝΟΤΙΕ 60
to-THE spirit OF-US that WE-
CΜΕΝΤΕΚΝΑΘΕΟΥΕΙΔΕΤΕΚ 80
17 ARE offspring OF-God IF YET offspring
ΝΑΚΑΙΚΛΗΡΟΝΟΜΟΙΚΛΗΡΟ 400
AND tenants tenants
B² Γ
ΝΟΜΟΙΜΕΝΘΕΟΥCΥΝΚΛΗΡΟ 20
INDEED OF-God TOGETHER-tenants
ΝΟΜΟΙΔΕΧΡΙCΤΟΥΕΙΠΕΡC 40
YET OF-ANOINTED IF-EVEN WE-
B² M A Ω=WE-MAY-BE-T.-E.
ΥΝΠΑCΧΟΜΕΝΙΝΑΚΑΙCΥΝΔ 60
ARE-TOGETHER-EMOTIONING THAT AND WE-SHOULD-BE-
A YET ΔЄ
ΟΣΑCΘΩΜΕΝΑΟΓΙΖΟΜΑΙΓΑ 80
18 TOGETHER-glorified . I-AM-accounting for
ΡΟΤΙΟΥΚΑΣΙΑΤΑΠΑΘΗΜΑΤ 600
that NOT WORTHY THE EMOTIONS
ΑΤΟΥΝΥΝΚΑΙΡΟΥΠΡΟCΤΗΝ 20
OF-THE NOW SEASON TOWARD THE
ΜΕΛΛΟΥCΑΝΔΟΣΑΝΑΠΟΚΑΛ 40
BEING-ABOUT esteem TO-BE-FROM-COV-
ΥΦΘΗΝΑΙΕΙCΗΜΑCΗΓΑΡΑΠ 60
19 ERED INTO US . THE for pre-
ΟΚΑΡΑΔΟΚΙΑΤΗCΚΤΙCΕΩC 50
monition OF-THE CREATION
p *1355 double dots . . o.*
ΤΗΝΑΠΟΚΑΛΥΨΙΝΤΩΝΥΙΩΝ 600
THE FROM-COVERing OF-THE SONS
ΤΟΥΘΕΟΥΑΠΕΚΔΕΧΕΤΑΙΤΗ 20
20 OF-THE God IS-FROM-OUT-RECEIVING . to-THE
A *inserts* Є
ΓΑΡΜΑΤΑΙΟΤΗΤΙΗΚΤΙCΙC 40
for VAIN-ity THE CREATION
ΥΠΕΤΑΓΗΟΥΧΕΚΟΥCΑΑΛΛΑ 60
WAS-UNDER-SET NOT voluntary but
AB²p *1355* Π
ΔΙΑΤΟΝΥΠΟΤΑΞΑΝΤΑΕΦΕΛ 80
THRU THE *One*-UNDER-SETTing ON EXPEC-
s adds Δ! THRU A *inserts* Є
ΠΙΔΙΟΤΙΚΑΙΑΥΤΗΗΚΤΙCΙ 700
21 TATION that AND SAME THE CREATION
CΕΛΕΥΘΕΡΩΘΗCΕΤΑΙΑΠΟΤ 20
WILL-BE-FREED FROM THE
s o.
ΗCΔΟΥΛΕΙΑCΤΗCΦΘΟΡΑCΕ 40
SLAVERY OF-THE CORRUPTION INTO
ΙCΤΗΝΕΛΕΥΘΕΡΙΑΝΤΗCΔΟ 60
THE FREEdom OF-THE esteem
ΣΗCΤΩΝΤΕΚΝΩΝΤΟΥΘΕΟΥ 80
22 OF-THE offspring OF-THE God . WE-
A ΔЄ YET
ΙΔΑΜΕΝΓΑΡΟΤΙΠΑCΑΗΚΤΙ 800
HAVE-PERCEIVED for that EVERY THE CREA-
A+Є *As o.*
CΙCCΥΝCΤΕΝΑΖΕΙΚΑΙCΥΝ 20
TION IS-TOGETHER-groaNING AND IS-TOGETH-
B+Є
ΩΔΙΝΕΙΑΧΡΙΤΟΥΝΥΝΟΥΜΟ 40
23 ER-travailING UNTIL THE NOW NOT ONLY
ΝΟΝΔΕΑΛΛΑΚΑΙΑΥΤΟΙΤΗΝ 60
YET but AND SAME THE
ΑΠΑΡΧΗΝΤΟΥΠΝΕΥΜΑΤΟCΕ 80
first-fruit OF-THE spirit HAV-
B *omits* WE
ΧΟΝΤΕCΗΜΕΙCΚΑΙΑΥΤΟΙΕ 900
ING WE AND SAME IN
ΝΕΑΥΤΟΙCCΤΕΝΑΖΟΜΕΝΥΙ 20
selves ARE-groaNING SON-
ΟΘΕCΙΑΝΑΠΕΚΔΕΧΟΜΕΝΟΙ 40
PLACing FROM-OUT-RECEIVING
ΤΗΝΑΠΟΛΥΤΡΩCΙΝΤΟΥCΩΜ 60
THE FROM-LOOSening OF-THE BODY
ΑΤΟCΗΜΩΝΤΗΓΑΡΕΛΠΙΔΙ 80
24 OF-US . to-THE for EXPECTATION WE-
CΦΘΗΜΕΝΕΛΠΙCΔΕΒΛΕΠΟΜ 17000
WERE-SAVED EXPECTATION YET *being*-looked

make your mortal bodies live because of His spirit making its home
12 in you. Consequently, then, brethren, we are debtors, not to the flesh, to be living in accord with
13 flesh, for if you are living in accord with flesh you are about to be dying. Yet if in spirit you are putting the practises of the body to death, you will keep yourselves alive.
14 For as many as are being led by God's spirit, these are sons of God.

15 For you did not get slavery's spirit again to fear, but you got the spirit of sonship, in which we
16 are crying, "Abba, Father". The same spirit joins its witness with our spirit that we are children of
17 God. Yet if children, enjoyers, also, of an allotment, enjoyers, indeed, of God's allotment, and joint enjoyers of Christ's allotment, if so be we are suffering with Him, that we should be glorified together.

18 For I am reckoning that the sufferings of this current era do not deserve the glory about to be
19 revealed for us. For the premonition of the creation is awaiting the
20 unveiling of the sons of God. For the creation was subjected to vanity (not voluntarily, but because of Him Who is subjecting it) in ex-
21 pectation that the creation itself will be freed from the slavery of corruption into the glorious free-
22 dom of the children of God. For we are aware that the entire creation is groaning and travailing to-
23 gether until now. Yet not only so but those, too, who have the firstfruit of the spirit, *we* ourselves, too, are groaning in ourselves, awaiting the sonship, the deliver-
24 ance of our bodies. For we were saved in expectation. Now expectation, being observed, is not ex-

Conciliation—Individual

11 *Mortal* bodies are bodies which, though dead spiritually, are only *about to die* physically. Their vivification cannot refer to the future resurrection, but to the present power of God's spirit to use an utterly unresponsive hostile instrument, as our bodies, and constrain its members to do the bidding of our spirits.

12 We owe the flesh nothing, and it promises us nothing but death. But we do owe it to the spirit to put the practices of the body to death and thus enjoy the life which the spirit makes ours in Christ Jesus.

14 To be a son of God implies more than belonging to Him. As the Son of God manifests Him so we are sons only insomuch as we display His character in our words and ways.

15 The law led to slavery, not sonship. Fear is not for us. Justification and reconciliation lead us unafraid into the Father's presence. Just as the little Hebrew child would lisp its "Abba" in the familiar Aramaic household speech, or, as our children say trustingly, "Papa", so we are without constraint in the august presence of the Divine Majesty.

16 God's spirit says we are His children. Our spirits claim Him as our Father. If this be the case, then, even as our children have the enjoyment of all that is ours, so all that is God's is for us. Indeed, even the great glories in store for Christ are ours if we, too, tread the path of suffering which led Him to them.

18 The creation has been involved in the treadmill of corruption through the sin of man. We are associated with the creation on the physical side. When our bodies are delivered from their present slavery and death at our Lord's descent from heaven He will transfigure them to conform them to His body glorious (Phil.3^{21}). Later, when we are unveiled, the creation will be set at liberty from the bondage which now enthralls it. How it ought to comfort us to know that the patient, suffering creatures, who had no hand in their own degradation will yet find a real release from the pain and sorrow from which they have no escape now! Its physical aspect waits until our Lord's return.

Conciliation—Individual

26 Here is the true "form" for acceptable prayer in this economy. It is not definite persistence, like the importunate widow. It is acknowledged weakness and ignorance casting itself on God, urged on by His spirit, knowing only the need and the One Who can meet it in His own way.

28 Though we know *not* what to pray for, this is not at all necessary, for we *do* know that God is making everything co-operate for our welfare. No matter how things *appear*, they can work no ill to us, who love God, for He first loved us, and has included us in His vast purpose, of which we form a vital part.

29 Our destiny was fixed by God from the beginning, long before we could have any part in it. It is higher than our highest dreams, for it is nothing less than conformity to the image of His Son. And, better still, our exaltation is the means of putting Him in the place supreme. He cannot be Firstborn without brethren. Thus we are essential to His glory!

GOD'S SOVEREIGNTY

INDIVIDUAL

30 Here we have the golden chain of God's sovereignty forged for our blessing. Its four links cannot be separated. He *has* designated us and called us and justified us. Three links are forged. The next is glory!

31 Nothing can compare with the sublime consciousness of a place in God's heart. If *He* is for us, even those who *would* be against us work our weal. No one *can* be against us.

32 God has given His best gift when He spared not His Son. Nothing else can compare with Him. He will withhold no good thing from those who have received His Son.

33 We can challenge the universe to find a single thing against us! Whatever *we* may be in ourselves, in Christ God has justified us. And not only that, but all judgment has been committed to the Son, the very Christ Who died for us and lives to plead for us at God's right hand! God, the Judge of all, Who alone can acquit, has become our Vindicator! Christ, Who alone has the right to condemn, is our Saviour!

pectation, for what anyone is observing, why is he expecting it?
25 Now if we are expecting what we are not observing we are awaiting it with fortitude.

26 Now, similarly, the spirit, too, is supporting our infirmity, for we are not aware what we should be praying for, to accord with what ought to be, but the spirit itself is pleading for us with inarticulate
27 groanings. Now He Who is searching the hearts is aware of the spirit's disposition, seeing that it is pleading for the saints in accord with God.

28 Now we are aware that God is working all together for the good of those who are loving God, who are called according to the purpose
29 that, whom He foreknew, He designates beforehand, also, to be conformed to the image of His Son, for Him to be the Firstborn among
30 many brethren. Now Whom He designates beforehand, these He also calls, and whom He calls, these He also justifies: now whom He justifies, these He also glorifies.

31 What, then, shall we assert to these things? If God is for us,
32 who is against us? Surely, He Who spares not His own Son, but gives Him up for us all, how shall He not, together with Him also, be graciously granting us all?

33 Who will be indicting God's chosen ones? God is the justifier!
34 Who is the condemner? Christ Jesus, Who died, yet rather is roused, Who is at God's right hand, Who is pleading for our sakes!

35 What shall be separating us from the love of God in Christ Jesus? Affliction, or distress, or persecution, or famine, or nakedness, or
36 danger, or sword? According as it is written, that

ΕΝΗΟΥΚΕΣΤΙΝΕΛΠΙΣΟΓΑΡ 20
NOT IS EXPECTATION WHICH for
B^1—ANY² Bx^1—AND s^1+C As^1 ΥΠΟΜΕ (s^2 *o.*)
ΒΛΕΠΕΙΤΙΣΤΙΚΑΙΕΛΠΙΖΕ 40
IS-looking ANY ANY AND IS-EXPECTING
ΝΕΙ UNDER-REMAINING
ΙΕΙΔΕΟΟΥΒΛΕΠΟΜΕΝΕΛΠ 60
25 IF YET WHICH NOT WE-ARE-looking WE-ARE-EX-

ΖΟΜΕΝΔΙΥΠΟΜΟΝΗΣΑΠΕΚΔ 80
PECTING THRU UNDER-REMAINING WE-ARE-FROM-

ΕΧΟΜΕΘΑΦΣΑΥΤΩΣΔΕΚΑΙΤ 100
26 RECEIVING AS-SAME-ly YET AND THE

ΟΠΝΕΥΜΑΣΥΝΑΝΤΙΑΛΜΒΑΝ 20
spirit IS-TOGETHER-supporting
A -Ε
ΕΤΑΙΤΗΑΣΘΕΝΕΙΑΗΜΩΝΤΟ 40
to-THE UN-FIRMness OF-US . THE

ΓΑΡΤΙΠΡΟΣΕΥΞΩΜΕΘΑΚΑΘ 60
for ANY WE-SHOULD-BE-PRAYING according-

AB *o.*
ΟΔΕΙΟΥΚΟΙΔΑΜΕΝΑΛΛΑΥ 80
to-WHICH IS-BINDING NOT WE-HAVE-PERCEIVED but SAME

ΤΟΤΟΠΝΕΥΜΑΥΠΕΡΕΝΤΥΓΧ 200
THE spirit IS-OVER-pleading
s^2 *adds* ΥΠΕΡΗΜΩΝ OVER US
ΑΝΕΙΣΤΕΝΑΓΜΟΙΣΑΛΑΛΗΤ 20
to-groanings UN-TALKED .

AB Ε
ΟΙΣΟΔΕΕΡΑΥΝΩΝΤΑΣΚΑΡΔ 40
27 THE YET *One*-SEARCHING THE HEARTS

ΙΑΣΟΙΔΕΝΤΙΤΟΦΡΟΝΗΜΑΤ 60
HAS-PERCEIVED ANY THE DISPOSITION OF-

ΟΥΠΝΕΥΜΑΤΟΣΟΤΙΚΑΤΑΘΕ 80
THE spirit that according-to God

s o.
ΟΝΕΝΤΥΓΧΑΝΕΙΥΠΕΡΑΓΙΩ 300
it-IS-pleading OVER HOLY-*ones* .

ΝΟΙΔΑΜΕΝΔΕΟΤΙΤΟΙΣΑΓΑ 20
28 WE-HAVE-PERCEIVED YET that to-THE *ones*-LOV-

B *o.*
ΠΩΣΙΝΤΟΝΘΕΟΝΠΑΝΤΑΣΥΝ 40
ING THE God ALL IS-TO-

s omits THE God
ΕΡΓΕΙΟΘΕΟΣΕΙΣΑΓΑΘΟΝΤ 00
GETHER-ACTING THE God INTO GOOD to-

ΟΙΣΚΑΤΑΠΡΟΘΕΣΙΝΚΛΗΤΟ 80
THE-*ones* according-to BEFORE-PLACING CALLED

ΙΣΟΥΣΙΝΟΤΙΟΥΣΠΡΟΕΓΝΩ 400
29 BEING that WHOM He-BEFORE-KNEW
s N
ΚΑΙΠΡΟΩΡΙΣΕΝΣΥΜΜΟΡΦΟ 20
AND He-BEFORE-SKETCHES CONFORMED

ΥΣΤΗΣΕΙΚΟΝΟΣΤΟΥΥΙΟΥΑ 40
OF-THE image OF-THE SON OF-

ΥΤΟΥΕΙΣΤΟΕΙΝΑΙΑΥΤΟΝΠ 60
Him INTO THE TO-BE Him BE-

ΡΩΤΟΤΟΚΟΝΕΝΠΟΛΛΟΙΣΑΔ 80
FORE-BROUGHT-FORTH IN MANY brothers

A -ΕΓΝΩ -KNOWS
ΕΛΦΟΙΣΟΥΣΔΕΠΡΟΩΡΙΣΕΝ 300
30 . WHOM YET He-BEFORE-SKETCHES

ΤΟΥΤΟΥΣΚΑΙΕΚΑΛΕΣΕΝΚΑ 20
these AND He-CALLS AND

ΟΥΣΕΚΑΛΕΣΕΝΤΟΥΤΟΥΣΚ 40
WHOM He-CALLS these AND

A *adds* AND ΚΑΙ *omits* YET
ΑΙΕΔΙΚΑΙΩΣΕΝΟΥΣΔΕΕΔΟ 60
He-JUSTIFIES WHOM YET He-

ΚΑΙΩΣΕΝΤΟΥΤΟΥΣΚΑΙΕΔΟ 80
JUSTIFIES these AND He-

ΣΑΣΕΝΤΙΟΥΝΕΡΟΥΜΕΝΠΡΟ 600
31 esteems . ANY THEN WE-SHALL-BE-declaring TOWARD

ΣΤΑΥΤΑΕΙΟΘΕΟΣΥΠΕΡΗΜΩ 20
these . IF THE God OVER US

ΝΤΙΣΚΑΘΗΜΩΝΟΣΓΕΤΟΥΙΔ 40
32 ANY DOWN OF-US WHO SURELY OF-THE OWN

s o.
ΙΟΥΥΙΟΥΟΥΚΕΦΕΙΣΑΤΟΔΑ 60
SON NOT SPARES but

A *o.*
ΑΛΥΠΕΡΗΜΩΝΠΑΝΤΩΝΠΑΡΕ 80
OVER US ALL BESIDE-

ΔΩΣΕΝΑΥΤΟΝΠΩΣΟΥΧΙΚΑΙ 700
GIVES Him how NOT *emph.* AND

ΣΥΝΑΥΤΩΤΑΠΑΝΤΑΗΜΙΝΧΑ 20
TOGETHER to-Him THE ALL to-US He-WILL-

ΡΙΣΕΤΑΙΤΙΣΕΓΚΑΛΕΣΕΙΣ 40
33 BE-gracing . ANY WILL-BE-indicting DOWN

ΑΤΑΣΕΚΛΕΚΤΩΝΘΕΟΥΘΕΟΣΟ 60
OF-chosen-*ones* OF-God . God THE

B *inserts* Ε
ΔΙΚΑΙΩΝΤΙΣΟΚΑΤΑΚΡΙΝΩ 80
34 *One*-JUSTIFYING . ANY THE *One*-DOWN-JUDGING .

B *omits* JESUS
ΝΧΡΙΣΤΟΣΙΗΣΟΥΣΟΑΠΟΘΑ 800
ANOINTED JESUS THE *One*-FROM-DY-

As^2 *add* OUT OF-DEAD-*ones* ΕΚ
ΝΩΝΜΑΛΛΟΝΔΕΕΓΕΡΘΕΙΣΟ 20
ING RATHER YET BEING-ROUSED WHO
ΝΕΚΡΩΝ *but* s^2 *cancels* As^1 *omit* AND (s^2) B *omits* OF-TH
ΣΤΙΝΕΝΔΕΞΙΑΤΟΥΘ 10
AND IS IN RIGHT OF-THE God

ΕΟΥΟΣΚΑΙΕΝΤΥΓΧΑΝΕΙΥΠ 600
WHO AND IS-pleading OVER

A -Η
ΕΡΗΜΩΝΤΙΣΗΜΑΣΧΩΡΙΣΕΙ 80
35 US . ANY US WILL-BE-SPaC-ZING

A *omits* God *As omit*
ΑΠΟΤΗΣΑΓΑΠΗΣΤΟΥΘΕΟΥΤ 900
FROM THE LOVE OF-THE God OF-

OF-THE IN A OF-A. -ΟΥ *s*—A. *As*—*J.* B+Ε
ΗΣΕΝΧΡΙΣΤΩΙΗΣΟΥΤΩΙΚΥΡΙΩ 20
THE IN ANOINTED JESUS CONSTRICTION

ΣΗΣΤΕΝΟΧΩΡΙΑΗΔΙΩΓΜΟΣ 40
OR CRAMP-SPACE OR CHASE-ing

B²-Ε
ΗΛΙΜΟΣΗΓΥΜΝΟΤΗΣΗΚΙΝΔ 60
OR FAMING OR NAKEDness OR DANGER

ΥΝΟΣΗΜΑΧΑΙΡΑΚΑΘΩΣΓΕΓ 80
36 OR SWORD according-AS it-HAS-

ΡΑΠΤΑΙΟΤΙΕΝΕΚΕΝΣΟΥΘΑ 1000
been-WRITTEN that on-account OF-YOU WE-ARE-

ΝΑΤΟΥΜΕΘΑΟΛΗΝΤΗΝΗΜΕΡ 20
*be*ING-(CAUSED-to)-DIE WHOLE THE DAY .

ΑΝΕΛΟΓΙΣΘΗΜΕΝΩΣΠΡΟΒΑ 40
WE-ARE-accounted AS sheep

ΤΑΣΦΑΓΗΣΑΛΛΑΕΝΤΟΥΤΟΙΣ 60
37 OF-SLAYING but IN these

B *inserts* Є
ΠΑΣΙΝΥΠΕΡΝΙΚΩΜΕΝΔΙΑΤ 80
ALL WE-ARE-OVER-CONQUERING THRU THE

ΟΥΑΓΑΠΗΣΑΝΤΟΣΗΜΑΣΠΕΠ 100
38 *One*-LOVing US . I-HAVE-
s o.

ΕΙΣΜΑΙΓΑΡΟΤΙΟΥΤΕΘΑΝΑ 20
confidence for that NOT-BESIDES DEATH

ΤΟΣΟΥΤΕΖΩΗΟΥΤΕΑΓΓΕΛΟ 40
NOT-BESIDES LIFE NOT-BESIDES MESSENGERS

ΙΟΥΤΕΑΡΧΑΙΟΥΤΕΕΝΕΣΤΩ 60
NOT-BESIDES ORIGINals NOT-BESIDES HAVING-IN-STOOD

ΤΑΟΥΤΕΜΕΛΛΟΝΤΑΟΥΤΕΔΥ 80
NOT-BESIDES BEING-ABOUT NOT-BESIDES ABIL-

ΝΑΜΕΙΣΟΥΤΕΥΨΩΜΑΟΥΤΕΒ 200
39 ITIES NOT-BESIDES HEIGHT NOT-BESIDES

A *inserts* Є
ΑΘΟΣΟΥΤΕΤΙΣΚΤΙΣΙΣΕΤΕ 20
DEPTH NOT-BESIDES ANY CREATION DIFFER-

ΡΑΔΥΝΗΣΕΤΑΙΗΜΑΣΧΩΡΙΣ 40
ENT WILL-BE-ABLE US TO-SPACE-ize

ΑΙΑΠΟΤΗΣΑΓΑΠΗΣΤΟΥΘΕΟ 60
FROM THE LOVE OF-THE God

A-ΟΥ
ΥΤΗΣΕΝΧΡΙΣΤΩΙΗΣΟΥΤΩΚ 80
OF-THE IN ANOINTED JESUS THE Mas-

A-ΟΥ
ΥΡΙΩΗΜΩΝΑΛΗΘΕΙΑΝΛΕΓΩ 300
9 ter OF-US . TRUTH I-AM-saying

ΕΝΧΡΙΣΤΩΟΥΨΕΥΔΟΜΑΙΣΥ 20
IN ANOINTED NOT I-AM-FALSifying OF-

B M
ΝΜΑΡΤΥΡΟΥΣΗΣΜΟΙΤΗΣΣΥ 40
TOGETHER-witnessING to-ME THE con-

ΝΕΙΔΗΣΕΩΣΜΟΥΕΝΠΝΕΥΜΑ 60
science OF-ME IN spirit

ΤΙΑΓΙΩΟΤΙΑΥΠΗΜΟΙΕΣΤΙ 80
2 HOLY that SORROW to-ME IS

s o.
ΝΜΕΓΑΛΗΚΑΙΑΔΙΑΛΕΙΠΤΟ 400
GREAT AND UNintermittent

ΣΟΔΥΝΗΤΗΚΑΡΔΙΑΜΟΥΗΥΧ 20
3 PAIN to-THE HEART OF-ME I-VOWED

s TO-BE anathema
ΟΜΗΝΓΑΡΑΝΑΘΕΜΑΕΙΝΑΙΑ 40
for anathema TO-BE SAME

ΥΤΟΣΕΓΩΑΠΟΤΟΥΧΡΙΣΤΟΥ 60
I FROM THE ANOINTED

ΥΠΕΡΤΩΝΑΔΕΛΦΩΝΜΟΥΤΩΝ 80
OVER THE brothers OF-ME THE

ΣΥΓΓΕΝΩΝΜΟΥΚΑΤΑΣΑΡΚΑ 500
TOGETHER-generated OF-ME according-to FLESH

A+Є
ΟΙΤΙΝΕΣΕΙΣΙΝΙΣΡΑΗΛΕΙ 20
4 WHO-ANY ARE ISRAELITES

A *omits from* OF-WHOM *to* promises
ΤΑΙΩΝΗΥΙΟΘΕΣΙΑΚΑΙΗΔΟ 40
OF-WHOM THE SON-PLACing AND THE esteem

B H THE covenant -H
ΞΑΚΑΙΑΙΔΙΑΘΗΚΑΙΚΑΙΗΝ 60
AND THE covenants AND THE LAW-

ΟΜΟΘΕΣΙΑΚΑΙΗΛΑΤΡΕΙΑΚ 80
PLACing AND THE DIVINE-SERVICE AND

ΑΙΑΙΕΠΑΓΓΕΛΙΑΙΩΝΟΙΠΑ 600
5 THE promises OF-WHOM THE FATH-

ΤΕΡΕΣΚΑΙΕΞΩΝΟΧΡΙΣΤΟΣ 20
ERS AND OUT OF-WHOM THE ANOINTED

ΤΟΚΑΤΑΣΑΡΚΑΟΩΝΕΠΙΠΑΝ 40
THE according-to FLESH THE *One*-BEING ON ALL

ΤΩΝΘΕΟΣΕΥΛΟΓΗΤΟΣΕΙΣΤ 60
God blessed INTO THE

ΟΥΣΑΙΩΝΑΣΑΜΗΝΟΥΧΟΙΟΝ 80
6 eons AMEN . NOT THE-WHICH

ΔΕΟΤΙΕΚΠΕΠΤΩΚΕΝΟΛΟΓΟ 700
YET that HAS-OUT-FALLEN THE saying

ΣΤΟΥΘΕΟΥΟΥΓΑΡΠΑΝΤΕΣΟ 20
OF-THE God . NOT for ALL THE-

ΙΕΞΙΣΡΑΗΛΟΥΤΟΙΙΣΡΑΗΛ 40
ones OUT *of*-ISRAEL these ISRAEL

ΟΥΔΟΤΙΕΙΣΙΝΣΠΕΡΜΑΑΒΡ 60
7 NOT-YET that THEY-ARE seed *of*-ABRA-
*s*1 . .

ΑΑΜΠΑΝΤΕΣΤΕΚΝΑΑΛΛΕΝΙ 80
HAM ALL offspring but IN IS-
*s*1 *o.*

ΣΑΑΚΚΑΗΘΗΣΕΤΑΙΣΟΙΣΠΕ 800
AAC WILL-BE-CALLED to-YOU seed
*xs*1 *omit* that (*by s*2) B *has it above the line*

ΡΜΑΤΟΥΤΕΣΤΙΝΟΤΙΟΥΤΑΤ 20
8 this IS that NOT THE off-

ΕΚΝΑΤΗΣΣΑΡΚΟΣΤΑΥΤΑΤΕ 40
spring OF-THE FLESH these off-

ΚΝΑΤΟΥΘΕΟΥΑΛΛΑΤΑΤΕΚΝ 60
spring OF-THE God but THE offspring

A *inserts* Є
ΑΤΗΣΕΠΑΓΓΕΛΙΑΣΛΟΓΙΖΕ 80
OF-THE promise He-is-account-

A-Є A *inserts* Є
ΤΑΙΕΙΣΣΠΕΡΜΑΕΠΑΓΓΕΛΙ 900
9 ING INTO seed . OF-promise

ΑΣΓΑΡΟΛΟΓΟΣΟΥΤΟΣΚΑΤΑ 20
for THE saying this according-to

ΤΟΝΚΑΙΡΟΝΤΟΥΤΟΝΕΛΕΥΣ 40
THE SEASON this I-SHALL-BE-
s-Є

ΟΜΑΙΚΑΙΕΣΤΑΙΤΗΣΑΡΡΑΥ 60
COMING AND WILL-BE to-THE SARAH SON

ΙΟΣΟΥΜΟΝΟΝΔΕΑΛΛΑΚΑΙΡ 80
10 NOT ONLY YET but AND RE-

ΕΒΕΚΚΑΞΕΞΕΝΟΣΚΟΙΤΗΝΕΧ 19000
BECCA OUT OF-ONE LIE-ing HAVING

"On Thy account we are being
put to death the whole day,
We are reckoned as sheep for
slaughter."

37 Nay! in all these we are more than
conquerors through Him Who loves
us.

38 For I am persuaded that neither
death nor life, nor messengers, nor
sovereignties, nor the present, nor
39 the future, nor powers, nor height,
nor depth, nor any other creation,
will be able to separate us from the
love of God in Christ Jesus, our
Lord.

9 I am telling the truth in Christ,
I am not lying, my conscience join-
ing its witness with me in holy
2 spirit, that my sorrow is great, and
unintermittent pain is at my heart
3 (for *I* myself wished to be ana-
thema from Christ) for my bre-
thren, my kin according to the
4 flesh, who are Israelites, whose is
the sonship and the glory and the
covenants and the legislation and
the divine service and the promises;
5 whose are the fathers, and out of
whom is Christ according to the
flesh, Who is over all, God blessed
for the eons. *Amen!*

6 Now it is not as though the word
of God has lapsed, for not all
those out of Israel, these are Israel;
7 neither that Abraham's seed are all
children, but "In Isaac shall your
8 seed be called". That is, that the
children of the flesh, these are not
the children of God, but He is reck-
oning the children of the promise
for the seed.

9 For the word of the promise is
this: "At this season I shall come
10 and Sarah shall have a son". Yet
not only so, but Rebecca, too, from
having her bed of one, our father
11 Isaac. For, not as yet being
born, nor yet putting anything into

God's Sovereignty—Individual

37 God's love never lets us go. The trials and tribulations we endure are not tokens of His displeasure. They are all tempered by His loving heart. A sense of His love hovering over us in the midst of our distresses is the most blessed of all balm and will enable us not only to endure them but to enjoy them.

38 Here all the great forces of the universe are arrayed, and none of them, no, nor all of them together, can come between us and the unconquerable love of our God as displayed in Christ Jesus. Death will be swallowed up by life. Life may lead us far from Him, but not beyond the reach of His love. The present perplexes us, the future fills us with fear, but only when we lose the sense of His love. Powers, celestial or terrestrial, are subject to His sway. Nothing above or beneath, nothing at all has the power to break the bond that binds the humble and most unworthy saint to the throbbing breast of our great and glorious God. This is more than salvation from sin! *This is reconciliation!*

GOD'S SOVEREIGNTY

NATIONAL

1 Paul was in acute sympathy with his brethren according to the flesh, for he himself had been the most rabid of all in opposing the Christ he now adored. This is a most apt confession, as he is about to introduce the great doctrine of the divine Sovereignty, for he is the star example of God's sovereign grace.

4 *Physically*, Israel has the monopoly of the eight blessings here recorded. In flesh, Christ belongs exclusively to Israel; no other nation can lay claim to the fathers. The covenants, the law, the priestly worship, and the promises *do not belong to the church*, but to Israel according to the flesh. The Sonship and the glory are ours only in spirit, not in flesh.

5 Christ, in flesh, is the God of the eons. All eonian blessing is through Him and for Him.

6 Ishmael was Abraham's son as well as Isaac, but he was born of the flesh, not of the promise. This shows that mere flesh descent is not enough to give a title to the blessing of Abraham, for Ishmael had this as well as Isaac (Gen.17$^{18-20}$;21^{12}).

God's Sovereignty—National

practise, good or bad, that God's
12 elective purpose may remain, not
out of acts, but of Him Who is call-
ing, it was declared to her that "The
greater shall be slaving for the in-
13 ferior," according as it is written,
"Jacob I love, yet Esau I hate".
14 What, then, shall we assert?
Not that there is injustice with
God! May it not come to that!
15 For to Moses He is saying, "I
shall be merciful to whomever I
may be merciful, and I shall be
pitying whomever I may be pity-
16 ing". Consequently, then, it is
not of him who is willing, nor yet
of him who is racing, but of God,
17 the Merciful. For the Scripture is
saying to Pharaoh that "For this
selfsame thing I rouse you up, that
so I should be displaying My power
in you, and so My name should be
published in the entire earth".
18 Consequently, then, to whom He is
willing He is merciful, yet whom
He is willing, He is hardening.
19 You will be protesting to me,
then, "Why, then, is He still blam-
ing? for has anyone withstood His
20 intention?" *O man!* who are *you,*
to be sure, who are rejoining to
God? That which is moulded does
not protest to the moulder, "Why
21 do you make me thus?" Or has not
the potter the right over the clay,
out of the same kneading to make
one vessel, indeed, for honor, and
22 one for dishonor? Now if God,
wanting to display His indignation
and to make His power known, car-
ries on, with much patience, the ves-
sels of indignation adapted for des-
23 truction, it is that He should also
make known the riches of His glory
on the vessels of mercy, which He
24 makes ready before for glory—us,
whom He calls, also, not only out
of the Jews, but out of the nations,

11 The futility of fleshly precedence is next shown in the case of Jacob and Esau. This is full of comfort for those of us today who feel like classing ourselves with crooked Jacob, who did all he could to buy God's blessing, and stupidly hindered it. Yet, being the object of God's elective purpose and love, all his perverse ways could not set aside God's predetermined outcome. Esau was Jacob's senior and superior, yet he became his slave. This ought to appeal powerfully to the sons of Israel (for whom this section is especially intended) for they are his descendants.

14 The natural deduction from this is that God is not just. In a *man* this would not be right, but *it is God's sovereign privilege to display Himself through any of His creatures,* in any way best suited to the purpose. Love needed a Jacob for its display. Power needed a Pharaoh for its foil. Man cannot turn the tide of God's affections in his favor nor can he stem the torrent of His wrath. In God's great purpose to eventually bless all mankind it is His prerogative to form and use suitable vessels to convey His mercy. Of such was Jacob. Esau was needed to emphasize Jacob's unworthiness. Pharaoh was elevated by God, not that his name might be great, but that God's name might be made known through all the earth. A great man was needed for this or God could not have made His power known.

19 The questioner persists in looking at God's sovereignty from the human standpoint of the individual, when it should be viewed from the divine, national vantage. God has a large purpose which will eventuate in the blessing of all. But in the process of its fulfilment it demands the temporary use of some as foils to set forth His indignation and power, *that He may make known the riches of His glory on the vessels of mercy.* This chapter does not deal with the *destiny* of the individual. That has been settled. All mankind will be justified eventually (5[18]). It is not difficult to see how God can justify Pharaoh, whom He hardened.

ΟΥΣΑΙΣΑΑΚΤΟΥΠΑΤΡΟΣΗΜΩΝ 20
ISAAC THE FATHER OF-US

ΦΝΗΜΗΠΩΓΑΡΓΕΝΝΗΘΕΝΤΩΝ 40
31 NO-AS-YET for OF-BEING-generATED

ΜΗΔΕΠΡΑΞΑΝΤΩΝΤΙΑΓΑΘΟ 60
NO-YET OF-PRACTIS*ing* ANY GOOD

ΝΗΦΑΥΛΟΝΙΝΑΗΚΑΤΕΚΛΟΓ 80
OR FOUL THAT THE according-to choice

A *inserts* Ε
ΗΝΠΡΟΘΕΣΙΣΤΟΥΘΕΟΥΜΕΝ 100
BEFORE-PLACING OF-THE God MAY-BE-

ΗΟΥΚΕΞΕΡΓΩΝΑΛΛΕΚΤΟΥΚ 20
1 REMAINING NOT OUT OF-ACTS but OUT OF-THE *One*-

ΛΛΟΥΝΤΟΣΕΡΡΕΘΗΑΥΤΗΟΤ 40
CALLING it-WAS-declared to-her that

S1 O
ΙΟΜΕΙΖΩΝΔΟΥΛΕΥΣΕΙΤΩΕ 60
THE GREATER WILL-BE-SLAVING to-THE IN-

Η-ΑΠΕΡ=WHICH-EVER *for* AS
ΛΑΣΣΟΝΙΚΑΘΩΣΓΕΓΡΑΠΤΑ 80
13 FERIOR according-AS it-HAS-*been*-WRITTEN

ΙΤΟΝΙΑΚΩΒΗΓΑΠΗΣΑΤΟΝΔ 200
THE JACOB I-LOVE THE YET

AB *insert* Ε
ΕΗΣΑΥΕΜΙΣΗΣΑΤΙΟΥΝΕΡΟ 20
14 ESAU I-HATE . ANY THEN WE-SHALL-

ΥΜΕΝΜΗΑΔΙΚΙΑΠΑΡΑΤΩΘΕ 40
BE-declaring NO UN-JUSTness BESIDE THE God .

A for MOSES AB *o.* AB[1]-Η *for* -ΕΙ
ΩΜΗΓΕΝΟΙΤΟΤΩΜΩΥΣΕΙΓΑ 60
15 NO MAY-it-BE-DECOMING.to-THE MOSES for

ΡΑΕΓΕΙΕΑΕΗΣΩΟΝΑΝΕΛΕΩ 80
He-IS-saying I-SHALL-BE-MERCIFUL WHOM EVER I-MAY-

s o.
ΚΑΙΟΙΚΤΕΙΡΗΣΩΟΝΑΝΟΙΚ 300
BE-BEING-MERCIFUL AND I-SHALL-BE-PITYING WHOM EVER

s o.
ΤΕΙΡΩΑΡΑΟΥΝΟΥΤΟΥΘΕΛΟ 20
16 I-MAY-BE-PITYING.CONSEQUENTLY THEN NOT OF-THE *one*-

ΝΤΟΣΟΥΔΕΤΟΥΤΡΕΧΟΝΤΟΣ 40
WILLING NOT-YET OF-THE *one*-RACING

ΑΛΛΑΤΟΥΕΛΕΟΝΤΟΣΘΕΟΥΛ 60
17 but OF-THE BEING-MERCIFUL God . IS-

ΕΓΕΙΓΑΡΗΓΡΑΦΗΤΩΦΑΡΑΩ 80
SAYING for THE WRITING to-THE PHARAOH

ΟΤΙΕΙΣΑΥΤΟΤΟΥΤΟΕΞ ΗΓΕ 400
That INTO SAME this I-OUT-ROUSE

AS o.
ΙΡΑΣΕΠΩΣΕΝΔΕΙΞΩΜΑΙ 20
YOU WHICH-how I-SHOULD-BE-IN-SHOWING IN

ΝΣΟΙΤΗΝΔΥΝΑΜΙΝΜΟΥΚΑΙ 40
YOU THE ABILITY OF-ME AND

ΟΠΩΣΔΙΑΓΓΕΛΗΤΟΟΝΟΜΑΜ 60
WHICH-how SHOULD-BE-THRU-MESSAGED THE NAME OF-

ΟΥΕΝΠΑΣΗΤΗΓΗΑΡΑΟΥΝΟΝ 80
18 ME IN EVERY THE LAND CONSEQUENTLY THEN WHOM

ΘΕΛΕΙΕΛΕΕΙΟΝΔΕΘΕΛΕΙΣ 500
He's-WILLING He's-being-MERCIFUL-to WHOM YET He's-

s o.
ΚΛΗΡΥΝΕΙΣΕΙΣΜΟΙΟΥΝΤ 20
19 WILLING He's-HARDENING.YOU-WILL-BE-declaring to-ME

THEN *omitted by* AS
ΙΟΥΝΕΤΙΜΕΜΦΕΤΑΙΤΩΓΑΡ 40
THEN ANY THEN STILL He-IS-BLAMING to-THE for

ΒΟΥΛΗΜΑΤΙΑΥΤΟΥΤΙΣΑΝΘ 60
COUNSEL OF-Him ANY HAS-with-

S2 INDEED-THEN-SURELY O! human!
ΕΣΤΗΚΕΝΦΑΝΘΡΩΠΕΜΕΝΟΥ 80
20 STOOD O! human! INDEED-THEN-

B *omits* -SURELY B *inserts* Ε
ΝΓΕΣΥΤΙΣΕΙΟΑΝΤΑΠΟΚΡΙ 600
SURELY YOU ANY ARE THE *one*-INSTEAD-answering

ΝΟΜΕΝΟΣΤΩΘΕΩΜΗΕΡΕΙΤΟ 20
to-THE God . NO WILL-BE-declaring

ΠΑΣΜΑΤΩΠΑΣΑΝΤΙΤΙΜΕ 40
THE MOLD-effect to-THE *One*-MOULD*ing* ANY ME

ΕΠΟΙΗΣΑΣΟΥΤΩΣΗΟΥΚΕΧΕ 60
21 YOU-make thus . OR NOT IS-HAVING

ΙΕΞΟΥΣΙΑΝΟΚΕΡΑΜΕΥΣΤΟ 80
authority THE potter OF-THE

ΥΠΗΛΟΥΕΚΤΟΥΑΥΤΟΥΦΥΡΑ 700
MUD OUT OF-THE SAME KNEADING

B *inserts* Ε
ΜΑΤΟΣΠΟΙΗΣΑΙΟΜΕΝΕΙΣΤ 20
TO-make WHICH INDEED INTO VAL-

B *inserts* Ε
ΙΜΗΝΣΚΕΥΟΣΟΔΕΕΙΣΑΤΙΜ 40
UE INSTRUMENT WHICH YET INTO UN-VALUE .

ΙΑΝΕΙΔΕΘΕΛΩΝΟΘΕΟΣΕΝΔ 60
22 IF YET WILLING THE God TO-IN-

AS -Ε
ΕΙΣΑΣΘΑΙΤΗΝΟΡΓΗΝΚΑΙΓ 80
SHOW THE INDIGNATION AND TO-

ΝΩΡΙΣΑΙΤΟΔΥΝΑΤΟΝΑΥΤΟ 800
KNOWize THE ABLE OF-Him

ΥΗΝΕΓΚΕΝΕΝΠΟΛΛΗΜΑΚΡΟ 20
CARRIES IN much FAR-FEELING

ΘΥΜΙΑΣΚΕΥΗΟΡΓΗΣΚΑΤΗΡ 40
INSTRUMENTS OF-INDIGNATION HAVING-*been*

s o. B *omits* AND
ΤΙΣΜΕΝΑΕΙΣΑΠΩΛΕΙΑΝΚΑ 60
23 DOWN-EQUIPPED INTO destruction AND

ΙΝΑΓΝΩΡΙΣΗΤΟΝΠΛΟΥΤΟ 80
THAT He-SHOULD-BE-KNOWIZING THE RICHES

ΝΤΗΣΔΟΞΗΣΑΥΤΟΥΕΠΙΣΚΕ 900
OF-THE esteem OF-Him ON INSTRUMENTS

ΥΗΕΛΕΟΥΣΑΠΡΟΗΤΟΙΜΑΣΕ 20
OF-MERCY WHICH He-BEFORE-makes-READY

ΝΕΙΣΔΟΞΑΝΟΥΣΚΑΙΕΚΑΛΕ 10
24 INTO esteem WHOM AND He-CALLS

ΣΕΝΗΜΑΣΟΥΜΟΝΟΝΕΞΙΟΥΔ 60
US NOT ONLY OUT OF-JUDA-RUS

ΑΙΩΝΑΛΛΑΚΑΙΕΞΕΘΝΩΝΩΣ 80
25 but AND OUT OF-NATIONS AS

B *omits* IN *s o.*
ΚΑΙΕΝΤΩΩΣΗΕΛΕΓΕΙΚΑΛΕ 20000
AND IN THE HOSEA He-IS-saying I-SHALL-BE-

ΦΤΟΝΟΥΛΑΟΝΜΟΥΛΑΟΝΜΟ 20
CALLING THE NOT PEOPLE OF-ME PEOPLE OF-ME

ΥΚΑΙΤΗΝΟΥΚΗΓΑΠΗΜΕΝΗΝ 40
AND THE NOT HAVING-*been*-LOVED

ΗΓΑΠΗΜΕΝΗΝΚΑΙΕΣΤΑΙΕΝ 60
26 HAVING-*been*-LOVED . AND it-WILL-BE IN
s¹ Ω n² H n *omits* to-them

ΤΩΤΟΠΩΟΥΕΡΡΕΘΗΑΥΤΟΙΣ 80
THE PLACE where it-WAS-declared to-them

ΟΥΛΑΟΣΜΟΥΥΜΕΙΣΕΚΕΙΚΛ 100
NOT PEOPLE OF-ME YOUp there THEY-

ΗΘΗΣΟΝΤΑΙΥΙΟΙΘΕΟΥΖΩΝ 20
WILL-BE-CALLED SONS OF-God LIVING .

ΤΟΣΗΣΑΙΑΣΔΕΚΡΑΖΕΙΥΠΕ 40
27 ISAIAH YET IS-CRYING OVER

ΡΤΟΥΙΣΡΑΗΛΕΑΝΗΩΑΡΙΘΜ 60
THE ISRAEL IF-EVER MAY-BE THE NUM-

ΟΣΤΩΝΥΙΩΝΙΣΡΑΗΛΩΣΗΑΜ 80
BER OF-THE SONS OF-ISRAEL AS THE SAND
s* *inserts* DOWN- ΚΑΤΑ-

ΜΟΣΤΗΣΘΑΛΑΣΣΗΣΤΟΥΠΟΛ 200
OF-THE SEA THE residue
s o.

ΕΙΜΜΑΣΩΘΗΣΕΤΑΙΛΟΓΟΝΓ 20
28 WILL-BE-BEING-SAVED saying for
s² *supplies from the Septuagint,*

ΑΡΣΥΝΤΕΛΩΝΚΑΙΣΥΝΤΕΜΝ 40
TOGETHER-FINISHING AND TOGETHER-CUTTING
*Isa.*10²³: ΕΝΔΙΚΑΙ(ω[+Ο?])ΟΣΥΝ ΗΟΤΙ ΛΟΓΟΝ
ΩΝΠΟΙΗΣΕΙΚΥΡΙΟΣΕΠΙΤΗ 60
WILL-BE-DOING Master ON THE
CYNTETMHMENON IN JUSTICE that saving

ΓΗΣΚΑΙΚΑΘΩΣΠΡΟΕΙΡΗΚ 80
29 LAND AND according-AS HAS-BEFORE-declared
HAVING-TOGETHER-CUT

ΕΝΗΣΑΙΑΣΕΙΜΗΚΥΡΙΟΣΣΑ 300
ISAIAH IF NO Master Sabaoth
sN A+E

ΒΑΩΘΕΓΚΑΤΕΛΙΠΕΝΗΜΙΝΣ 20
abandoned to-US seed

ΠΕΡΜΑΩΣΣΟΔΟΜΑΑΝΕΓΕΝΗ 40
AS SODOM EVER WE-WERE-
A O

ΘΗΜΕΝΚΑΙΩΣΓΟΜΟΡΡΑΑΝΦ 60
BECOME AND AS GOMORRHA EVER WE-

ΜΟΙΩΘΗΜΕΝΤΙΟΥΝΕΡΟΥΜΕ 80
30 WERE-LIKENED . ANY THEN WE-SHALL-BE-de-

ΝΟΤΙΕΘΝΗΤΑΜΗΔΙΩΚΟΝΤΑ 400
claring that NATIONS THE NO CHASING

ΔΙΚΑΙΟΣΥΝΗΝΚΑΤΕΛΑΒΕΝ 20
JUSTice DOWN-GOT

ΔΙΚΑΙΟΣΥΝΗΝΔΙΚΑΙΟΣΥΝ 40
JUSTice JUSTice

ΗΝΔΕΤΗΝΕΚΠΙΣΤΕΩΣΙΣΡΑ 60
31 YET THE OUT OF-BELIEF . ISRAEL

ΗΛΔΕΔΙΩΚΩΝΝΟΜΟΝΔΙΚΑΙ 80
YET CHASING LAW OF-JUSTice
A*B*¹ *omit* OF-JUSTice (s²)

ΟΣΥΝΗΣΕΙΣΝΟΜΟΝΔΙΚΑΙΟ 500
INTO LAW OF-JUSTice

ΣΥΝΗΣΟΥΚΕΦΘΑΣΕΝΔΙΑΤΙ 20
32 NOT OUT-STRIP THRU-ANY

ΟΤΙΟΥΚΕΚΠΙΣΤΕΩΣΑΛΛΩΣ 40
that NOT OUT OF-BELIEF but AS
A*B*¹ *omit* OF-LAW (s²)

ΕΞΕΡΓΩΝΝΟΜΟΥΠΡΟΣΕΚΟΨ 60
OUT OF-ACTS OF-LAW . THEY-TOWARD-STRIKE
s¹Es²+ΓΑΡ for

ΑΝΤΩΛΙΘΟΤΟΥΠΡΟΣΚΟΜΜΑ 80
to-THE STONE OF-THE TOWARD-STRIKE

ΤΟΣΚΑΘΩΣΓΕΓΡΑΠΤΑΙΔΟ 600
33 according-AS it-HAS-*been*-WRITTEN BE-PER-
D+E A o.

ΥΤΙΘΗΜΙΕΝΣΙΩΝΛΙΘΟΝΠΡ 20
CEIVING I-AM-PLACING IN SION STONE OF-

ΟΣΚΟΜΜΑΤΟΣΚΑΙΠΕΤΡΑΝΣ 40
TOWARD-STRIKE AND ROCK OF-

ΚΑΝΔΑΛΟΥΚΑΙΟΠΙΣΤΕΥΩΝ 60
SNARE AND THE *one*-BELIEVING
s E *for* AI

ΕΠΑΥΤΩΟΥΚΑΤΑΙΣΧΥΝΘΗΣ 80
ON it NOT WILL-BE-DOWN-VILED .

ΕΤΑΙΑΔΕΛΦΟΙΗΜΕΝΕΥΔΟΚ 700
10 brothers THE INDEED WELL-SEEMing

ΙΑΤΗΣΕΜΗΣΚΑΡΔΙΑΣΚΑΙΗ 20
OF-THE MY HEART AND THE
A+E

ΔΕΗΣΙΣΠΡΟΣΤΟΝΘΕΟΝΥΠΕ 40
petition TOWARD THE God OVER
s² *adds* ECTIN IS

ΡΑΥΤΩΝΕΙΣΣΩΤΗΡΙΑΝΜΑΡ 60
2 them INTO SAving . I-AM-

ΤΥΡ ΩΓΑΡ ΑΥΤΟΙΣΟΤΙΖΗΛΟ 80
witnessing for to-them that BOILing

ΝΘΕΟΥΕΧΟΥΣΙΝΑΛΛΟΥΚΑΤ 800
OF-God THEY-ARE-HAVING but NOT according-to
A YET AE

ΕΠΙΓΝΩΣΙΝΑΓΝΟΟΥΝΤΕΣΓ 20
3 ON-KNOWledge UN-KNOWING for

ΑΡΤΗΝΤΟΥΘΕΟΥΔΙΚΑΙΟΣΥ 40
THE OF-THE God JUSTice
AB *omit* JUSTice

ΝΗΝΚΑΙΤΗΝΙΔΙΑΝΔΙΚΑΙΟ 60
AND THE OWN JUSTice

ΣΥΝΗΝΖΗΤΟΥΝΤΕΣΣΤΗΣΑΙ 80
SEEKING TO-STAND

ΤΗΔΙΚΑΙΟΣΥΝΗΤΟΥΘΕΟΥΟ 900
to-THE JUSTice OF-THE God NOT

ΥΧΥΠΕΤΑΓΗΣΑΝΤΕΛΟΣΓΑΡ 20
4 THEY-WERE-UNDER-SET . FINISH for

ΝΟΜΟΥΧΡΙΣΤΟΣΕΙΣΔΙΚΑΙ 40
OF-LAW ANOINTED INTO JUSTice

ΟΣΥΝΗΝΠΑΝΤΙΤΩΠΙΣΤΕΥΟ 60
to-EVERY THE *one*-BELIEVING .
A o.

ΝΤΙΜΩΥΣΗΣΓΑΡΓΡΑΦΕΙΤΗ 80
5 MOSES for IS-WRITING THE
As¹ (s²) *add* that ΟΤΙ

A OF-BELIEF ΠΙΣΤΕΩΣ
ΝΔΙΚΑΙΟΣΥΝΗΝΤΗΝΕΚΝΟΜ 2000
JUSTice THE OUT OF-LAW

25 too. As He is saying in Hosea, also:
"I shall be calling those who are
not my people 'My people',
And she who is not beloved
'Beloved';
26 And it will be, in the place
where it was protested to them,
'You are not My people',
There they will be called 'sons
of the living God'."

27 Now Isaiah is crying over Israel,
"If the number of the sons of
Israel should be as the sand
of the sea,
The residue will be saved,
28 For the Lord will be doing a con-
clusive and concise account-
ing on the earth."

29 And even as Isaiah declared
before,
"Except the Lord Sabaoth con-
served us a seed;
We should have become as
Sodom,
And should have been likened to
Gomorrah."

30 What, then, shall we assert?
That the nations who are not pur-
suing righteousness grasped right-
eousness, yet a righteousness which
31 is out of faith. Yet Israel, pursu-
ing a law of righteousness, have no
foretaste of a law of righteousness.
32 Why? Since it is not out of faith
but as out of law works they
stumble on the stumbling stone,
33 according as it is written:

"*Lo!* I am placing in Zion a
stumblingstone and a snare
rock,
And one believing on Him will
not be disgraced."

10 Indeed, brethren, my heart's de-
light and petition to God for them
2 is for salvation. For I am testify-
ing to them that they have a zeal of
God, but not in accord with recog-
3 nition. For they, being ignorant
of the righteousness which is of
God, and seeking to establish their
own righteousness, were not sub-
4 ject to God's righteousness. For

God's Sovereignty—National

25 A comparison of Hos. 2^{23} with Hos. 1^{9-11} shows that this is not concerned with the nations, but Israel. God, in His sovereign mercy, will reverse the sentence which He pronounced against them. In the very same place in which they were named "Lo-ammi", there they shall be called sons of the living God.

27 Isaiah's testimony is to the same effect. A remnant in Israel shall be saved in the coming time of reckoning. These are seen in the Unveiling as the hundred and forty-four thousand and the vast throng (Un.$7^{4,9}$).

JUSTIFICATION

NATIONAL

30 God's sovereignty is further illustrated in the dispensation of justification. Naturally, Israel, seeking to keep a just law, should have attained righteousness. Yet the nations, who made no effort to attain righteousness, grasp it because they find it on the principle of faith. The pursuit of righteousness by means of the law led Israel to refuse the grace of Christ and the righteousness which comes apart from the keeping of the law.

It is evident that this is true only in a national way, for not *all* of Israel stumbled, neither did *all* among the nations find the righteousness of faith. This must be constantly borne in mind in studying this entire division of Romans. It deals, not with individuals, but nations. Israel, as a whole, is apostate, yet some among them are brilliant examples of faith. The nations, who never before had any part in God's blessings, except as they became proselytes and identified themselves with Israel, now believe God in considerable numbers. Paul becomes the apostle of the nations and thus inaugurates the present secret economy (Eph.3^{1}).

1 Intense zeal, religious fervor, coupled with self-righteousness, does not lead to salvation. God demands subjection to His righteousness in Christ. The law should establish their *un*righteousness and thus reveal God's righteousness which is manifested in Christ. Israel, as a nation, will be saved when they see Him Whom they pierced, and recognize Him as their Righteousness.

Justification—National

6 The law demanded obedience first and promised life to those only who continued to keep it. But even in the law there was provision for faith. It taught that Jehovah Himself, *He* was their life (Deut.30[20]). In the day when He gathers them out of the peoples and brings them back into the land He will bring the word of faith very near to them (Deut.30[1-14]). In place of their own efforts He will put the humiliation and resurrection of Christ before them. Salvation will depend on the avowal of His lordship and resurrection.

13 There is here an allusion to the ancient custom, still in vogue in eastern lands, of the right of sanctuary. One who is in danger of death by the hands of the blood avenger, if he cannot reach a safe place in time, may invoke the name of some great and powerful person, and thus find salvation through his name. If the avengers of blood refuse to listen to his appeal, and take his life, it devolves upon the person on whose name he has called to take swift and summary vengeance. He gathers together all his friends and allies to assist him in punishing the outrage and in defending the honor of his name. For three and one third days he executes vengeance on all who were concerned in killing the one who had invoked his name. In this way "all who invoke the name of the Lord shall be saved". When vengeance visits the earth the only shelter will be the name of Jehovah. Therefore it will require not only heart belief, but the avowal of the mouth. Thus it is that Israel will be saved and all others who, in that day, will seek refuge in His name.

14 The refugee does not need to know his protector personally, yet would hardly call on one in whom he had no faith. He could not invoke one of whom he had not even heard. Hence it will be necessary to proclaim Christ, and even before that God will need to commission His heralds.

17 For Israel in that day the declarations of Christ, the great Protector, will be presented to them for their belief. Thus their salvation will be a simple matter of faith in His great name.

Christ is the consummation of law for righteousness to everyone who is believing.

5 For Moses writes that he who does the righteousness which is of law, that man shall be living in
6 it. Yet the righteousness which is of faith is saying thus: "You may not say in your heart 'Who will be ascending into heaven?' (that is, to be leading Christ down), or
7 'Who will be descending into the abyss?' (that is, to be leading Christ up from among the dead)."
8 But what is it saying? "The declaration is near you, in your mouth and in your heart" (that is, the declaration of faith which we are
9 proclaiming) that, if ever you should avow by your mouth the declaration that Jesus is Lord, and should be believing in your heart that God rouses Him from among
10 the dead, you shall be saved. For with the heart it is believed for righteousness, yet with the mouth
11 it is avowed for salvation. For the scripture is saying: "Everyone who is believing on Him shall
12 not be disgraced." For there is no distinction, Jew as well as Greek, for He is Lord of all, being rich for all those who are invoking
13 Him. For "whoever should be invoking the name of the Lord shall be saved."

14 How, then, should they be invoking One in Whom they do not believe? Yet how should they be believing One of Whom they do not hear? Yet how should they be hearing apart from a proclama-
15 tion? Yet how should they be proclaiming if they should not be commissioning them? According as it is written,

16 **"As the beautiful feet of those preaching an evangel of good".**

s¹ *omit* that as¹ (s²) *omit* it
ΟΥΟΤΙΟ ΠΟΙΗCΑCΑΥΤΑΑΝΘ 20
that THE doing it human

s² them -OIC
ΡΩΠΟCΖΗCΕΤΑΙΕΝΑΥΤΗΗΔ 40
WILL-BE-LIVING IN her . THE YET

ΕΕΚΠΙCΤΕΩCΔΙΚΑΙΟCΥΝΗ 60
OUT OF-BELIEF JUSTice

ΟΥΤΩCΑΕΓΕΙΜΗΕΙΠΗCΕΝΓ 80
thus IS-saying NO YOU-MIGHT-say IN THE

ΗΚΑΡΔΙΑCΟΥΤΙCΑΝΑΒΗCΕ 100
HEART OF-YOU ANY WILL-BE-UP-STEPPING

ΤΑΙΕΙCΤΟΝΟΥΡΑΝΟΝΤΟΥΤ 20
INTO THE heaven this

ΕCΤΙΝΧΡΙCΤΟΝΚΑΤΑΓΑΓΕ 40
IS ANOINTED TO-BE-DOWN-LEADING

ΙΝΗΤΙCΚΑΤΑΒΗCΕΤΑΙΕΙC 60
OR ANY WILL-BE-DOWN-STEPPING INTO

ΤΗΝΑΒΥCCΟΝΤΟΥΤΕCΤΙΝΧ 80
THE ABYSS this IS AN-

ΡΙCΤΟΝΕΚΝΕΚΡΩΝΑΝΑΓΑΓ 200
OINTED OUT OF-DEAD-*ones* TO-BE-UP-LEADING

ΕΙΝΑΛΛΑΤΙΑΕΓΕΙΕΓΓΥCC 20
but ANY it-IS-saying NEAR OF-

ΟΥΤΟΡΗΜΑΕCΤΙΝΕΝΤΩCΤΟ 40
YOU THE declaration IS IN THE MOUTH

ΜΑΤΙCΟΥΚΑΙΕΝΤΗΚΑΡΔΙΑ 60
OF-YOU AND IN THE HEART

CΟΥΤΟΥΤΕCΤΙΝΤΟΡΗΜΑΤΗ 80
OF-YOU this IS THE declaration OF-THE

CΠΙCΤΕΩCΟΚΗΡΥCCΟΜΕΝΟ 300
BELIEF WHICH WE-ARE-PROCLAIMING that

As omit THE declaration
ΤΙΕΑΝΟΜΟΛΟΓΗCΗCΤΟΡΗΜ 20
IF-EVER YOU-SHOULD-avow THE declara-

As omit that
ΑΕΝΤΩCΤΟΜΑΤΙCΟΥΟΤΙΚΥ 40
tion IN THE MOUTH OF-YOU that Mas-

B C B CAXPICTON ANOINTED *adds*
ΡΙΟΝΗCΟΥΝΚΑΙΠΙCΤΕΥC 60
ter JESUS AND YOU-SHOULD-BE-

ΗCΕΝΤΗΚΑΡΔΙΑCΟΥΟΤΙΘΘ 80
LIEVING IN THE HEART OF-YOU that THE God

A ROUSES Him
ΕΟCΑΥΤΟΝΗΓΕΙΡΕΝΕΚΝΕΚ 400
Him ROUSES OUT OF-DEAD-

ΡΩΝCΩΘΗCΗΚΑΡΔΙΑΓΑΡΠΙ 20
10 *ones* YOU'LL-BE-BEING-SAVED. IN-HEART for it-IS-

CΤΕΥΕΤΑΙΕΙCΔΙΚΑΙΟCΥΝ 40
*be*ING-BELIEVED INTO JUSTice

ΗΝCΤΟΜΑΤΙΔΕΟΜΟΛΟΓΕΙΤ 60
IN-MOUTH YET it-IS-*be*ING-AVOWED .

ΑΙΕΙCCΩΤΗΡΙΑΝΛΕΓΕΙΓΑ 80
11 INTO SAVING IS-saying for

ΡΗΓΡΑΦΗΠΑCΟΠΙCΤΕΥΩΝΕ 500
THE WRITING EVERY THE *one*-BELIEVING ON

s E for AI
ΠΑΥΤΩΟΥΚΑΤΑΙCΧΥΝΘΗCΕ 20
Him NOT WILL-BE-DOWN-VILED .

ΤΑΙΟΥΓΑΡΕCΤΙΝΔΙΑCΤΟΛ 40
12 NOT for IS distinction

ΗΙΟΥΔΑΙΟΥΤΕΚΑΙΕΛΛΗΝΟ 60
OF-JUDA-an BESIDES AND OF-GREEK

CΟΓΑΡΑΥΤΟCΚΥΡΙΟCΠΑΝΤ 80
THE for SAME Master OF-ALL

ΦΝΠΛΟΥΤΩΝΕΙCΠΑΝΤΑCΤΟ 600
being-RICH INTO ALL THE

ΥCΕΠΙΚΑΛΟΥΜΕΝΟΥCΑΥΤΟ 20
ones-ON-CALLING Him .

ΝΠΑCΓΑΡΟCΑΝΕΠΙΚΑΛΕCΗ 40
13 EVERY for WHO EVER SHOULD-BE-ON-CALLING

A -E
ΤΑΙΤΟΟΝΟΜΑΚΥΡΙΟΥCΩΘΗ 60
THE NAME OF-Master WILL-BE-BEING

CΕΤΑΙΠΩCΟΥΝΕΠΙΚΑΛΕCΩ 80
14 SAVED . how THEN THEY-SHOULD-BE-ON-CALL-

ΝΤΑΙΕΙCΟΝΟΥΚΕΠΙCΤΕΥC 700
ING INTO WHOM NOT THEY-BELIEVE .

A THEY-SHALL- OY *for* Ω
ΑΝΠΩCΔΕΠΙCΤΕΥCΩCΙΝΟΥ 20
how YET THEY-SHOULD-BE-BELIEVING OF-

ΟΥΚΗΚΟΥCΑΝΠΩCΔΕΑΚΟΥC 40
WHOM NOT THEY-HEAR how YET SHOULD-THEY-

s¹ ONTAI *had* A+E
ΩCΙΝΧΩΡΙCΚΗΡΥCCΟΝΤΟC 60
BE-HEARING apart-from PROCLAIMING

ΠΩCΔΕΚΗΡΥΞΩCΙΝΕΑΝΜΗ 80
15 how YET SHOULD-THEY-BE-PROCLAIMING IF-EVER NO

Π -WHICH-EVEN- ΑΠΕΡ *for* AS
ΠΟCΤΑΛΩCΙΝΚΑΘΩCΓΕΓΡΑ 800
THEY-SHOULD-BE-commissioning according-AS it-HAS-*been*-

s E for AI
ΠΤΑΙΩC ΩΡΑΙΟΙΟΙΠΟΔΕCΤ 20
WRITTEN AS beautiful THE FEET OF-

s² adds PEACE *and repeats* THE O.-W.-M. IPININ
ΩΝΕΥΑΓΓΕΛΙΖΟΜΕΝΩΝΑΓΑ 40
THE *ones*-WELL-MESSAGIZING GOOD

ΤΩΝΕΥΑΓΓΕΛΙΖΟΜΕΝΩΝ *s¹ had* TA THE G.
ΘΑΛΛΑΟΥΠΑΝΤΕCΥΠΗΚΟΥC 60
16 but NOT ALL obey

s¹ +EN IN *had*
ΑΝΤΩΕΥΑΓΓΕΛΙΩΗCΑΙΑCΓ 80
to-THE WELL-MESSAGE ISAIAH for

ΑΡΑΕΓΕΙΚΥΡΙΕΤΙCΕΠΙCΤ 900
IS-saying Master! ANY BELIEVES

ΕΥCΕΝΤΗΑΚΟΗΗΜΩΝΑΡΑΗΠ 20
17 to-THE HEARING OF-US . CONSEQUENTLY

ΙCΤΙCΕΞΑΚΟΗCΗΔΕΑΚΟΗΔ 40
THE BELIEF OUT OF-HEARING THE YET HEARING THRU

AS² ΘΕΟΥ God
ΙΑΡΗΜΑΤΟCΧΡΙCΤΟΥΑΛΛΑ 60
18 declaration OF-ANOINTED . but

ΑΕΓΩΜΗΟΥΚΗΚΟΥCΑΝΜΕΝΟ 80
I-AM-SAYING NO NOT THEY-HEAR . INDEED-THEN-

ΥΝΓΕΕΙCΠΑCΑΝΤΗΝΓΗΝΕΞ 22000
SURELY INTO EVERY THE LAND OUT-

ΗΑΘΕΝΟΦΘΟΓΓΟCΑΥΤΩΝΚΑ 20
CAME THE UTTERance OF-them AND

ΙΕΙCΤΑΠΕΡΑΤΑΤΗCΟΙΚΟΥ 40
INTO THE ends OF-THE *being*-HOMED

ΜΕΝΗCΤΑΡΗΜΑΤΑΑΥΤΩΝΑΛ 60
19 THE declarations OF-them . but

ΑΛΛΕΓΩΜΗΙCΡΑΗΛΟΥΚΕΓΝ 80
I-AM-saying NO ISRAEL NOT KNEW .

A O.
ΩΠΡΩΤΟCΜΩΥCΗCΛΕΓΕΙΕΓ 100
BEFORE MOSES IS-saying I

*s*² *adds* ΑΥΤΟΥC them
ΦΠΑΡΑΖΗΛΩCΩΥΜΑCΕΠΟΥΚ 20
SHALL-BE-BESIDE-BOILING YOUp ON NOT

s o. *s o.*
ΕΘΝΕΙΕΠΕΘΝΕΙΑCΥΝΕΤΩΠ 40
NATION ON NATION UNintelligent I'LL

*s*² *adds* ΑΥΤΟΥC them
ΑΡΟΡΓΙΩΥΜΑCΗCΑΙΑCΔΕΑ 60
20 BE-BESIDE-INDIGNANTING YOUp ISAIAH YET IS-

A Ω
ΠΟΤΟΛΜΑΚΑΙΛΕΓΕΙΕΥΡΕΘ 80
FROM-DARING AND IS-saying I-WAS-FOUND

B+ΕΝ IN
ΗΝΤΟΙCΕΜΕΜΗΖΗΤΟΥCΙΝΕ 200
to-THE-*ones* ME NO ARE-SEEKING IN-

B+ΕΝ IN
ΜΦΑΝΗCΕΓΕΝΟΜΗΝΤΟΙCΕΜ 20
APPEARED I-BECAME to-THE-*ones* ME

ΕΜΗΕΠΕΡΩΤΩCΙΝΠΡΟCΔΕΤ 40
21 NO ARE-inquiring . TOWARD YET THE

s o.
ΟΝΙCΡΑΗΛΛΕΓΕΙΟΛΗΝΤΗΝ 60
ISRAEL He-IS-saying WHOLE THE

ΗΜΕΡΑΝΕΞΕΠΕΤΑCΑΤΑCΧΕ 80
DAY I-OUT-EXPAND THE HANDS

s o.
ΙΡΑCΜΟΥΠΡΟCΛΑΟΝΑΠΕΙΘ 300
OF-ME TOWARD PEOPLE UN-PERSUAD-

ΟΥΝΤΑΚΑΙΑΝΤΙΛΕΓΟΝΤΑΛ 20
11 ING AND contradicting . I-AM-

ΕΓΦΟΥΝΜΗΑΠΩCΑΤΟΘΕΟC 40
saying THEN NO FROM-THRUSTS THE God

*As*² *add* WHOM He-FOREKNEW ΟΝΠΡΟΕΓΝΩ
ΤΟΝΛΑΟΝΑΥΤΟΥΜΗΓΕΝΟΙΤ 60
THE PEOPLE OF-Him . NO MAY-it-BE-BECOM-

s+Δ
ΟΚΑΙΓΑΡΕΓΩΙCΡΑΗΛΕΙΤΗ 80
ING AND for I ISRAELITE

ΣΕΙΜΙΕΚCΠΕΡΜΑΤΟCΑΒΡΑ 400
AM OUT OF-seed *of*-ABRAHAM

ΑΜΦΥΛΗCΒΕΝΙΑΜΕΙΝΟΥΚΑ 20
2 OF-tribe BENJAMIN . NOT FROM-

ΠΩCΑΤΟΘΕΟCΤΟΝΛΑΟΝΑΥ 40
THRUSTS THE God THE PEOPLE OF-

ΤΟΥΟΝΠΡΟΕΓΝΩΩΟΥΚΟΙΔΑ 60
Him WHOM He-BEFORE-KNEW . OR NOT YE-HAVE-PER-

B+Ε
ΤΕΕΝΗΛΙΑΤΙΛΕΓΕΙΗΓΡΑΦ 80
CEIVED IN ELIAS ANY IS-saying THE WRITing

ΗΩCΕΝΤΥΓΧΑΝΕΙΤΩΘΕΩΚΑ 500
AS he-IS-pleading to-THE God DOWN

*s*¹ *adds* ΛΕΓΩΝ saying (*s*²)
ΤΑΤΟΥΙCΡΑΗΛΚΥΡΙΕΤΟΥC 20
3 OF-THE ISRAEL Master THE

s o.
ΠΡΟΦΗΤΑCCΟΥΑΠΕΚΤΕΙΝΑ 40
BEFORE-AVERERS OF-YOU THEY-FROM-KILL

*s*²+ΚΑΙ AND
ΝΤΑΘΥCΙΑCΤΗΡΙΑCΟΥΚΑΤ 60
THE SACRIFICE-places OF-YOU THEY-

s o.
ΕCΚΑΨΑΝΚΑΓΩΥΠΕΛΕΙΦΘΗ 80
DOWN-DIG AND-I WAS-reserved

ΝΜΟΝΟCΚΑΙΖΗΤΟΥCΙΝΤΗΝ 600
ONLY AND THEY-ARE-SEEKING THE

ΨΥΧΗΝΜΟΥΑΛΛΑΤΙΑΕΓΕΙΑ 20
4 soul OF-ME but ANY IS-saying to-

A+Ε
ΥΤΩΟΧΡΗΜΑΤΙCΜΟCΚΑΤΕΛ 40
Him THE apprizement . I-left

ΑΒ+Ε
ΙΠΟΝΕΜΑΥΤΩΕΠΤΑΚΙCΧΙΛ 60
to-MYself SEVEN-times-THOUSAND

ΙΟΥCΑΝΔΡΑCΟΙΤΙΝΕCΟΥΚ 80
MEN WHO-ANY NOT

A T
ΕΚΑΜΨΑΝΓΟΝΥΤΗΒΑΑΛΟΥΤ 700
5 BOW KNEE to-THE BAAL . thus

ΩCΟΥΝΚΑΙΕΝΤΩΝΥΝΚΑΙΡΩ 20
THEN AND IN THE NOW SEASON

ΛΙΜΜΑΚΑΤΕΚΛΟΓΗΝΧΑΡΙΤ 40
remnant according-to choice OF-grace

ΟCΓΕΓΟΝΕΝΕΙΔΕΧΑΡΙΤΙΟ 60
6 HAS-BECOME . IF YET to-grace NOT-

As o.
ΥΚΕΤΙΕΞΕΡΓΩΝΕΠΕΙΗΧΑΡ 80
STILL OUT OF-ACTS since THE grace

ΑΒ*s*+Ε
ΙCΟΥΚΕΤΙΓΙΝΕΤΑΙΧΑΡΙC 300
NOT-STILL IS-BECOMING grace

*As*¹ *omit from* IF *to end of verse (by s*²*)* D *omits* it-IS
ΕΙΔΕΕΞΕΡΓΩΝΟΥΚΕΤΙΕCΤ 20
IF YET OUT OF-ACTS NOT-STILL it-IS

*B*¹ *o.*
ΙΝΧΑΡΙCΕΠΕΙΤΟΕΡΓΟΝΟΥ 40
grace since THE ACT NOT-

D ΧΑΡΙC grace
ΚΕΤΙΕCΤΙΝΕΡΓΟΝΤΙΟΥΝΟ 60
7 STILL IS ACT ANY THEN WHO

ΕΠΙΖΗΤΕΙΙCΡΑΗΛΤΟΥΤΟΟ 80
IS-ON-SEEKING ISRAEL this NOT

ΥΚΕΠΕΤΥΧΕΝΗΔΕΕΚΛΟΓΗΣ 900
it-ON-HAPPENED THE YET choice ON-

ΠΕΤΥΧΕΝΟΙΔΕΛΟΙΠΟΙΕΠΩ 20
HAPPENED THE YET rest WERE-

A -ΩC -AS
ΡΩΘΗCΑΝΚΑΘΑΠΕΡΓΕΓΡΑΠ 40
8 CALLOUSED DOWN-WHICH-EVEN it-HAS-*been*-WRIT-

s+Ο
ΤΑΙΕΔΩΚΕΝΑΥΤΟΙCΟΘΕΟC 60
TEN GIVES to-them THE God

ΠΝΕΥΜΑΚΑΤΑΝΥΞΕΦCΟΦΘΑ 80
spirit OF-DOWN-NIGHT VIEWers

ΑΜΟΥCΤΟΥΜΗΒΛΕΠΕΙΝΚΑΙ 23000
OF-THE NO TO-BE-looking AND

16 But not all obey the evangel, for Isaiah is saying,
"Lord, who believes our tidings?"
17 Consequently faith is out of tidings, yet the tidings through a declaration of Christ.
18 But, I am saying, "Do they not hear?" To be sure!
"Their utterance came out into the entire land,
And their declarations into the ends of the inhabited earth."
19 But, I am saying, "Did not Israel know?" First Moses is saying,
"*I* shall be provoking you to jealousy by those not a nation;
By an unintelligent nation shall I be vexing you."
20 Yet Isaiah is daring and says,
"I was found by those who are not seeking Me:
I was disclosed to those who are not inquiring for Me."
21 Now to Israel He is saying,
"The whole day I spread out My hands to an obstinate and contradicting people!"

11 I am saying, then, "Does not God thrust away His people?" May it not come to that! For *I*, too, am an Israelite, out of Abra-
2 ham's seed, Benjamin's tribe. God does not thrust away His people whom He foreknew.

Or have you not perceived in Elias what the scriptures is saying, as he is pleading with God against
3 Israel? "Lord, they kill Thy prophets, they dig down Thy altars, and *I* only was reserved, and
4 they are seeking my soul!" But what is that which apprizes him saying to him? "I left seven thousand men for Myself, who do not
5 bow the knee to Baal." Thus, then, in the current era, too, there has come to be a remnant according
6 to the choice of grace. Now if it is grace, it is no longer out of works, else grace comes to be no longer

Justification—National

18 The proclamation of the gospel of the kingdom, beginning in Jerusalem and in all Judea and Samaria spread to the limits of the land (Ac.1[8]) and reached beyond it to the Dispersion. Israel was not disobedient through lack of tidings.
19 Israel should have known that, as a nation, they would apostatize, for both Moses and Isaiah foretold it.

CONCILIATION

NATIONAL

1 It would seem from the foregoing that God was through with His ancient and beloved people and was thrusting them away. But the apostle hastens to deny this assumption. God is *not* thrusting away His people whom He foreknew. Their apostasy in only in *part*, and the term of it is *temporary*. That not all of Israel is thrust away is evident from his own case. He, of all Israelites, most deserved to be thrust from God's presence and blessing. Yet he is not included in the national defection. Yet he is not alone. Elijah thought that he was the only one in all Israel who did not bow the knee to Baal. But God, in His sovereign dealings, restrains seven thousand from worshiping the idol. Neither was Paul alone, for there was then, as always, a remnant reserved by God. These, however, are not those who are more faithful than the rest, or more deserving than the mass of the nation. If it had not been for God's choice *in grace*, there never would have been a remnant.
6 Grace and works will not mix. The moment works are merged with grace it becomes mere mercy and loses its essential nature. You cannot earn or deserve grace any more than you can do anyone a favor by paying him for services rendered. The sinner or saint who seeks to buy or deserve the favor of God will find that it cannot be purchased. Grace is only for those who merit the opposite. Paul's is the pattern case. As he excelled all in persecuting God's saints, he deserved the direst doom. Yet he received the greatest grace!
7 Israel sought blessing through law keeping, but did not get it. Those chosen in grace alone found it.

Conciliation—National

9 The blessing they coveted on the ground of law keeping, blinded their eyes to grace, and loaded their backs with legal burdens.

11 The temporary nature of Israel's defection is strikingly illustrated by the figure of a man who trips yet recovers himself before he falls prostrate. *Israel has not fallen.* The book of Acts is full of the jealousy of Jews whenever they see the nations receiving God's gifts.

12 Israel is God's appointed channel of blessing to the nations. If then, their failure brings the storehouse of God's grace to the world, what will occur when they take their true place? Then the world will be blessed far beyond what is possible now. Now only *spiritual* blessing comes to the nations. Then, through Israel, *physical* blessing will flow out to them, also.

15 With Israel aside, God no longer puts barriers between Himself and the nations, but is conciliated to the whole world. When men *receive* this conciliation, then there is mutual *re*conciliation.

17 It is a remarkable fact, generally unknown, that a very old olive tree, no longer capable of bearing, may be rejuvenated by a wild graft. This has been done only in those Mediterranean countries where the olive has been cultivated for many centuries. Israel is the old olive tree which becomes almost incapable of bearing the olives from which the light-giving oil was obtained. Some of the branches were broken out and the nations were grafted in, and, through living contact with its root, become God's testimony in the earth. The light of God is now no longer with Israel, but with the nations. But all the light is derived from the scriptures which came through Israel. Apart from the sacred scrolls, the nations shed no light.

19 The apostle is dealing with Israel and the nations—*not individuals.* No individual believer will be broken out of the olive tree. *The nations, however, as such, no longer believe, and are due to be cut out of the olive tree.* Jehovah is already gathering Israel back to their land with a view of once more grafting them into their own olive tree.

grace. Now if it is out of works it is no longer grace, else work is no longer work.

7 What then? What Israel is seeking, this she has not encountered, yet the chosen ones encountered it. Now the rest were cal-
8 loused, even as it is written,

"God gives them a spirit of stupor,
Eyes not to be observing,
And ears not to be hearing,
Till this very day."

9 And David is saying,

"Let their table become a trap,
and a mesh,
And a snare and a retaliation to
them:
10 Let their eyes be darkened, not
to be observing,
And bow their backs together
continually."

11 Am I, then, saying, "Do they not trip that they may fall?" May it not come to that! But their offense is salvation to the nations, to provoke them to jealousy.

12 Now if their offense is the world's riches and their discomfiture the nations' riches, how much
13 rather that which fills them! Now I am saying to you, the nations, inasmuch as, indeed, then, *I* am the apostle of the nations, I am glori-
14 fying my dispensation, if somehow I should be provoking those of my flesh to jealousy and should save
15 some of them. For if their casting away is the conciliation of the world, what will their taking back be if not life from among the dead?

16 Now if the firstfruit is holy, the kneading is, too; and if the root is
17 holy, the boughs are, too. Now if some of the boughs were broken off, yet *you*, being a wild olive, were grafted among them, and became joint-participants of the root
18 and fatness of the olive, be not vaunting over the boughs. Yet if

ΩΤΑΤΟΥΜΗΑΚΟΥΕΙΝΕΦΟΣΤΗ[20]
EARS OF-THE NO TO-BE-HEARING TILL OF-THE

ΥΤΩΝΕΙΓΑΡΗΑΠΟΒΟΛΗΑΥΤ[20]
15 them . IF for THE FROM-CASTING OF-them

ϹϹΗΜΕΡΟΝΗΜΕΡΑϹΚΑΙΔΑΥ[40]
9 TO-DAY DAY AND DAVID

ΩΝΚΑΤΑΛΛΑΓΗΚΟϹΜΟΥΤΙϹ[40]
conciliation OF-SYSTEM ANY

ΕΙΔΛΕΓΕΙΓΕΝΗΘΗΤΩΗΤΡΑ[60]
IS-SAYING LET-BE-BECOMING THE table

ΗΠΡΟϹΛΗΜΨΙϹΕΙΜΗΖΩΗϹΚ[60]
THE TOWARD-GETTING IF NO LIFE OUT

ΠΕΖΑΛΥΤΩΝΕΙϹΠΑΓΙΔΑΚΑ[80]
OF-them INTO FASTENER AND

A ΓΑΡ for
ΝΕΚΡΩΝΕΙΔΕΗΑΠΑΡΧΗΑΓΙ[80]
16 OF-DEAD-*ones* IF YET THE first-fruit HOLY

ΙΕΙϹΘΗΡΑΝΚΑΙΕΙϹϹ ΚΑΝΔ[100]
INTO mesh AND INTO SNARE

ΑΚΑΙΤΟΦΥΡΑΜΑΚΑΙΕΙΗΡΙ[600]
AND THE KNEADING AND IF THE ROOT

ΑΛΟΝΚΑΙΕΙϹΑΝ ΤΑΠΟΔΟΜΑ[20]
AND INTO repayment

ΖΑΑΓΙΑΚΑΙΟΙΚΛΑΔΟΙΕΙΔ[20]
17 HOLY AND THE boughs IF YET

ΑΥΤΟΙϹϹΚΟΤΙϹΘΗΤΩϹΑΝΟ[40]
10 to-them LET-BE-DARKened THE

ΕΤΙΝΕϹΤΩΝΚΛΑΔΩΝΕΖΕΚΑ[40]
ANY OF-THE boughs WERE-OUT-

As Ε *for* ΑΙ
ΑϹΘΗϹΑΝϹΥΔΕΑΓΡΙΕΛΑΙΟ[60]
BROKEN YOU YET FIELD-OLIVE

ΙΟΦΘΑΛΜΟΙΑΥΤΩΝΤΟΥΜΗΒ[60]
VIEWers OF-them OF-THE NO TO-

ϹΩΝΕΝΕΚΕΝΤΡΙϹΘΗϹΕΝΑΥ[80]
BEING WERE-IN-PIERCED IN them

ΑΕΠΕΙΝΚΑΙΤΟΝΝΩΤΟΝΑΥΤ[80]
BE-looking AND THE BACK OF-them

Β² Γ
ΤΟΙϹΚΑΙϹΥΝΚΟΙΝΩΝΟϹΤΗ[700]
AND TOGETHER-communers OF-THE

A Γ
ΩΝΔΙΑΠΑΝΤΟϹϹΥΝΚΑΜΨΟΝ[200]
THRU EVERY TOGETHER-BOW .

As² *add* ΚΑΙ AND Β+Ε
ΑΕΓΦΟΥΝΜΗΕΠΤΑΙϹΑΝΙΝΑ[20]
11 I-AM-saying THEN NO THEY-TRIP THAT

ϹΡΙΖΗϹΤΗϹΠΙΟΤΗΤΟϹΤΗϹ[20]
ROOT OF-THE FATness OF-THE

Ε *for* ΑΙ
ΠΕϹΩϹΙΝΜΗΓΕΝΟΙΤΟΑΛΛΑ[40]
THEY-MAY-BE-FALLING . NO MAY-it-BE-BECOMING . but

ΕΛΑΙΑϹΕΓΕΝΟΥΜΗΚΑΤΑΚΑ[40]
18 OLIVE YOU-BECAME NO YOU-BE-DOWN-

ΤΩΑΥΤΩΝΠΑΡΑΠΤΩΜΑΤΙΗϹ[60]
to-THE OF-them BESIDE-FALL THE SAV-

ΥΧΩΤΩΝΚΛΑΔΩΝΕΙΔΕΚΑΤΑ[60]
BOASTING OF-THE boughs . IF YET YOU-DOWN-

Α-Ε
ΩΤΗΡΙΑΤΟΙϹΕΘΝΕϹΙΝΕΙϹ[80]
ing to-THE NATIONS INTO

ΚΑΥΧΑϹΑΙΟΥϹΥΤΗΝΡΙΖΑΝ[80]
BOAST NOT YOU THE ROOT

A *omits verse twelve*
ΤΟΠΑΡΑΖΗΛΩϹΑΙΑΥΤΟΥϹΕ[300]
12 THE TO-BESIDE-BOIL them . IF

A *o.*
ΒΑϹΤΑΖΕΙϹΑΛΛΑΗΡΙΖΑϹΕ[800]
ARE-BEARING but THE ROOT YOU .

3 o.
ΙΔΕΤΟΠΑΡΑΠΤΩΜΑΑΥΤΩΝΠ[20]
YET THE BESIDE-FALL OF-them RICH-

ΕΡΕΙϹΟΥΝΕΖΕΚΛΑϹΘΗϹΑΝ[20]
19 YOU-WILL-BE-declaring THEN WERE-OUT-BROKEN

Β² Γ
ΑΟΥΤΟϹΚΟϹΜΟΥΚΑΙΤΟΗΤΤ[40]
ES OF-SYSTEM AND THE DIMINISH

ΚΛΑΔΟΙΙΝΑΕΓΩΕΝΚΕΝΤΡΙ[40]
boughs THAT I MAY-BE-IN-PIERCED

Α+Ε B *omits* OUT-
ΗΜΑΑΥΤΩΝΠΛΟΥΤΟϹΕΘΝΩΝ[60]
OF-them RICHES OF-NATIONS

ϹΘΩΚΛΩϹΤΗΑΠΙϹΤΙΑΕΖΕ[60]
20 IDEALLY to-THE UNBELIEF THEY-

ΠΟϹΩΜΑΛΛΟΝΤΟΠΛΗΡΩΜΑ[80]
to-how-much RATHER THE FILLING OF-

3 o.
ΚΛΑϹΘΗϹΑΝϹΥΔΕΤΗΠΙϹΤΕ[80]
WERE-OUT-BROKEN YOU YET to-THE BELIEF

ΥΤΩΝΥΜΙΝΔΕΛΕΓΩΤΟΙϹΕΘ[400]
13 them . to-YOUp YET I-AM-saying to-THE NA-

ΙΕϹΤΗΚΑϹΜΗΥΨΗΛΑΦΡΟΝΕ[900]
HAVE-STOOD . NO HIGH YOU-BE-being-

ΝΕϹΙΝΕΦΟϹΟΝΜΕΝΟΥΝΕΙΜ[20]
TIONS ON as-much-as INDEED THEN AM

ΙΑΛΛΑΦΟΒΟΥΕΙΓΑΡΟΘΕΟϹ[20]
21 DISPOSED but YOU-BE-FEARING . IF for THE God

A *omits* I
ΙΕΓΩΕΘΝΩΝΑΠΟϹΤΟΛΟϹΤΗ[40]
I OF-NATIONS commissioner THE

ΤΩΝΚΑΤΑΦΥϹΙΝΚΑΛΔΩΝΟΥ[40]
OF-THE according-to nature boughs NOT

As *o.* *3 o.*
ΝΔΙΑΚΟΝΙΑΝΜΟΥΔΟΞΑΖΩΕ[60]
14 THRU-SERVice OF-ME I-AM-esteeming IF

ΚΕΦΕΙϹΑΤΟΟΥΔΕϹΟΥΦΕΙϹ[60]
SPARES NOT-YET OF-YOU He-WILL-BE-

Α+Ε
ΙΠΩϹΠΑΡΑΖΗΛΩϹΩΜΟΥΤΗΝ[80]
how I-SHOULD-BE-BESIDE-BOILING OF-ME THE

ΕΤΑΙΔΕΟΥΝΧΡΗϹΤΟΤΗΤΑ[80]
22 SPARING . BE-PERCEIVING THEN kindness

As *omit* OF-THE
ϹΑΡΚΑΚΑΙϹΩϹΩΤΙΝΑϹΕΖΑ[500]
FLESH AND I-SHOULD-BE-SAVING ANY OUT OF-

ΚΑΙΑΠΟΤΟΜΙΑΝΤΟΥΘΕΟΥΕ[2400]
AND FROM-CUTting OF-THE God . ON

ΠΙΜΕΝΤΟΥCΠΕCONTACAΠΟ20
INDEED THE *ones*-FALLING FROM-
*s*2+N *then deletes*
ΤΟΜΙΑΕΠΙΔΕCΕΧΡΗCΤΟΤΗ40
CUTTING ON YET YOU kindness
s ΤΟ *inserts* A+I
CΘΕΟΥΕΑΝΕΠΙΜΕΝΗCΤΗΧΡ60
OF-God IF-EVER YOU-MAY-BE-ON-REMAINING to-THE
ΗCΤΟΤΗΤΙΕΠΕΙΚΑΙCΥΕΚΚ80
kindness since AND YOU WILL-BE-
Ο ΠΗCΗΚΑΚΕΙΝΟΙΔΕΕΑΝΜΗ100
23 *be*ING-OUT-STRIKen AND-those YET IF-EVER NO
A I B *o.* A+Є
ЄΠΙΜΕΝΩCΙΝΤΗΑΠΙCΤΙΑЄ20
THEY-MAY-BE-REMAINING to-THE UNBELIEF THEY-
B2 Γ
ΝΚΕΝΤΡΙCΘΗCΟΝΤΑΙΔΥΝΑ40
WILL-BE-IN-PIERCED ABLE
ΤΟCΓΑΡЄCΤΙΝΟΘЄΟCΠΑΛΙ60
for IS THE God AGAIN
AB2 Γ
ΝЄΝΚΕΝΤΡΙCΑΙΑΥΤΟΥCЄΙ80
24 TO-IN-PIERCE them . IF
ΓΑΡCΥЄΚΤΗCΚΑΤΑΦΥCΙΝЄ200
for YOU OUT THE according-to nature WERE-
A Є *for* ΑΙ
ΣЄΚΟΠΗCΑΓΡΙЄΛΑΙΟΥΚΑΙ20
OUT-STRIKen OF-FIELD-OLIVE AND
ΠΑΡΑΦΥCΙΝΕΝЄΚΕΝΤΡΙCΘ40
BESIDE nature WERE-IN-PIERCED
ΗCЄΙCΚΑΛΛΙЄΛΑΙΟΝΠΟCΩ60
INTO IDEAL-OLIVE to-how-much
ΜΑΛΛΟΝΟΥΤΟΙΟΙΚΑΤΑΦΥC80
RATHER these THE *ones*-according-to na-
AB2 Γ
ΙΝЄΝΚΕΝΤΡΙCΘΗCΟΝΤΑΙΤ300
ture WILL-BE-IN-PIERCED to-
s I-AM-WILLING for
ΗΙΔΙΑЄΛΑΙΑΟΥΓΑΡΘЄΛΩΥ20
25 THE OWN OLIVE . NOT for I-AM-WILLING YOU*p*
ΜΑCΑΓΝΟЄΙΝΑΔЄΛΦΟΙΤΟΜ40
TO-BE-UN-KNOWING brothers THE CLOSE-
ΥCΤΗΡΙΟΝΤΟΥΤΟΙΝΑΜΗΗΤ60
KEEP this THAT NO YE-MAY-
s ΠΑΡ BESIDE
ЄЄΝЄΑΥΤΟΙCΦΡΟΝΙΜΟΙΟΤ80
BE IN selves DISPOSED that
ΙΠΩΡΩCΙCΑΠΟΜЄΡΟΥCΤΩΙ100
CALLOUSness FROM PART to-THE IS-
CΡΑΗΛΓЄΓΟΝЄΝΑΧΡΙCΟΥΤ20
RAEL HAS-BECOME UNTIL OF-WHICH
ΟΠΛΗΡΩΜΑΤΩΝЄΘΝΩΝЄΙCЄ40
THE FILLing OF-THE NATIONS MAY-BE-IN-
s Ο
ΑΘΗΚΑΙΟΥΤΩCΠΑCΙCΡΑΗΛ60
26 TO-COMING AND thus EVERY ISRAEL
CΩΘΗCЄΤΑΙΚΑΘΩCΓЄΓΡΑΠ80
WILL-BE-BEING-SAVED according-as it-HAS-*been*-WRIT-
B+Є
ΤΑΙΗΣЄΙЄΚCΙΩΝΟΡΥΟΜЄΝ500
TEN WILL-BE-ARRIVING OUT OF-SION THE *One*-rescuing

s Ο.
ΟCΑΠΟCΤΡЄΨЄΙΑCЄΒЄΙΑC
He-WILL-BE-FROM-TURNING UN-REVERence
ΑΠΟΙΑΚΩΒΚΑΙΑΥΤΗΑΥΤΟΙ4
27 FROM JACOB AND this to-them
CΗΠΑΡЄΜΟΥΔΙΑΘΗΚΗΟΤΑΝ60
THE BESIDE ME covenant when-EVER
ΑΦЄΛΩΜΑΙΤΑCΑΜΑΡΤΙΑCΑ
I-MAY-BE-FROM-LIFTING THE misses OF-
ΥΤΩΝΚΑΤΑΜΕΝΤΟЄΥΑΓΓЄΛ600
28 them . according-to INDEED THE WELL-MESSAGE
ΙΟΝЄΧΘΡΟΙΔΙΥΜΑCΚΑΤΑΔ2
enemies THRU YOU*p* according-to YE
ЄΤΗΝЄΚΛΟΓΗΝΑΓΑΠΗΤΟΙΔ4
THE choice BELOVED THRU
ΙΑΤΟΥCΠΑΤЄΡΑCΑΜЄΤΑΜЄ6
29 THE FATHERS . UN-after-CARED
ΑΗΤΑΓΑΡΤΑΧΑΡΙCΜΑΤΑΚΑ8
for THE grace-effects AND
From ЄVEN-AS *to* UN-PERSUADableness *by s**
ΙΗΚΑΗCΙCΤΟΥΘЄΟΥΩCΠЄΡ700
30 THE CALLING OF-THE God . EVEN-AS
A ?-when YOU*p*
ΓΑΡΥΜЄΙCΠΟΤЄΗΠΕΙΘΗCΑ20
for YOU*p* ?-when UN-PERSUADE
AS o.
ΤΕΤΘЄΘΝΥΝΙΔЄΗΛЄΗΘΗΤ40
to-THE God NOW YET YE-WERE-shown-MER
A *o.*
ЄΤΗΤΟΥΤΩΝΑΠЄΙΘЄΙΑΟΥΤ60
31 CY to-THE OF-these UN-PERSUADableness thus
s Ο.
ΩCΚΑΙΟΥΤΟΙΝΥΝΗΠЄΙΘΗC80
AND these NOW UN-PERSUADE
ΑΝΤΩΥΜЄΤЄΡΦЄΛЄЄΙΙΝΑΚ900
to-THE YOUR-more MERCY THAT AND
*s*1 *omits* THEY A *omits* NOW
ΑΙΑΥΤΟΙΝΥΝЄΛЄΗΘΩCΙΝC20
32 they NOW MAY-BE-shown-MERCY . TO-
s Ο.
ΥΝЄΚΛЄΙCЄΝΓΑΡΟΘЄΟCΤΟ40
GETHER-LOCKS for THE God THE
*AS o. s*1 Ο.
ΥCΠΑΝΤΑCЄΙCΑΠЄΙΘЄΙΑΝ60
ALL INTO UN-PERSUADableness
ΙΝΑΤΟΥCΠΑΝΤΑCЄΛЄΗCΗΩ80
33 THAT THE ALL He-SHOULD-BE-MERCI-
ΒΑΘΟCΠΛΟΥΤΟΥΚΑΙCΟΦΙΑ900
FUL-to. o! DEPTH OF-RICHES AND W☧DOM
CΚΑΙΓΝΩCЄΦCΘЄΟΥΦCΑΝЄ20
AND KNOWledge OF-God AS UN-OUT-
ΣЄΡΑΥΝΗΤΑΤΑΚΡΙΜΑΤΑΑΥ40
SEARCHable THE JUDGments OF-Him
ΤΟΥΚΑΙΑΝЄΣΙΧΝΙΑCΤΟΙΑ60
AND UN-OUT-TRACEable THE
ΙΟΔΟΙΑΥΤΟΥΤΙCΓΑΡЄΓΝΩ80
34 WAYS OF-Him . ANY for KNEW
ΝΟΥΝΚΥΡΙΟΥΗΤΙCCΥΜΒΟΥ25000
MIND OF-Master OR ANY TOGETHER-COUN-

you vaunt, *you* are not bearing the root, but the root *you*.

19 You will be asserting, then, "Boughs were broken off that *I*
20 might be grafted in." That is ideal! By unbelief they were broken off, yet *you* stand in faith.
21 Be not haughty, but fear. For if God spares not the natural boughs, neither will He be sparing yours!
22 Perceive, then, the kindness and severity of God! On those, indeed, who are falling, severity, yet on you, God's kindness, if you should be persisting in the kindness: else *you*, too, will be hewn
23 out. And *they*, if they should not be persisting in unbelief, will be grafted in, for God is able to graft
24 them in again. For if *you* were hewn out of an olive wild by nature, and beside nature were grafted into a cultivated olive tree, how much rather shall these, in accord with nature, be grafted into their own olive tree?

25 For I am not willing for you to be ignorant of this secret, brethren, lest you may pass for prudent among yourselves, that Israel, in part, has become calloused until the full complement of the nations
26 may be entering. And thus all Israel shall be saved, according as it is written,

> "The Rescuer shall be arriving out of Zion,
> He will be turning irreverence from Jacob.
> 27 And this is My covenant with them
> Whenever I may be eliminating their sins."

28 As to the evangel, indeed, they are enemies because of you, yet, as to choice, they are beloved because of the fathers.

29 For God's graces and calling are
30 unregretted. For even as *you*

Conciliation—National

22 Nothing shows the blindness of Christendom more than their severe denunciation of faithless Israel, yet they are following precisely the same course and have not the slightest idea that God will deal with them as He did with Israel.

24 If a *wild* graft can be introduced into a cultivated tree with good results, how much better will it be to graft back the good branches!

25 The secret that Israel's present condition is not permanent, but only *until* all who were chosen are called out of the nations has never been generally believed, hence the haughty attitude of Christendom toward Israel.

26 Only a few, comparatively, are being saved among the nations but when Israel again regains its proper place, *all* Israel shall be saved. Then the whole nation, from the least to the greatest, will know God. And they will become the light of the world, as they were always intended to be.

28 Let us always remember that Israel is still beloved, whatever its present attitude.

29 God never regrets any favor He has shown. No individual or nation whom He calls ever disappoints Him, for He knows full well what they are and what they will do. This alone proves that Israel will yet fulfill the part He has prepared for it.

30 Mercy can be shown only to those who are in need of it. So God plays Israel and the nations against one another that each in turn may taste of His mercy.

32 God's purpose includes all nations. No matter what their present attitude toward Him, it is all a part of His plan and a preparation for the display of His mercy. Here we have the real reason why all, in turn, become stubborn. God Himself locks them up to it, not that He may condemn them, but that He may have occasion to manifest His mercy.

33 God's judgments and ways are too deep for human perception, but we *can* grasp His purpose. We do not know how fruit is made, but we can plant a tree and enjoy its product. We can grasp God's goal, but the process by which He attains it is too complex for our feeble minds.

Conciliation—National

36 This is the most comprehensive statement which can be uttered. God is the *source* of all, the *channel* of all, and the *object* of all. The universe sprang out of Him, it has its course in Him and He will be its ultimate. This settles all speculation as to the origin of all things. Creation is out of God, not out of nothing. This explains universal history. God is the One back of all the movements of mankind. This reveals the goal of all things. God is so guiding all His creatures that, eventually, He will become their All. To Him, indeed, be glory for the eons!

THE CONDUCT OF THE SAINTS

1 This section is in marked contrast with the conduct of mankind (1^{18}-3^{20}), as shown in the literary framework. The exhortation is based on the previous teaching concerning our bodies in the sixth, seventh and eighth chapters. Our mortal bodies are vivified by the indwelling spirit (8^{11}). God is no longer pleased with dead substitutes, but asks for living offerings. He longs for worship in spirit and in truth. Hence we have no altar and ritual, with bleeding victims which did not satisfy God, but we offer our bodies, dead indeed to Him, yet energized by His spirit, so that they are employed in good deeds, which ascend as a sweet savor to Him. This is *real* religious service. It displaces the forms of divine service connected with the law. It is the only divine service which He recognizes in this economy. This is the Godward side.

2 On the manward side our conduct is not to look like that of the world. There is a contrast between "con*figure*" and "trans*form*". The former denotes the outward semblance, the latter the inward reality. We can never be like the world at heart, so we are not to appear to be like it. We are to become more and more unlike it by contact with the mind of God.

4 Our behaviour toward one another is based on the marvelous figure of the human body. We all have distinct functions, designed not merely for our own use, but for the edification of all. This is the key to conduct among our fellow-saints. As the body is a vital unity, so the saints are one in Christ.

once are obstinate toward God, yet now were shown mercy by their
31 obstinacy, thus *these,* too, are now obstinate to this mercy of yours, that now *they,* too, may be shown
32 mercy. For God locks all up together in obstinacy, that He may be merciful to all.

33 O, the depth of the riches and the wisdom and the knowledge of God! How inscrutable are His judgments, and untraceable His
34 ways! For who knew the mind of the Lord? or who became His ad-
35 viser? or who gives Him first, and
36 will be repaid by Him? seeing that *all* is *out* of Him and *through* Him and *for* Him: to Him be glory for the eons! *Amen!*

12 I am entreating you, then, brethren, by the pity of God, to present your bodies a living sacrifice, holy, well pleasing to God,
2 your logical divine service, and not to be configured to this eon, but to be transformed by the renewing of your mind, for you to be testing what is the good and well pleasing and mature will of God.

3 For I am saying to everyone who is among you, through the grace which is given to me, not to be overweening, beyond what your disposition ought to be, but to be of a sane disposition, as God parts to each the measure of faith.
4 For even as, in one body, we have many members, yet all the members have not the same function,
5 thus we, who are many, are one body in Christ, yet severally mem-
6 bers of one another. Now having graces in accord with the grace excelling, which is given to us, whether prophecy, it is in accord
7 with the analogy of the faith; or dispensing, in the dispensation; or he who is teaching, in the teach-

ΑΟCΑΥΤΟΥΕΓΕΝΕΤΟΗΤΙCΠ 20
35 SELOF OF-Him BECAME OR ANY BE-

ΡΟΕΔΩΚΕΝΑΥΤΩΚΑΙΑΝΤΑΠ 40
FORE-GIVES to-Him AND WILL-BE-BEING

s-Є
ΟΔΟΘΗCΕΤΑΙΑΥΤΩΟΤΙΕΞΑ 60
36 repaid to-Him that OUT OF-

ΥΤΟΥΚΑΙΔΙΑΥΤΟΥΚΑΙΕΙC 80
Him AND THRU Him AND INTO

ΑΥΤΟΝΤΑΠΑΝΤΑΑΥΤΩΗΔΟΞ 100
Him THE ALL to-Him THE esteem

ΑΕΙCΤΟΥCΑΙΩΝΑCΑΜΗΝΠΑ 20
12 INTO THE eons AMEN . I-AM-

ΡΑΚΑΛΩΟΥΝΥΜΑCΑΔΕΛΦΟΙ 40
BESIDE-CALLING THEN YOUp brothers

AD+Є
ΔΙΑΤΩΝΟΙΚΤΙΡΜΩΝΤΟΥΘΕ 60
THRU THE PITIES OF-THE God

ΟΥΠΑΡΑCΤΗCΑΙΤΑCΩΜΑΤΑ 80
TO-BESIDE-STAND THE BODIES

ΥΜΩΝΘΥCΙΑΝΖΩCΑΝΑΓΙΑΝ 200
OF-YOUp SACRIFICE LIVING HOLY

AS1 to-THE God WELL-PLEASING (s2)
ΕΥΑΡΕCΤΟΝΤΩΘΕΩΤΗΝΛΟΓ 20
WELL-PLEASING to-THE God THE logical

s o.
ΙΚΗΝΑΤΡΕΙΑΝΥΜΩΝΚΑΙΜ 40
2 DIVINE-SERVICE OF-YOUp AND NO

A o.
b1s -Є
ΗCΥΝCΧΗΜΑΤΙΖΕCΘΑΙΤΩΑ 60
TO-BE-BEING-TOGETHER-FIGURED to-THE con

b+Ω
ΙΩΝΙΤΟΥΤΩΑΛΛΑΜΕΤΑΜΟΡ 80
this but TO-BE-being-after-

b1-Є
ΦΟΥCΘΑΙΤΗΑΝΑΚΑΙΝΩCΕΙΤ 301
FORMED to-THE UP-NEWing OF-

AD omit OF-YOUp
ΟΥΝΟΟCΥΜΩΝΕΙCΤΟΔΟΚΙΜ 20
THE MIND OF-YOUp INTO THE TO-BE-testing

ΑΖΕΙΝΥΜΑCΤΙΤΟΘΕΛΗΜΑΤ 40
YOUp ANY THE WILL OF-

ΟΥΘΕΟΥΤΟΑΓΑΘΟΝΚΑΙΕΥΑ 60
THE God THE GOOD AND WELL-

ΡΕCΤΟΝΚΑΙΤΕΛΕΙΟΝΛΕΓΩ 80
3 PLEASING AND mature . I-AM-saying

ΓΑΡΔΙΑΤΗCΧΑΡΙΤΟCΤΗCΔ 400
for THRU THE grace THE BE-

s o.
ΟΘΕΙCΗCΜΟΙΠΑΝΤΙΤΩΟΝΤ 20
ING-GIVEN to-ME to-EVERY THE BEING

s o.
ΙΕΝΥΜΙΝΜΗΥΠΕΡΦΡΟΝΕΙΝ 40
IN YOUp NO TO-BE-being-OVER-DISPOSED

s o.
ΠΑΡΟΔΕΙΦΡΟΝΕΙΝΑΛΛΑΦΡ 60
BESIDE WHICH IT-IS-BINDING TO-BE-being-DISPOSED but

s o. s o.
ΟΝΕΙΝΕΙCΤΟCΩΦΡΟΝΕΙΝΕ 80
TO-BE-being-DISPOSED INTO THE TO-BE-being-SANE to-

A PARTS THE God
ΚΑCΤΦΩCΟΘΕΟCΕΜΕΡΙCΕΝ 500
EACH AS THE God PARTS

ΜΕΤΡΟΠΙCΤΕΩCΚΑΘΑΠΕΡ 20
4 MEASURE OF-BELIEF . DOWN-WHICH-EVEN

A MEMBERS MANY
ΓΑΡΕΝΕΝΙCΩΜΑΤΙΠΟΛΛΑΜ 40
for IN ONE BODY MANY MEM-

ΕΛΑΧΟΜΕΝΤΑΔΕΜΕΛΗΠΑΝ 60
BERS WE-ARE-HAVING THE YET MEMBERS ALL

ΤΑΟΥΤΗΝΑΥΤΗΝΕΧΕΙΠΡΑΞ 80
NOT THE SAME IS-HAVING PRACTISings

ΙΝΟΥΤΩCΟΙΠΟΛΛΟΙΕΝCΩΜ 600
5 thus THE MANY ONE BODY

ΑΕCΜΕΝΕΝΧΡΙCΤΩΤΟΔΕΚΑ 20
WE-ARE IN ANOINTED THE YET DOWN

s o.
ΘΕΙCΑΛΛΗΛΩΝΜΕΛΗΕΧΟΝΤ 40
6 ONE OF-one-another MEMBERS . HAVING

ΕCΔΕΧΑΡΙCΜΑΤΑΚΑΤΑΤΗΝ 60
YET grace-effects according-to THE

s o.
ΧΑΡΙΝΤΗΝΔΟΘΕΙCΑΝΗΜΙΝ 80
grace THE being-given to-US

s o.
ΔΙΑΦΟΡΑΕΙΤΕΠΡΟΦΗΤΕΙΑ 700
excelling IF-BESIDES BEFORE-AVERMENT

ΝΚΑΤΑΤΗΝΑΝΑΛΟΓΙΑΝΤΗC 20
according-to THE UP-LAID OF-THE

s2 Ω
ΠΙCΤΕΩCΕΙΤΕΔΙΑΚΟΝΙΑΝ 40
7 BELIEF IF-BESIDES THRU-SERVICE

A omits THE
ΕΝΤΗΔΙΑΚΟΝΙΑΕΙΤΕΟΔΙΑ 60
IN THE THRU-SERVICE IF-BESIDES THE TEACH-

A-ΑΛΕΙΑΝ A+Є
ΑCΚΩΝΕΝΤΗΔΙΔΑCΚΑΛΙΑΕ 80
8 ing IN THE TEACHing IF-

ΙΤΕΟΠΑΡΑΚΑΛΩΝΕΝΤΗΠΑΡ 800
BESIDES THE BESIDE-CALLING IN THE BESIDE-

ΑΚΑΝCΕΙΟΜΕΤΑΔΙΔΟΥCΕΝ 20
CALLING THE WITH-GIVING IN

s inserts -NO-
ΑΠΛΟΤΗΤΙΟΠΡΟΙCΤΑΜΕΝΟ 40
UN-COMPOUND THE controlling

s Δ1 for Є
CΕΝCΠΟΥΔΗΟΕΛΕΩΝΕΝΙΛΑ 60
IN DILIGENCE THE one-being-MERCIFUL IN GLEE

ΡΟΤΗΤΙΗΑΓΑΠΗΑΝΥΠΟΚΡΙ 80
9 THE LOVE UN-hypocritical

ΤΟCΑΠΟCΤΥΓΟΥΝΤΕCΤΟΠΟ 900
FROM-DETESTING THE wick-

ΝΗΡΟΝΚΟΛΛΩΜΕΝΟΙΤΩΑΓΑ 20
ed being-JOINED to-THE GOOD

ΘΩΤΗΦΙΛΑΔΕΛΦΙΑΕΙCΑΛΛ 40
10 to-THE FOND-brotherness INTO one-

ΗΛΟΥCΦΙΛΟCΤΟΡΓΟΙΤΗΤΙ 600
another FOND-AFFECTIONS to-THE VAL-

ΜΗΛΛΗΛΟΥCΠΡΟΗΓΟΥΜΕΝ 80
UE one-another BEFORE-LEADING

ΟΙΤΗCΠΟΥΔΗΜΗΟΚΝΗΡΟΙΤ 25000
11 to-THE DILIGENCE NO SLOTHful to-THE

ΩΠΝΕΥΜΑΤΙΖΕΟΝΤΕCΤΩΚΥ 20
spirit BOILING to-THE Mas-

ΡΙΩΔΟΥΛΕΥΟΝΤΕCΤΗΕΛΠΙ 40
12 ter SLAVING to-THE EXPECTA-

n÷Є s o.
ΔΙΧΑΙΡΟΝΤΕCΤΗΘΛΙΨΕΙΥ 60
TION JOYING to-THE CONSTRICTION UN-

ΠΟΜΕΝΟΝΤΕCΤΗΠΡΟCΕΥΧΗ 80
DER-REMAINING to-THE prayer

ΠΡΟCΚΑΡΤΕΡΟΥΝΤΕCΤΑΙC 100
13 persevering to-THE

s o.
ΧΡЄΙΑΙCΤΩΝΑΓΙΩΝΚΟΙΝΩ 20
needs OF-THE HOLY-*ones* communioning

ΝΟΥΝΤΕCΤΗΝΦΙΛΟΞΕΝΙΑΝ 40
THE FOND-LODGE

ΔΙΩΚΟΝΤΕCЄΥΛΟΓΕΙΤΕΤΟ 60
14 CHASING . BE-YE-blessing THE

B omits YOUp
ΥCΔΙΩΚΟΝΤΑCΥΜΑCЄΥΛΟΓ 80
ones-CHASING YOUp . BE-YE-blessing

ЄΙΤΕΚΑΙΜΗΚΑΤΑΡΑCΘЄΧΑ 200
15 AND NO BE-DOWN-EXECRATING . TO-BE-

A *ad's* AND ΚΑΙ
ΙΡЄΙΝΜΕΤΑΧΑΙΡΟΝΤΩΝΚΑ 20
JOYING WITH *ones*-JOYING TO-BE-

A Є *for* ΑΙ
ΑΙЄΙΝΜΕΤΑΚΛΑΙΟΝΤΩΝΤΟ 40
16 LAMENTING WITH *ones*-LAMENTING THE

ΑΥΤΟЄΙCΑΛΛΗΛΟΥCΦΡΟΝΟ 60
SAME INTO one-another being-DISPOSED-

ΥΝΤΕCΜΗΤΑΥΨΗΛΑΦΡΟΝΟΥ 80
to . NO THE HIGH being-DISPOSED-to

A s o.
ΝΤЄCΑΛΛΑΤΟΙCΤΑΠЄΙΝΟΙ 300
but to-THE LOW

AB÷Є
CCΥΝΑΠΑΓΟΜЄΝΟΙΜΗΤΙΝЄ 20
*be*ing-TOGETHER-FROM-LED NO BE-BECOM-

s -ΑΙ
CΘЄΦΡΟΝΙΜΟΙΠΑΡЄΑΥΤΟΙ 40
ING DISPOSED BESIDE selves .

CΜΗΔЄΝΙΚΑΚΟΝΑΝΤΙΚΑΚΟ 60
17 to-NO-YET-ONE EVIL INSTEAD OF-EVIL

ΥΑΠΟΔΙΔΟΝΤΕCΠΡΟΝΟΟΥΜ 80
FROM-GIVING . BEFORE-MINDING

A OF-THE God AND IN-VIEW OF-THE ΤΟΥΘЄΟΥ
ЄΝΟΙΚΑΛΑЄΝΩΠΙΟΝΠΑΝΤΩ 400
IDEAL IN-VIEW OF-ALL

ΚΑΙЄΝΩΠΙΟΝΤΩΝ *for* OF-ALL
ΝΑΝΘΡΩΠΩΝЄΙΔΥΝΑΤΟΝΤΟ 20
18 humans IF ABLE THE

ЄΞΥΜΩΝΜЄΤΑΠΑΝΤΩΝΑΝΘΡ 40
OUT OF-YOUp WITH ALL humans

ΩΠΩΝЄΙΡΗΝЄΥΟΝΤЄCΜΗЄΑ 60
19 being-at-PEACE NO selves

ΥΤΟΥCЄΚΔΙΚΟΥΝΤЄCΑΓΑΠ 80
OUT-JUSTING beLOVED

ΗΤΟΙΑΛΛΑΔΟΤЄΤΟΠΟΝΤΗΟ 500
but BE-GIVING PLACE to-THE IN-

ΡΓΗΓЄΓΡΑΠΤΑΙΓΑΡЄΜΟΙЄ 20
DIGNATION it-HAS-*been*-WRITTEN for to-ME OUT-

Аs÷Є
ΚΑΙΚΗCΙCЄΓΩΑΝΤΑΠΟΔΩC 10
JUSTING I SHALL-BE-repaying

s o.
ΩΛЄΓЄΙΚΥΡΙΟCΑΛΛΑЄΑΝΠ 60
20 18-SAYING Master but IF-EVER MAY-

As o.
ЄΙΝΑΟЄΧΘΡΟCCΟΥΨΩΜΙΖЄ 80
BE-HUNGERING THE enemy OF-YOU YOU-BE-MORSEL-

ΑΥΤΟΝЄΑΝΔΙΨΑΠΟΤΙΖЄΑΥ 600
LING Him IF-EVER MAY-BE-THIRSTING YOU-BE-DRINK-

ΤΟΝΤΟΥΤΟΓΑΡΠΟΙΩΝΑΝΘΡ 20
izing him this for DOING EMBERS

ΑΚΑCΠΥΡΟCCΩΡЄΥCЄΙCЄΠ 40
OF-FIRE YOU-WILL-BE-HEAPING ON

B÷Є
ΙΤΗΝΚЄΦΑΛΗΝΑΥΤΟΥΜΗΝΙ 60
21 THE HEAD OF-him . NO YOU-

A -ΟΥ B÷Є
ΚΩΥΠΟΤΟΥΚΑΚΟΥΛΛΑΑΝΙΚ 90
BE-*het*S-CONQUERED UNDER THE EVIL but YOU-BE-

ΑЄΝΤΩΑΓΑΘΩΤΟΚΑΚΟΝΠΑC 700
13 CONQUERING IN THE GOOD THE EVIL . EVERY

ΑΨΥΧΗЄΞΟΥCΙΑΙCΥΠЄΡΕΧ 2
soul to-authorities being-superior

ΟΥCΑΙCΥΠΟΤΑCCЄCΘΩΟΥΓ 4
LET-BE-*being*-UNDER-SET NOT for

ΑΡЄCΤΙΝЄΞΟΥCΙΑЄΙΜΗΥΠ 60
IS authority IF NO UNDER

s² *adds* OF-THE ΤΟΥ
ΟΘЄΟΥΑΙΔЄΟΥCΑΙΥΠΟΘЄΟ 80
God THE YET BEING UNDER God

ΥΤЄΤΑΓΜЄΝΑΙЄΙCΙΝΩCΤЄ 300
2 HAVING-*been*-SET THEY-ARE AS-BESIDES

ΟΑΝΤΙΤΑCCΟΜЄΝΟCΤΗЄΞΟ 20
THE *one*-INSTEAD-SETTING to-THE author-

ΥCΙΑΤΗΤΟΥΘЄΟΥΔΙΑΤΑΓΗ 40
ity to-THE OF-THE God prescription

ΑΝΘЄCΤΗΚЄΝΟΙΔЄΑΝΘЄCΤ 60
HAS-withSTOOD THE-*one's* YET HAVING-with-

ΗΚΟΤЄCЄΑΥΤΟΙCΚΡΙΜΑΛΗ 80
STOOD to-selves JUDGment WILL-

ΜΥΟΝΤΑΙΟΙΓΑΡΑΡΧΟΝΤЄC 900
3 be-GETTING THE for chiefs

ΟΥΚЄΙCΙΝΦΟΒΟCΤΩΑΓΑΘΩ 20
NOT ARE FEAR to-THE GOOD

ЄΡΓΩΑΛΛΑΤΩΚΑΚΩΘЄΛЄΙC 40
ACT but to-THE EVIL YOU-ARE-WILLING

As -Є
ΔЄΜΗΦΟΒЄΙCΘΑΙΤΗΝЄΞΟΥ 60
YET NO TO-BE-FEARING THE authority

CΙΑΝΤΟΑΓΑΘΟΝΠΟΙЄΙΚΑΙ 80
THE GOOD YOU-BE-DOING AND

s o.
ЄΞЄΙCЄΠΑΙΝΟΝЄΞΑΥΤΗCΘ 27000
4 YOU-WILL-HAVE ON-PRAISE OUT OF-her . OF-God

8 ing; or he who is entreating, in the entreaty; he who is sharing, with generosity, he who is controlling, with diligence; he who is merciful, with glee.

9 Love is unfeigned, abhorring
10 wickedness, cleaving to good, fondly affectionate for one another with brotherly affection, in honor deem-
11 ing one another first, in diligence, not slothful, fervent in spirit, slav-
12 ing for the Lord, rejoicing in expectation, enduring affliction,
13 persevering in prayer, contributing to the needs of the saints, pursuing hospitality.

14 Bless those who are persecuting
15 you: bless, and curse not. Be rejoicing with those rejoicing, be lament-
16 ing with those lamenting, being mutually disposed to one another, not being disposed to that which is high, but being led away with the humble. Do not pass for prudent
17 with yourselves. Now be rendering to no one evil for evil. Be making ideal provision before all man-
18 kind, if possible. Those among you, being at peace with all man-
19 kind, are not avenging yourselves, beloved, but be giving place to anger, for it is written, "'Avenging is *Mine; I* shall be retaliating',
20 the Lord is saying". But "If ever your enemy may be hungering, give him the morsel, if he should be thirsting, give him to drink, for in doing this you will be heaping
21 embers of fire on his head". Be not vanquished by evil, but vanquish evil with good.

13 Let every soul be subject to the superior authorities, for there is no authority except under God. Now those which are, are set under
2 God, so that he who is resisting an authority has withstood God's mandate. Now those who have with-

The Conduct of the Saints

14 The conduct of the saints in any given economy is based on God's dispensation. If He dispenses law, He requires conduct in accord with law. Mercy calls for a higher standard, while grace appeals for the highest type of loving deportment under even the most trying circumstances. The law allows them to hate their enemies, to exact an equivalent, as an eye for an eye, and, indeed, to act toward one another as God dealt with them. God's grace, then, is the model after which we may pattern our conduct. As He never curses now, we may not curse, but bless even those who are persecuting us.

18 If God should avenge Himself on His enemies where would we be? We were His enemies and as such we were conciliated by the death of His Son. Hence we should never avenge ourselves.

20 An enemy in distress, instead of calling for hate and vengeance, is a special opportunity for the display of God's grace. The "morsel", a special portion of food with which a host favored an honored guest, was a token of esteem and consideration. Mercy might provide an enemy with food, but grace accompanies the gift with every mark of love and honor. This is the way in which God vanquished our enmity, hence we should do likewise.

1 Unlike Israel, we do not come into conflict with rulers of the world. The setting up of the kingdom will involve the subjection of them all to the suzerainty of Christ. But we have no place in that earthly kingdom. While Israel is thrust aside we must recognize the existing authorities. God is not at variance with present governments. It is not a question of obeying God rather than man, as when Peter refused the orders of the Sanhedrin. We must not withstand regularly constituted magistrates, but depend on God to overrule their acts, if they seem to conflict with our duty to God or our convictions of His truth. Our conflict is with the sovereignties, and the authorities and the world-mights, the spiritual forces of wickedness among the celestials. We are to be sandaled with the evangel of peace (Eph.6[12-15]).

The Conduct of the Saints

5 The true believer should make the most exemplary citizen, for he has a deeper motive and a more powerful impulse to obedience than the unbeliever. He recognizes the civil authorities as *God's* servants and has a conscience which should make him most law abiding. The unbeliever is deterred from evil by fear and respect for a human institution. We recognize existing governments as of divine origin.

6 It may seem a strange paradox, yet it is a sad fact that many who are ministers of God in name, are not so in truth, and many a magistrate, who would not dare consider himself a minister of God, is such in fact, in the execution of his office.

8 The debtor is the servant of the lender. The servant of God should never be under obligation to another. Love alone is the great debt which never can be fully discharged. Law is useless where there is love, for every precept is more than met by the dictates of love. Apart from love law is a broken fragment, incomplete, unsatisfactory. Love is its complement, and rounds it out to a satisfactory, complete whole.

11 Time, in scripture, is variously characterized. We make an effort to distinguish between the various terms used. The longest divisions of time are the five great eons or ages. The present eon stretches all the way from the flood to the coming advent of Christ. But there are shorter divisions of time, often spoken of under the term SEASON. Sometimes this refers to a literal season of the year, as the harvest season (Mt.13[30]). Usually, however, it denotes some characteristic *period* or *era*, as in this scripture. It is illustrated by the dawning of the day. Deeds of darkness are done at night. But this is not the era of darkness but of light. The full day is approaching when our salvation will be complete at His advent. Just as we rouse ourselves in the morning, preparatory to the duties of the day, so, in this larger sense, our conduct should reflect the coming of the light and not be tainted with the dark doings which seek the shades of night to hide their shame.

stood will be getting judgment for
3 themselves, for magistrates are not
a fear to good acts, but to evil.
Do you not want to be fearing the
authority? Be doing good, and
you will have applause from it.
4 For it is God's servant for your
good. Now if ever you may be do-
ing evil, fear, for it is not wear-
ing the sword futilely. For it is
God's servant, an avenger for in-
dignation on those committing evil.
5 Wherefore it is necessary to be sub-
ject not only because of indigna-
tion, but because of conscience, too.
6 For, therefore, you are settling
taxes, also, for they are God's
ministers, perpetuated for this very
7 thing. Be rendering to all their
dues, to whom tax, tax, to whom
tribute, tribute, to whom fear,
fear, to whom honor, honor.
8 Be owing no one anything, ex-
cept to be loving one another, for
he who is loving another has ful-
9 filled law. For "You shall not
be committing adultery, you shall
not be murdering, you shall not
be stealing, you shall not be tes-
tifying falsely, you shall not be
coveting," and if there is any
other precept, it is summed up in
this saying, in this, "You shall be
loving your associate as yourself."
10 Love is not working evil to an as-
sociate. The complement, then, of
law, is love.
11 And, being aware of this era,
that it is already the hour for us
to be roused out of sleep (for now
is our salvation nearer than when
12 we believe: the night progresses,
the day has drawn near) then we
should be putting off the acts of
darkness, yet should be putting on
13 the armor of light. We should walk
decorously as in the day, not in
revelry and drunkenness, not in

ΕCΥΓΑΡΔΙΑΚΟΝΟCΕCΤΙΝC 20
for THRU-SERVitor it-is to-
B *omits* THE
ΟΙΕΙCΤΟΑΓΑΘΟΝΕΑΝΔΕΤΟ 40
YOU INTO THE GOOD . IF-EVER YET THE

ΚΑΚΟΝΠΟΙΗCΦΟΒΟΥΟΥΓΑΡ 60
EVIL YOU-MAY-BE-DOING BE-FEARING NOT for

ΕΙΚΗΤΗΝΜΑΧΑΙΡΑΝΦΟΡΕΙ 80
SIMULATELY THE sword it-is-wearing.

ΘΕΟΥΓΑΡΔΙΑΚΟΝΟCΕCΤΙΝ100
OF-God for THRU-SERVitor it-is
*s*1 INTO INDIGNATION OUT-JUSTer (*s*2)
ΕΚΔΙΚΟCΕΙCΟΡΓΗΝΤΩΤΟΚ 20
OUT-JUSTer INTO INDIGNATION to-THE-*one* THE

ΑΚΟΝΠΡΑCCΟΝΤΙΔΙΟΔΝΑΓ 40
5 EVIL PRACTISING THRU-WHICH neces-

ΚΗΥΠΟΤΑCCΕCΘΑΙΟΥΜΟΝΟ 60
sity TO-BE-*be*ING-UNDER-SET NOT ONLY

ΝΔΙΑΤΗΝΟΡΓΗΝΑΛΛΑΚΑΙΔ 80
THRU THE INDIGNATION but AND THRU
s o.
ΙΑΤΗΝCΥΝΕΙΔΗCΙΝΔΙΑΤΟ200
6 THE conscience THRU this

ΥΤΟΓΑΡΚΑΙΦΟΡΟΥCΤΕΛΕΙ 20
for AND taxes YE-ARE-FINISH-
A -ΑΙ B*s a.*
ΤΕΛΕΙΤΟΥΡΓΟΙΓΑΡΘΕΟΥΕ 40
ING officials for OF-God THEY

ΙCΙΝΕΙCΑΥΤΟΤΟΥΤΟΠΡΟC 60
ARE INTO SAME this persevering
*s*2 *adds* THEN ΟΥΝ
ΚΑΡΤΕΡΟΥΝΤΕCΑΠΟΔΟΤΕΤΕ 80
7 YE-BE-FROM-GIVING to-
B*s*1* *o.* A *o.*
ΑCΙΝΤΑCΟΦΕΙΛΑCΤΩΤΟΝΦ300
ALL THE OWED to-THE-*one* THE tax

ΟΡΟΝΤΟΝΦΟΡΟΝΤΩΤΟΤΕΛΟ 20
THE tax to-THE-*one* THE FINISH

CΤΟΤΕΛΟCΤΩΤΟΝΦΟΒΟΝΤΟ 40
THE FINISH to-THE-*one* THE FEAR THE
B+Ε B+Ε
ΝΦΟΒΟΝΤΩΤΗΝΤΙΜΗΝΤΗΝΤ 60
FEAR to-THE-*one* THE VALUE THE VAL-
s o.
ΙΜΗΝΜΗΔΕΝΙΜΗΔΕΝΟΦΕΙΛ 80
S UE to-NO-YET-ONE YET-NO-ONE BE-YE-OWING
For -CΤΕ, A -ΕΤΑΙ, B -ΕΙΤΕ, *s*1 -ΟΝΤΕC, *s*2 -ΗΤΕ
ΕΤΕΕΙΜΗΤΟΑΛΛΗΛΟΥCΑΓΑ400
IF NO THE one-another TO-BE-LOV-

ΠΑΝΟΓΑΡΑΓΑΠΩΝΤΟΝΕΤΕΡ 20
ING THE-*one* for LOVING THE DIFFERENT-

ΟΝΝΟΜΟΝΠΕΠΛΗΡΩΚΕΝΤΟΓ 40
9 *one* LAW HAS-FILLED . THE for
s o.
ΑΡΟΥΜΟΙΧΕΥCΕΙCΟΥΦΟΝΕ 60
NOT YOU-WILL-BE-ADULTERING NOT YOU-WILL-BE-
AD *omit* NOT FALSE-witnessing
ΥCΕΙCΟΥΚΛΕΨΕΙCΟΥΨΕΥΔ 80
MURDERING NOT YOU-WILL-BE-stealing NOT FALSE-wit-

ΟΜΑΡΤΥΡΗCΙCΟΥΚΕΠΙΘΥΜ600
nessing NOT YOU-WILL-BE-ON-

*s*1 *had,* A *adds* IS ΕCΤΙΝ
ΗCΕΙCΚΑΙΕΙΤΙCΕΤΕΡΑΕΝ 20
FEELING AND IF ANY DIFFERENT direc-
A this THE saying
ΤΟΑΝΕΝΤΦΛΟΓΩΤΟΥΤΩΝΑΝΑ 40
tion IN THE saying this IS-UP-
B *omits* IN THE
ΚΕΦΑΛΑΙΟΥΤΑΙΕΝΤΩΑΓΑΠ 60
HEADING IN THE YOU-WILL-BE-
s o.
ΗCΕΙCΤΟΝΠΛΗCΙΟΝCΟΥΩC 80
LOVING THE NIGH-*one* OF-YOU AS
A *omits from* THE LOVE *to* IS-ACTING
CΕΑΥΤΟΝΗΑΓΑΠΗΤΩΠΛΗCΙ600
10 YOURself THE LOVE to-THE NIGH-*one*

ΟΝΚΑΚΟΝΟΥΚΕΡΓΑΖΕΤΑΙΝ 20
EVIL NOT IS-ACTING FILL-

ΑΝΡΩΜΑCΟΥΝΝΟΜΟΥΗΑΓΑΠΗ 40
ing THEN OF-LAW THE LOVE
A *o.*
ΚΑΙΤΟΥΤΟΕΙΔΟΤΕCΤΟΝΚΑ 60
11 AND this HAVING-PERCEIVED THE SEASON
A -ΕΙ, Y- YOU*p* A B*s*1 (*s*2)
ΙΡΟΝΟΤΙΩΡΑΗΔΗΗΜΑCΕΖΥ 80
that HOUR ALREADY US OUT OF-

ΠΝΟΥΕΓΕΡΘΗΝΑΙΝΥΝΓΑΡΕ700
SLEEP TO-BE-ROUSED NOW for NEAR-

ΓΓΥΤΕΡΟΝΗΜΩΝΗCΩΤΗΡΙΑ 20
ER OF-US THE SAving

ΗΟΤΕΕΠΙCΤΕΥCΑΜΕΝΗΝΥΞ 40
12 OR when WE-BELIEVE THE NIGHT

ΠΡΟΕΚΟΥΕΝΗΔΕΗΜΕΡΑΗΓΓ 60
progresseS THE YET DAY HAS-NEAR-
A C=NEARS
ΙΚΕΝΑΠΟΘΩΜΕΘΑΟΥΝΤΑΕΡ 80
ED WE-SHOULD-BE-FROM-PLACING THEN THE ACTS
*s*2 *adds* ΚΑΙ AND
ΓΑΤΟΥCΚΟΤΟΥCΕΝΔΥCΩΜΕ800
OF-THE DARKness WE-SHOULD-BE-IN-SLIP-
s omits YET A ΕΡΓΑ ACTS
ΘΑΔΕΤΑΟΠΛΑΤΟΥΦΩΤΟCΦC 20
13 PING YET THE IMPLEMENTS OF-THE LIGHT AS

ΕΝΗΜΕΡΑΕΥCΧΗΜΟΝΦCΠΕΡ 40
IN DAY decorously WE-

ΙΠΑΤΗCΩΜΕΝΜΗΚΩΜΟΙCΚΑ 60
SHOULD-ABOUT-TREAD NO to-REVELry AND

ΙΜΕΘΑΙCΜΗΚΟΙΤΑΙCΚΑΙΑ 80
DRUNKenness NO to-LIE-ings AND to-
s o. B CA-ΕΙ
CΕΑΓΕΙΑΙCΜΗΕΡΙΔΙΚΑΙΖ900
wantonness NO to-STRIFE AND to-
B -ΟΙC *s o.* A -ΑΙ B *omits*
ΗΛΩΑΛΛΑΕΝΔΥCΑCΘΕΤΟΝΚ 20
14 BOILing but IN-SLIP-YE THE Mas-
Master B ANOINTED JESUS
ΥΡΙΟΝΙΗCΟΥΝΧΡΙCΤΟΝΚΑ 40
ter JESUS ANOINTED AND

ΙΤΗCCΑΡΚΟCΠΡΟΝΟΙΑΝΜΗ 60
OF-THE FLESH BEFORE-MINDing NO
A -ΑΙ A -Ν
ΠΟΙΕΙCΘΕΕΙCΕΠΙΘΥΜΙΑC 80
make-YE INTO ON-FEELINGS .

ΤΟΝΔΕΑCΘΕΝΟΥΝΤΑΤΗΠΙC28000
14 THE YET *one*-BEING-UN-FIRM to-THE BELIEF

s o. A -AI
ΤΕΙΠΡΟΣΛΑΜΒΑΝΕΣΘΕΜΗΕ 20
YE-BE-TOWARDS-GETTING NO INTO

ΙΣΔΙΑΚΡΙΣΕΙΣ ΔΙΑΛΟΓΙΣ 40
THRU-JUDGING OF-THRU-accounts .

s o.
ΜΩΝΟΣΜΕΝΠΙΣΤΕΥΕΙΦΑΓΕ 60
2 WHO INDEED IS-BELIEVING TO-BE-EATING

ΙΝΠΑΝΤΑΟΔΕΑΣΘΕΝΩΝΑΛΧ 80
ALL . THE-*one* YET being-UN-FIRM GREENS

ΑΝΑΕΣΘΙΕΙΟΕΣΘΙΩΝΤΟΝΜ 100
3 IS-EATING THE *one*-EATING THE-*one* NO

A LET-him-BE-JUDGING ΚΡΙΝΕΤΩ s o.
ΗΕΣΘΙΟΝΤΑΜΗΕΞΟΥΘΕΝΕΙ 20
EATING . NO LET-him-BE-SCORNING .

s² ΚΑΙ AND *for* THE YET
ΤΩΟΔΕΜΗΕΣΘΙΟΝΤΟΝΕΣΘΙ 40
THE-*one* YET NO EATING THE-*one* EATING

B+Ε
ΟΝΤΑΜΗΚΡΙΝΕΤΩΟΘΕΟΣΓΑ 60
NO LET-him-BE-JUDGING-THE God for

ΡΑΥΤΟΝΠΡΟΣΕΛΑΒΕΤΟΣΥΤ 80
4 him TOWARD-GOT . YOU ANY

B+Ε
ΙΣΕΙΟΚΡΙΝΩΝΑΛΛΟΤΡΙΟΝ 200
ARE THE *one*-JUDGING other-placed

ΟΙΚΕΤΗΝΤΩΙΔΙΩΚΥΡΙΩΣΤ 20
domestic-(servant).to-THE OWN master he-is-

B+Ε
ΗΚΕΙΗΠΙΠΤΕΙΣΤΑΘΗΣΕΤΑ 40
STANDING-firm OR he-IS-FALLING.he-WILL-BE-BEING-STOOD

s o.
ΙΔΕΔΥΝΑΤΕΙΓΑΡΟΚΥΡΙΟΣ 60
YET IS-ABLE for THE Master

s¹ *had*, A *alds* for (B+Ε)ΓΑΡ
ΣΤΗΣΑΙΑΥΤΟΝΟΣΜΕΝΚΡΙΝ 80
5 TO-STAND him . WHO INDEED IS-JUDGING

ΕΙΗΜΕΡΑΝΠΑΡΗΜΕΡΑΝΟΣΑ 300
DAY BESIDE DAY WHO YET

B+Ε
ΕΚΡΙΝΕΙΠΑΣΑΝΗΜΕΡΑΝΕΚ 20
IS-JUDGING EVERY DAY . EACH

A *omits* IN s+Ε
ΑΣΤΟΣΕΝΤΩΙΔΙΩΝΟΙΠΑΗΡ 40
IN THE OWN MIND LET-BE-*being*-

s o.
ΟΦΟΡΕΙΣΘΟΦΡΟΝΟΥΝΤΗΝΗ 60
6 FULL-worn . THE *one*-being-DISPOSED-to THE

ΜΕΡΑΝΚΥΡΙΩΦΡΟΝΕΙΚΑΙΟ 80
DAY to-Master he-is-being-DISPOSED-to AND

ΕΣΘΙΩΝΚΥΡΙΩΕΣΘΙΕΙΕΥΧ 400
THE-*one* EATING to-Master he-is-EATING he-is-

s o. A ΚΥΡΙΩ Master
ΑΡΙΣΤΕΙΓΑΡΤΩΘΕΩΚΑΙΟΜ 20
thanking for to-THE God AND THE-*one*

ΗΕΣΘΙΩΝΚΥΡΙΩΟΥΚΕΣΘΙΕ 40
NO EATING to-Master NOT IS-EATING

s o.
ΙΚΑΙΕΥΧΑΡΙΣΤΕΙΤΩΘΕΩΟ 60
7 AND is-thanking to-THE God . NOT-

s o.
ΥΔΕΙΣΓΑΡΗΜΩΝΕΑΥΤΩΖΗΣ 80
YET-ONE for OF-US to-self IS-LIVING

s o.
ΑΙΟΥΔΕΙΣΕΑΥΤΩΑΠΟΘΝΗΣ 500
AND NOT-YET-ONE to-self IS-FROM-DYING

s o.
ΚΕΙΕΑΝΤΕΓΑΡΖΩΜΕΝΤΩΚΥ 20
8 IF-EVER BESIDES for WE-MAY-BE-LIVING to-THE

ΡΙΩΖΩΜΕΝΕΑΝΤΕΑΠΟΘΝΗΣ 40
Master WE-ARE-LIVING IF-EVER BESIDES WE-MAY-BE-

A O= -ARE- s o.
ΚΩΜΕΝΤΩΚΥΡΙΩΑΠΟΘΝΗΣΚ 60
FROM-DYING to-THE Master WE-ARE-FROM-DYING

ΟΜΕΝΕΑΝΤΕΟΥΝΖΩΜΕΝΕΑΝ 80
IF-EVER BESIDES THEN WE-MAY-BE-LIVING IF-

A O= -ARE-
ΤΕΑΠΟΘΝΗΣΚΩΜΕΝΤΟΥΚΥΡ 600
EVER BESIDES WE-MAY-BE-FROM-DYING OF-THE Master

ΙΟΥΕΣΜΕΝΕΙΣΤΟΥΤΟΓΑΡΧ 20
9 WE-ARE . INTO this for AN-

s² *adds* ΚΑΙ AND s² *adds* ΚΑΙΑΝΕΣΤΗ
ΡΙΣΤΟΣΑΠΕΘΑΝΕΝΚΑΙΕΖΗ 40
OINTED FROM-DIES AND LIVES

AND UP-STANDS
ΣΕΝΙΝΑΚΑΙΝΕΚΡΩΝΚΑΙΖΩ 60
THAT AND OF-DEAD-*ones* AND LIVING-

B+Ε
ΝΤΩΝΚΥΡΙΕΥΣΗΣΥΣΕΤΙΚΡ 80
10 *ones* He-SHOULD-BE-mastering.YOU YET ANY ARE

ΙΝΕΙΣΤΟΝΑΔΕΛΦΟΝΣΟΥΗΚ 200
JUDGING THE brother OF-YOU OR AND

s o.
ΑΙΣΥΤΙΕΞΟΥΘΕΝΕΙΣΤΟΝΑ 20
YOU ANY ARE-scorning THE bro-

ΔΕΛΦΟΝΣΟΥΠΑΝΤΕΣΓΑΡΠΑ 40
ther OF-YOU . ALL for WE-

ΡΑΣΤΗΣΟΜΕΘΑΤΩΒΗΜΑΤΙΤ 60
SHALL-BE-*being*-BESIDE-STOOD to-THE platform OF-

s² XY=ANOINTED
ΟΥΘΕΟΥΓΕΓΡΑΠΤΑΙΓΑΡΖΩ 80
11 THE God it-HAS-*been*-WRITTEN for AM-LIVING

ΕΓΩΛΕΓΕΙΚΥΡΙΟΣΟΤΙΕΜΟ 300
I IS-saying Master that to-ME

ΙΚΑΜΨΕΙΠΑΝΓΟΝΥΚΑΙΠΑΣ 20
WILL-BE-BOWING EVERY KNEE AND EVERY

B WILL-BE-OUT-AVOWING EVERY TONGUE
ΑΓΛΩΣΣΑΕΞΟΜΟΛΟΓΗΣΕΤΑ 40
TONGUE WILL-BE-OUT-AVOWING

B *omits* ΤΗΝ
ΙΤΩΘΕΩΑΡΑΟΥΝΕΚΑΣΤΟΣΗ 60
12 to-THE God . CONSEQUENTLY THEN EACH OF-

B *adds* FROM- ΑΠΟ-
ΜΩΝΠΕΡΙΕΑΥΤΟΥΛΟΓΟΝΔΩ 80
US ABOUT self saying WILL-

B *omits* to-THE God
ΣΕΙΤΩΘΕΩΜΗΚΕΤΙΟΥΝΑΛΛ 300
13 BE-GIVING to-THE God. NO-STILL THEN one-an-

B+Ε
ΗΛΟΥΣΚΡΙΝΩΜΕΝΑΛΛΑΤΟΥ 20
other WE-MAY-BE-JUDGING but this

B+Ε
ΤΟΚΡΙΝΑΤΕΜΑΛΛΟΝΤΟΜΗΤ 40
JUDGE-YE RATHER THE NO TO-

B *omits* TOWARD-STRIKE
ΙΘΕΝΑΙΠΡΟΣΚΟΜΜΑΤΩΑΔΕ 600
PLACE TOWARD-STRIKE to-THE brother

B *omits* OR
ΑΦΩΗΣΚΑΝΔΑΛΟΝΟΙΔΑΚΑΙ 800
14 OR SNARE I-HAVE-PERCEIVED

s o.
ΠΕΠΕΙΣΜΑΙΕΝΚΥΡΙΩΙΗΣΟ 2000
AND I-HAVE-*been*-PERSUADED IN Master JESUS

chambering and wantonness, not in
13 strife and jealousy, but put on the
Lord Jesus Christ, and make no
provision for the lusts of the flesh.

14 Now take the feeble in faith to
yourselves, not for discriminations
2 of reasoning. One, indeed, is be-
lieving to eat all things, yet he who
3 is feeble is eating greens. Let not
him who is eating be scorning him
who is not eating. Yet let not him
who is not eating be judging him
who is eating, for God took him to
4 Himself. Who are *you* who are
judging another's domestic? To
his own Master he is standing or
falling. Now he will be made to
stand, for the Lord is able to make
him stand.

5 One, indeed, is deciding for one
day against another day, yet one
is deciding for every day. Let
each one be fully assured in his
6 own mind. He who is disposed to a
day is disposed to it in the Lord;
and he who is eating is eating to
the Lord, for he is thanking God.
7 And he who is not eating, is not
eating to the Lord, and is thanking
God. For none of us is living to
himself, and no one is dying to
8 himself. For, as well, should we be
living, we are living to the Lord,
as, should we be dying, we are dy-
ing to the Lord. Then, as well, if
we should be living as should we be
9 dying, we are the Lord's. For for
this Christ died, and lives, that He
should be Lord of both the dead
and the living.

10 Now why are *you* judging your
brother? Or why are *you*, too,
scorning your brother? For we
shall all be presented at the tribu-
11 nal of God, for it is written:

"'Living am *I*,' the Lord is saying,
'For to Me will bow every knee,

The Conduct of the Saints

1 Fellowship among God's saints should not be based on knowledge or ignorance. God receives us even when we are feeble in faith. We should not cut from our fellowship one who does not follow all our deductions from the scriptures. Neither should we make light of his scruples. No foods are forbidden now. Yet the undoubted wisdom of the food regulations under the law may well help us to determine what is best, without abridging our liberty to eat all things with a good conscience. We may not dictate to one another in these things. They are to be settled by the individual conscience before God.

5 The observance of days is also a matter of individual preference. It is abundantly evident that no day is above another, so far as the scriptures are concerned. The seventh day, the sabbath, was never given to the nations. To observe it is to put ourselves under the curse of the law. The first day of the week, called Sunday, is never once referred to in the scriptures, properly translated. The phrase should always be rendered "one of the sabbaths". In order to get "the first day of the week" it is necessary to alter *one* to *first*, to insert the word *day*, and change the plural *sabbaths* to the singular *week*. It is a desperate attempt to find some scriptural excuse for the prevalent observance of Sunday. There is nothing wrong in the setting aside of a day to the Lord. Custom has made Sunday the most convenient for this purpose. But let us not mar the word of God in order to uphold the practice. Neither should we ride rough shod over the religious scruples of those who look upon Sunday as a day sanctioned by God for divine worship. They have no basis for their belief, nevertheless their conscience demands consideration.

10 It is not ours to pass judgment in these matters. It is not the place of the church to fix any days and condemn those who do not observe them. Only the observance of days as a matter of law keeping is condemned. There is nothing wrong in working on Sunday. It is utterly wrong to keep it as a means of salvation. The same is true of the seventh day, or sabbath.

The Conduct of the Saints

14 The distinctions instituted by the law between things which are to be reckoned clean and unclean have no place in the economy of grace. God has no hesitancy in associating with us, sinners of the nations. A strict Jew could not eat our food without being contaminated. Yet, before God, *we* are holy and the Jew is unclean! Hence no food is ceremonially unclean. Only an uninstructed conscience counts things common.

15 The liberty to eat anything should not be allowed to infringe on the prejudices of others. .Those who have a conscience about partaking of certain foods are easily offended. We should not stand on our rights but seek rather to restrain our liberty to conform to the religious scruples of fellow believers.

17 This is not a definition of the kingdom of God, but a statement of its bearing on this subject. The distinctive truth for the present economy was not yet known, and the saints were included in the kingdom of God in its widest aspect as denoting the sphere of God's rule.

19 These are safe tests to apply to all our intercourse with our fellow saints. Will it provoke strife? If so, let us avoid it. Will it edify? If not, let us forego it. Peace and the edification of others, rather than our own privileges should be pressed. Things which we can do with a good conscience before God, may give dire offense if done before some of His saints.

1 Knowledge puffs up. There is a natural tendency to make a show of our liberty in Christ. But grace considers the weak rather than the strong. If there is to be peace and unity it must come from the condescension of those who are able. The weak in faith are not asked to consider the strong. Christ is the most brilliant example in this as in all else. What marvelous condescension He displayed in His dealings with His disciples whose weakness and lack of faith was a constant source of distress to Him! If He could bridge the great gulf between Him and His disciples, surely we can bear with those whose infirmities we all share.

And every tongue will be acclaiming God'."

12 Consequently, then, each of us shall be giving account of himself to God.
13 Then no longer may we be judging one another, but rather judge this, not to place a stumbling block or a snare for a brother.
14 I have perceived and am persuaded in the Lord Jesus that nothing is common of itself, but to one counting anything to be common, 15 to that one it is common. For if, because of food, your brother is sorrowing, you are no longer walking in line with love. Be not, by your food, destroying that one for 16 whose sake Christ died. Then let 17 not your good be calumniated, for the kingdom of God is not food and drink, but righteousness and peace 18 and joy in holy spirit. For he who in this is slaving for Christ, is well pleasing to God and attested by men.
19 Consequently, then, we are pursuing that which makes for peace and that which edifies one another.
20 On account of food do not be demolishing the work of God. All, indeed, is clean, but it is evil to the man to whom eating is a stumbling-
21 block. It is ideal neither to be eating meat, nor to be drinking wine, nor yet a single thing, which is stumbling your brother, or is snaring, or weakening him.
22 The faith which *you* have, have to yourself before God. Happy is he who is not judging himself in
23 that which he is attesting. He who is doubting if he should be eating has been condemned, seeing that it is not out of faith. Now everything which is not out of faith is sin.
15 Now we, who are able, ought to be bearing the infirmities of the impotent, and not to be pleasing

ΥΟΤΙΟΥΔΕΝΚΟΙΝΟΝΔΙΕΑΥ 20
that NOT-YET-ONE COMMON THRU self

ΤΟΥΕΙΜΗΤΩΛΟΓΙΖΟΜΕΝΩΤ 40
IF NO to-THE *one*-accounting ANY

ΙΚΟΙΝΟΝΕΙΝΑΙΕΚΕΙΝΩΚΟ 60
COMMON TO-BE to-that-*one* COMMON

ΙΝΟΝΕΙΓΑΡΔΙΑΒΡΩΜΑΟΔΑ 80
15 IF for THRU FOOD THE bro-

A-Є
ΕΛΦΟΣΣΟΥΛΥΠΕΙΤΑΙΟΥΚΕ 100
ther OF-YOU IS-SORROWING NOT-STILL

ΤΙΚΑΤΑΑΓΑΠΗΝΠΕΡΙΠΑΤΕ 20
according-to LOVE YOU-ARE-ABOUT-TREAD-

ΙΣΜΗΤΩΒΡΩΜΑΤΙΣΟΥΕΚΕΙ 40
ING NO to-THE FOOD OF-YOU that-*one*

ΝΟΝΑΠΟΛΛΥΕΥΠΕΡΟΥΧΡΙΣ 60
BE-destroying OVER WHOM ANOINTED

ΤΟΣΑΠΕΘΑΝΕΝΜΗΒΑΛΣΦΗΜ 80
16 FROM-DIED . NO LET-BE-*being*-HARM-

ΕΙΣΘΦΟΥΝΥΜΩΝΤΟΑΓΑΘΟΝ 200
AVERRED THEN OF-YOU*p* THE GOOD

ΟΥΓΑΡΕΣΤΙΝΗΒΑΣΙΛΕΙΑΤ 20
17 NOT for IS THE KINGDOM OF-

A+Є A+Є
ΟΥΘΕΟΥΒΡΩΣΙΣΚΑΙΠΟΣΙΣ 40
THE God FEEding AND DRINKing

ΑΛΛΑΔΙΚΑΙΟΣΥΝΗΚΑΙΕΙΡ 60
but JUSTice AND PEACE

ΗΝΗΚΑΙΧΑΡΑΕΝΠΝΕΥΜΑΤΙ 80
AND JOY IN spirit

s[2] these -ΟΙΣ
ΑΓΙΩΟΓΑΡΕΝΤΟΥΤΩΔΟΥΛΕ 300
18 HOLY THE-*one* for IN this SLAVING

A *omits* to-THE
ΥΩΝΤΩΧΡΙΣΤΩΕΥΑΡΕΣΤΟΣ 20
to-THE ANOINTED WELL-PLEASING

Β+Ι
ΤΩΘΕΩΚΑΙΔΟΚΙΜΟΣΤΟΙΣ 40
to-THE God AND tested to-THE hu-

ΝΘΡΩΠΟΙΣΑΡΑΟΥΝΤΑΤΗΣΕ 60
19 mans . CONSEQUENTLY THEN THE OF-THE

ΙΡΗΝΗΣΔΙΩΚΟΜΕΝΚΑΙΤΑΤ 80
PEACE WE-ARE-CHASING AND THE OF-

ΗΣΟΙΚΟΔΟΜΗΣΤΗΣΕΙΣΑΛΛ 400
THE HOME-BUILDing OF-THE INTO one-an-

ΗΛΟΥΣΜΗΕΝΕΚΕΝΒΡΩΜΑΤΟ 20
20 other . NO on-account OF-FOOD

s[1] ΑΠΟΛ- FROM- *for* DOWN- (*s*[2])
ΣΚΑΤΑΛΥΕΤΟΕΡΓΟΝΤΟΥΘΕ 40
YOU-BE-DOWN-LOOSING THE work OF-THE God .

s[2] *adds* to-THE clean-*ones* ΤΟΙΣΚΑ
ΟΥΠΑΝΤΑΜΕΝΚΑΘΑΡΑΛΑΛΑ 60
ALL INDEED clean but

ΘΑΡΟΙΣ
ΚΑΚΟΝΤΩΑΝΘΡΩΠΩΤΩΔΙΑΠ 80
EVIL to-THE human THE-*one* THRU TO-

ΡΟΣΚΟΜΜΑΤΟΣΕΣΘΙΟΝΤΙΚ 500
WARD-STRIKE EATING . IDEAL

ΑΛΟΝΤΟΜΗΦΑΓΕΙΝΚΡΕΑΜΗ 20
21 THE NO TO-BE-EATING MEAT NO-YET

ΔΕΠΙΕΙΝΟΙΝΟΝΜΗΔΕΕΝΩΟ 40
TO-BE-DRINKING WINE NO-YET IN WHICH

s[1] IS-SORROWING ΛΥΠΕΙΤΑΙ
ΑΔΕΛΦΟΣΣΟΥΠΡΟΣΚΟΠΤΕΙ 60
THE brother OF-YOU IS-TOWARD-STRIKING

A*s*[1] *omit* OR IS-*being* SNARED OR IS-being-UN-FIRM (*by s*[2])
ΗΣΚΑΝΔΑΛΙΖΕΤΑΙΗΑΣΘΕΝ 80
OR IS-*being*-SNARED OR IS-being-UN-FIRM

s[2] *o.*
ΕΙΣΥΠΙΣΤΙΝΗΝΕΧΕΙΣΚΑΤ 600
22 . YOU BELIEF WHICH YOU-ARE-HAVING accord

s[1] *omits* IN-VIEW OF-THE God
ΑΣΕΑΥΤΟΝΕΧΕΕΝΩΠΙΟΝΤΟ 20
ing-to YOUR-self HAVE-YOU IN-VIEW OF-THE

Η+Є
ΥΘΕΟΥΜΑΚΑΡΙΟΣΟΜΗΚΡΙΝ 40
God . HAPPY THE-*one* NO JUDGING

ΩΝΕΑΥΤΟΝΕΝΩΔΟΚΙΜΑΖΕΙ 60
23 self IN WHICH be-IS-testing .

B+Є B *omits* IF-
ΟΔΕΔΙΑΚΡΙΝΟΜΕΝΟΣΕΑΝΦ 80
THE-*one* YET *being*-THRU-JUDGED IF-EVER he-

ΑΓΗΚΑΤΑΚΕΚΡΙΤΑΙΟΤΙΟΥ 700
MAY-BE-EATING HAS-*been*-DOWN-JUDGED that NOT

s[1] *omits from* EVERY *to* OF-BELIEF
ΚΕΚΠΙΣΤΕΩΣΠΑΝΔΕΟΟΥΚΕ 20
OUT OF-BELIEF . EVERY YET WHICH NOT OUT

After this line A *has* 16[25-27], *where its readings will be found.*
ΚΠΙΣΤΕΩΣΑΜΑΡΤΙΑΕΣΤΙΝ 40
OF-BELIEF missing IS .

A *o.* *s* *o.*
ΟΦΕΙΛΟΜΕΝΔΕΗΜΕΙΣΟΙΔΥ 60
15 ARE-OWING YET WE THE ABLE

ΝΑΤΟΙΤΑΑΣΘΕΝΗΜΑΤΑΤΩΝ 80
THE UN-FIRMness OF-THE

ΔΥΝΑΤΩΝΒΑΣΤΑΖΕΙΝΚΑΙ 800
UN-ABLEness TO-BE-BEARING AND

s *o.*
ΜΗΕΑΥΤΟΙΣΑΡΕΣΚΕΙΝΕΚΑ 20
2 NO to-selves TO-BE-PLEASING . EACH

ΣΤΟΣΗΜΩΝΤΩΠΛΗΣΙΟΝΑΡΕ 40
OF-US to-THE NIGH-*one* LET-him-

s[1] *omits* INTO THE GOOD
ΣΚΕΤΩΕΙΣΤΟΑΓΑΘΟΝΠΡΟΣ 60
BE-PLEASING INTO THE GOOD TOWARD

ΟΙΚΟΔΟΜΗΝΚΑΙΓΑΡΟΧΡΙΣ 80
3 HOME-BUILDing . AND for THE ANOINTED

ΤΟΣΟΥΧΕΑΥΤΩΗΡΕΣΕΝΑΛΛ 900
NOT to-self PLEASES but

A s o.
ΑΚΑΘΩΣΓΕΓΡΑΠΤΑΙΟΙΟΝΕ 20
according-AS it-HAS-*been*-WRITTEN THE BE-

A s o. *s*+Є
ΙΔΙΣΜΟΙΤΩΝΟΝΕΙΔΙΖΟΝΤ 40
PROACHES OF-THE *ones*-REPROACHING

ΩΝΣΕΕΠΕΠΕΣΑΝΕΠΕΜΕΟΣΑ 60
4 YOU ON-FALL ON ME . AS-much-

B*s*[1]* *omit* BEFORE- B *adds* ΠΑΝΤΑ EVERY
ΓΑΡΠΡΟΕΓΡΑΦΗΕΙΣΤΗΝΗΜ 80
AS for WAS-BEFORE-WRITTEN INTO THE OUR-

A+Є A+ΠΡΟ- BEFORE
ΕΤΕΡΑΝΔΙΔΑΣΚΑΛΙΑΝΕΓΡ 20000
more TEACHing WAS-WRIT-

ΑΦΗΝΑΔΙΑΤΗCΥΠΟΜΟΝΗC 20
ten THAT THRU THE UNDER-REMAINING

ΚΑΙΔΙΑΤΗCΠΑΡΑΚΛΗCΕΩC 40
AND THRU THE BESIDE-CALLING

ΤΩΝΓΡΑΦΩΝΤΗΝΕΛΠΙΔΑΕΧ 60
OF-THE WRITINGS THE EXPECTATION WE-
B *adds* ΤΗCΠΑΡΑΚΛΗCΕΩC OF-THE BE-
ΩΜΕΝΟΔΕΘΕΟCΤΗCΥΠΟΜΟΝ 80
5 MAY-BE-HAVING-THE YET God OF-THE UNDER-RE-
SIDE-CALLING
ΗCΚΑΙΤΗCΠΑΡΑΚΛΗCΕΩCΑ 100
MAINING AND OF-THE BESIDE-CALLING MAY-BE-
s o.
ΦΗΥΜΙΝΤΟΑΥΤΟΦΡΟΝΕΙΝΕ 20
GIVING to-YOU*p* THE SAME TO-BE-being-DISPOSED
AS JESUS ANOINTED
ΝΑΛΛΗΛΟΙCΚΑΤΑΧΡΙCΤΟΝ 40
IN one-another according-to ANOINTED
ΙΗCΟΥΝΙΝΑΟΜΟΘΥΜΑΔΟΝΕ 60
6 JESUS THAT LIKE-FEEL IN
ΝΕΝΙCΤΟΜΑΤΙΔΟΞΑΖΗΤΕ 80
ONE MOUTH YE-MAY-BE-esteeming THE
ΟΝΘΕΟΝΚΑΙΠΑΤΕΡΑΤΟΥΚΥ 200
God AND FATHER OF-THE Mas-
ΡΙΟΥΗΜΩΝΙΗCΟΥΧΡΙCΤΟΥ 20
ter OF-US JESUS ANOINTED
AS -ΑΙ
ΔΙΟΠΡΟCΛΑΜΒΑΝΕCΘΕ ΑΛΛ 40
7 THRU-WHICH YE-BE-TOWARD-GETTING one-an-
ΗΛΟΥCΚΑΘΩCΚΑΙΟΧΡΙCΤΟ 60
other according-AS AND THE ANOINTED
B Η=ΥC
CΠΡΟCΕΛΑΒΕΤΟΥΜΑCΕΙCΔ 80
TOWARD-GOT YOU*p* INTO ES-
ΟΞΑΝΤΟΥΘΕΟΥΛΕΓΩΓΑΡΧΡ 300
8 teem OF-THE God . I-AM-saying for AN-
B *o. o.* B Ε
ΙCΤΟΝΔΙΑΚΟΝΟΝΓΕΓΕΝΗC 20
OINTED THRU-SERVITOR TO-HAVE-BECOME
ΘΑΙΠΕΡΙΤΟΜΗCΥΠΕΡΑΛΗΘ 40
OF-ABOUT-CUTTING OVER TRUTH
s o. A Ε *for* ΑΙ
ΕΙΑCΘΕΟΥΕΙCΤΟΒΕΒΑΙΩC 60
OF-God INTO THE TO-confirm
A+Ε
ΑΙΤΑCΕΠΑΓΓΕΛΙΑCΤΩΝΠΑ 80
THE promises OF-THE FATH-
ΤΕΡΩΝΤΑΔΕΕΘΝΗΥΠΕΡΕΛΕ 400
9 ERS . THE YET NATIONS OVER MERCY
ΟΥCΔΟΞΑCΑΙΤΟΝΘΕΟΝΚΑΘ 20
TO-esteem THE God according-
*s*1 *has cancelled* ΦΗ
ΩCΓΕΓΡΑΠΤΑΙΔΙΑΤΟΥΤΟΕ 40
AS it-HAS-*been*-WRITTEN THRU this I-
TOY
ΣΟΜΟΛΟΓΗCΟΜΑΙCΟΙΕΝΕΘ 60
SHALL-BE-OUT-AVOWING to-YOU IN NA-
B *o.* ΚΕ=Master *added by* s^2, *faint*
ΝΕCΙΝΚΑΙΤΩΟΝΟΜΑΤΙCΟΥ 80
TIONS AND to-THE NAME OF-YOU
ΨΑΛΩΚΑΙΠΑΛΙΝΛΕΓΕΙΕΥΦ 500
10 I-SHALL-BE-psalming AND AGAIN He-IS-saying BE-YE-

ΡΑΝΘΗΤΕΕΘΝΗΜΕΤΑΤΟΥΛΑ 20
BEING-gladdened NATIONS WITH THE PEOPLE
As omit He-IS-saying
ΟΥΑΥΤΟΥΚΑΙΠΑΛΙΝΛΕΓΕΙ 40
11 OF-Him AND AGAIN He-IS-saying
s -ΑΙ
ΑΙΝΕΙΤΕΠΑΝΤΑΤΑΕΘΝΗΤΟ 60
BE-PRAISING ALL THE NATIONS THE
A ΑΙΠΕΝ-
ΝΚΥΡΙΟΝΚΑΙΕΠΑΙΝΕCΑΤΩ 90
Master AND ON-PRAISE-YE
ΑΥΤΟΝΠΑΝΤΕCΟΙΛΑΟΙ 500
Him ALL THE PEOPLES
s IS-saying ISAIAH
ΚΑΙΠΑΛΙΝΗCΑΙΑCΛΕΓΕΙΕ 20
12 AND AGAIN ISAIAH IS-saying WILL-
ΣΤΑΙΗΡΙΖΑΤΟΥΙΕCCΑΙΚΑ 40
BE THE ROOT OF-THE JESSE AND
s+ΝΟ
ΙΟΑΝΙCΤΑΜΕΝΟCΑΡΧΕΙΝΕ 60
THE *One*-UP-STANDING TO-BE-a-chief OF-
ΘΝΩΝΕΠΑΥΤΩΕΘΝΗΕΛΠΙΟΥ 80
NATIONS ON Him NATIONS WILL-BE-EXPECT-
ΟΝΟΔΕΘΕΟCΤΗCΕΛΠΙΔΟC 700
13 ING . THE YET God OF-THE EXPECTATION
B -FULL-wear-ΟΦΟΡΗCΑΙ B+ΕΝ B *o.*
ΠΛΗΡΩCΑΙΥΜΑCΠΑCΗCΧΑΡ 20
MAY-BE-FILLING YOU*p* OF-EVERY JOY
B *o.* B *o.*
ΑCΚΑΙΕΙΡΗΝΗCΕΝΤΩΠΙCΤ 40
AND OF-PEACE IN THE TO-BE-BE-
B *omits* INTO THE TO-BE exceeding
ΕΥΕΙΝΕΙCΤΟΠΕΡΙCCΕΥΕΙ 60
LIEVING INTO THE TO-BE-exceeding
ΝΥΜΑCΕΝΤΗΕΛΠΙΔΙΕΝΔΥΝ 90
YOU*p* IN THE EXPECTATION IN ABILITY
s o.
ΑΜΕΙΠΝΕΥΜΑΤΟCΑΓΙΟΥΠΕ 800
14 OF-spirit HOLY . I-HAVE-
s o.
ΠΕΙCΜΑΙΔΕΑΔΕΛΦΟΙΜΟΥΚ 20
been-PERSUADED YET brothers OF-ME AND
B ΥΠΕΡ OVER
ΑΙΑΥΤΟCΕΓΩΠΕΡΙΥΜΩΝΟΤ 40
SAME I ABOUT YOU*p* that
A -ΑΙ
ΙΚΑΙΑΥΤΟΙΜΕCΤΟΙΕCΤΕ Α 60
AND SAME DISTENDED ARE OF-
ΓΑΘΩCΥΝΗCΠΕΠΛΗΡΩΜΕΝΟ 80
GOODness HAVING-*been*-FILLED
A *omits* OF-THE
ΙΠΑCΗCΤΗCΓΝΩCΕΩCΔΥΝΑ 900
OF-EVERY OF-THE KNOWledge being-ABLE
ΜΕΝΟΙΚΑΙΑΛΛΗΛΟΥCΝΟΥΘ 20
AND one-another admonishing.
s+Ι *s* -ΟΝ
ΕΤΕΙΝΤΟΛΜΗΡΟΤΕΡΩCΔΕΕ 40
15 more-DARE-ingly YET I-
*s*2 *adds* ΑΔΕΛΦΟΙ brothers
ΓΡΑΨΑΥΜΙΝΑΠΟΜΕΡΟΥCΩC 60
WRITE to-YOU*p* FROM PART AS
-ON *omitted by* B
ΕΠΑΝΑΜΙΜΝΗCΚΩΝΥΜΑCΑΙ 90
OF-ON-UP-REMINDING YOU*p* THRU
s o.
ΑΤΗΝΧΑΡΙΝΤΗΝΔΟΘΕΙCΑΝ 1000
THE grace THE BEING-GIVEN

ourselves. Let each of us be pleasing his associate, for his good, toward his edification. For Christ, too, pleases not Himself, but, according as it is written, "The reproaches of those who are reproaching Thee fall on Me". For as much as was written before was written for *our* teaching, that through the endurance and consolation of the scriptures we may have expectation.

Now may the God of endurance and consolation grant you to be mutually disposed to one another, according to Christ Jesus, that, with one accord, with one mouth, you may be glorifying the God and Father of our Lord Jesus Christ. Wherefore be taking one another to yourselves according as Christ, too, took you to Himself, for the glory of God.

For I am saying that Christ has become the Servant of the Circumcision, for the sake of the truth of God, to confirm the patriarchal promises. Yet the nations are to glorify God for His mercy, according as it is written:

"Therefore I shall be acclaiming
Thee among the nations,
And playing music to Thy name."

And again He is saying:

"Be gladdened, ye nations, with
His people!"

And again, He is saying:

"Be praising the Lord, all nations,
And laud Him, all peoples."

And again Isaiah is saying:

"There will be a root of Jesse
And He Who is arising to be Chief
of the nations:
On Him shall the nations rely."

Now may the God of expectancy be filling you with all joy and peace in believing, for you to be superabounding in expectation, in the power of the holy spirit.

Now *I* myself am persuaded con-

PAUL'S PREVIOUS MINISTRY

Contrast the two ministries of Christ and Paul (10). Christ was the Servant of the *Circumcision.* Paul was a minister for the *nations.* Christ confirms the patriarchal promises. Paul acts as a priest in the evangel of God. Christ never went outside the land of Israel. He was not sent but to the lost sheep of the house of Israel. Paul, on the contrary, was not *called* until he had *left* the land of Israel. He was sent to the Uncircumcision. It is of the utmost importance that we recognize these distinctive ministries, for the distinction has been virtually ignored. Christ is taken as the minister to the nations and Paul is forgotten. Yet throughout the Lord's public life He emphasized the fact that His mission was to Israel exclusively. A few proselytes, indeed, received blessing, but they were counted as one with the favored nation. The Syro-Phoenician woman had to take the place of an outcast before she could get a crumb from Israel's board.

Paul is a direct contrast to all this. Later he describes himself as *the apostle of the nations* (2Tim.1 11). He made an agreement with Peter and John that they should go to the Circumcision while he went to the nations (Gal.2 9). He was *severed* from the rest in order to fulfill this ministry. As a result *all the truth for the nations at the present time comes only through the apostle Paul.* Those who wish to be established in present truth should master his epistles, especially Ephesians. After they have learned the mysteries or secrets in his writings and scaled the heights to which he alone can guide them, they never will be tempted to descend to the level which is found in our Lord's earthly ministry and in its continuation by the twelve, as recorded in the book of Acts and in the epistles from their pens.

9 Mercy for the nations "*with His people*" is not in force now, for His people are not blessed. We are blessed because of their defection. In the millennial age, however, the nations will be abundantly blessed through the restored nation of Israel with Christ on the throne.

Paul's Previous Ministry

16 While the priests at Jerusalem still offered the sacrifices according to the law, their ministrations were not acceptable to God, for they had rejected the true Lamb of God. God had no pleasure in the blood of slain beasts, for the hearts of the offerers were far from Him. Is it not a marvel how God, in His wisdom, finds true worshipers among the despised aliens, who offer themselves as living sacrifices well pleasing to Him? In spirit Paul's ministry among the nations takes the place of the divine ritual at Jerusalem. He officiates as a priest. Though not sanctified by the altar at Jerusalem, they were hallowed by the holy spirit. So it ought to be today. Though the temple worship has ceased, it is our privilege so to walk as to be a sweet savor of Christ.

17 Paul labored more than all of the other apostles, and, before this crisis in his ministry, performed greater miracles than the rest. In Acts, every sign in the first part, by Peter, is duplicated in the last part, by Paul. This ministry he has now completed.

19 The completion of the proclamation of the evangel of Christ marks the central crisis in Paul's ministries. The first was his severance from the rest at Antioch. The last was at Rome, and was followed by the writing of his prison epistles. This crisis lies between, after the completion of his Antioch commission, and is marked by the expression of his desire to go to Rome. In Acts his previous ministry is declared to be fulfilled (Ac. 19^{21}). In Corinthians he would henceforth know no one after the flesh. He had been proclaiming Christ after the flesh—as Israel's Messiah—but he would now do so no longer (2Cor.5^{16}). It is at this crisis also that the conciliation is first revealed (2Cor.5$^{17-20}$).

His second ministry was concerned with justification (Ac.13^{39}). After this crisis, his third ministry is characterized by conciliation, which is first set forth in the fifth to the eighth chapters of this epistle in its individual aspect, and in the eleventh chapter, in its national aspect. His final ministry was carried on at Rome, which he plans to visit at this crisis. It was carried on almost entirely by means of the Perfection Epistles.

cerning you, brethren, that you yourselves are bulging with goodness, having been filled with all knowledge, able, also, to be admon-
15 ishing one another. Yet I write to you more daringly, in part, as prompting you, because of the grace given to me from God,
16 for me to be the minister of Christ Jesus for the nations, acting as a priest of the evangel of God, that the offering of the nations may become well received, having been hallowed by holy spirit.

17 I have, then, in Christ Jesus, a
18 boast in what is toward God. For I am not daring to say anything of what Christ did not effect through me for the obedience of the nations,
19 in word and work, in the power of signs and miracles, in the power of the spirit of God, so that, from Jerusalem and around as far as Illyricum, I have completed the
20 evangel of Christ. Yet thus, I am ambitious to be preaching the evangel where Christ was not named, lest I may be building on
21 another's foundation, but, according as it is written,

> Those who were not informed concerning Him shall be viewing,
> And those who have not heard shall be understanding."

22 Wherefore, I was much hindered,
23 also, in coming to you. Yet now, having no longer place in these regions, and having a longing for
24 many years to come to you, as ever I may be going into Spain (for I am expecting, while going through, to gaze upon you, and by you to be sent forward there, if ever I may first be, in part, filled by you)—
25 yet now I am going to Jerusalem,
26 dispensing to the saints. For it delights Macedonia and Achaia to

As[2] Y = UNDER
ΜΟΙΑΠΟΤΟΥΘΕΟΥΕΙCΤΟΕΙ 20
16 to-ME FROM THE God INTO THE TO-

s o.
ΝΑΙΜΕΛΕΙΤΟΥΡΓΟΝΧΡΙCΤ 40
BE ME official OF-ANOINTED

B *omits* INTO THE NATIONS
ΟΥΙΗCΟΥΕΙCΤΑΕΘΝΗΙΕΡΟ 60
JESUS INTO THE NATIONS SACRED-

ΥΡΓΟΥΝΤΑΤΟΕΥΑΓΓΕΛΙΟΝ 80
ACTING THE WELL-MESSAGE

B-ΘΗ
ΤΟΥΘΕΟΥΙΝΑΓΕΝΗΤΑΙΗΠΡ 100
OF-THE God THAT MAY-BE-BECOMING THE TO-

ΟCΦΟΡΑΤΩΝΕΘΝΩΝΕΥΠΡΟC 20
WARD-CARRY OF-THE NATIONS WELL-TOWARD-

ΔΕΚΤΟCΗΓΙΑCΜΕΝΗΕΝΠΝΕ 40
RECEIVED HAVING-*been*-HOLYIZED IN spirit

As *omit* THE
ΥΜΑΤΙΑΓΙΩΕΧΩΟΥΝΤΗΝΚΑ 60
17 · HOLY · I-AM-HAVING THEN THE BOAST-

ΥΧΗCΙΝΕΝΧΡΙCΤΩΙΗCΟΥΤ 80
ing IN ANOINTED JESUS THE

As[1] I-SHALL-BE-DARING
ΑΠΡΟCΤΟΝΘΕΟΝΟΥΓΑΡΤΟΛ 200
18 TOWARD THE God NOT for I-AM-

ΗCΩ (s[2]) s o.
ΜΩΤΙΑΛΑΕΙΝΩΝΟΥΚΑΤΕΙΡ 20
DARING ANY TO-BE-TALKING OF-WHICH NOT *is*-DOWN-ACTED

B *adds* sayings ΛΟΓ
ΓΑCΑΤΟΧΡΙCΤΟCΔΙΕΜΟΥΕ 40
ANOINTED THRU ME INTO

ΩΝ B *o.* *o.* = HEARING
ΙCΥΠΑΚΟΗΝΕΘΝΩΝΛΟΓΩΚΑ 60
19 obedience OF-NATIONS to-saying AND

ΙΕΡΓΩΕΝΔΥΝΑΜΕΙCΗΜΕΙΩ 80
to-ACT IN ABILITY OF-SIGNS

ΝΚΑΙΤΕΡΑΤΩΝΕΝΔΥΝΑΜΕΙ 300
AND OF-MIRACLES IN ABILITY

B *omits* OF-God A ΑΓΙΟΥ HOLY
ΠΝΕΥΜΑΤΟCΘΕΟΥΩCΤΕΤΕΜΕΛ 20
OF-spirit OF-God AS-BESIDES ME FROM

ΠΟΙΕΡΟΥCΑΛΗΜΚΑΙΚΥΚΛΩ 40
JERUSALEM AND to-ROUND

ΜΕΧΡΙΤΟΥΙΛΛΥΡΙΚΟΥΠΕΠ 60
UNTO OF-THE ILLYRICUM TO-HAVE-

ΛΗΡΩΚΕΝΑΙΤΟΕΥΑΓΓΕΛΙΟ 80
FILLED THE WELL-MESSAGE

ΝΤΟΥΧΡΙCΤΟΥΟΥΤΩCΔΕΦΙ 900
20 OF-THE ANOINTED thus YET *being*-

B+Ε B-ΑΙ
ΛΟΤΙΜΟΥΜΕΝΟΝΕΥΑΓΓΕΛΙ 20
ambitious TO-BE-WELL-MESSAGIZ-

A-Ε
ΖΕCΘΑΙΟΥΧΟΠΟΥΩΝΟΜΑCΘ 40
ING NOT THE-?-where WAS-NAMED

ΗΧΡΙCΤΟCΙΝΑΜΗΕΠΑΛΛΟΤ 60
ANOINTED THAT NO ON · other-placed

ΡΙΟΝΘΕΜΕΛΙΟΝΟΙΚΟΔΟΜΩ 80
foundation I-MAY-BE-HOME-BUILDING

B *puts* THEY-WILL-BE-VIEWING (*below*) *before* to-WHOM
ΑΛΛΑΚΑΘΩCΓΕΓΡΑΠΤΑΙΟΙ 500
21 but according-AS it-HAS-*been*-WRITTEN to-

s-Τ Λ
CΟΥΚΑΝΗΓΓΕΛΗΠΕΡΙΑΥΤΟ 20
WHOM NOT it-WAS-UP-MESSAGed ABOUT Him

ΥΟΨΟΝΤΑΙΚΑΙΟΙΟΥΚΑΚΗΚ 40
THEY-WILL-BE-VIEWING AND WHOM NOT HAVE-HEARD

ΟΑCΙΝCΥΝΗCΟΥCΙΝΔΙΟΚΑ 60
22 THEY-WILL-BE-understanding-THRU-WHICH

B MANY-times ΠΟΛΛΑΚΙC
ΙΕΝΕΚΟΠΤΟΜΗΝΤΑΠΟΛΛΑΤ 80
AND I-*was*-hindered THE much OF-

s o. D+Ε
ΟΥΕΛΘΕΙΝΠΡΟCΥΜΑCΝΥΝ 600
23 THE TO-BE-COMING TOWARD YOU*p* NOW

ΔΕΜΗΚΕΤΙΤΟΠΟΝΕΧΩΝΕΝΤ 20
YET NO-STILL PLACE HAVING IN THE

A H
ΟΙCΚΑΙΜΑCΙΤΟΥΤΟΙCΕΠΙ 40
regions these ON-LONG-

AB+Ε A *omits* OF-THE s o.
ΠΟΘΙΑΝΔΕΕΧΩΝΤΟΥΕΛΘΕΙ 60
ing YET HAVING OF-THE TO-BE-COMING

B enough ΙΚΑΝΩΝ
ΝΠΡΟCΥΜΑCΑΠΟΠΟΛΛΩΝΕΤ 80
TOWARD YOU*p* FROM MANY YEARS

s[2] *adds* I'LL-BE-
ΩΝΩCΑΝΠΟΡΕΥΩΜΑΙΕΙCΤΗ 700
24 AS EVER I-MAY-BE-GOING INTO THE

COMING TOWARD YOU ΕΛΕΥCΟΜΑΙΠΡΟCΥΜΑC
ΝCΠΑΝΙΑΝΕΛΠΙΖΩΓΑΡΔΙΑ 20
SPAIN I-AM-EXPECTING for THRU-

A *omits* THRU- (*above*) A-Ε
ΠΟΡΕΥΟΜΕΝΟCΘΕΑCΑCΘΑΙ 40
GOING TO-gaze

B ΑΠΟ FROM
ΥΜΑCΚΑΙΥΦΥΜΩΝΠΡΟΠΕΜΦ 600
YOU*p* AND UNDER YOU*p* TO-BE-BEFORE-SENT

ΘΗΝΑΙΕΚΕΙΕΑΝΥΜΩΝΠΡΩΤ 80
there IF-EVER OF-YOU*p* BEFORE

ΟΝΑΠΟΜΕΡΟΥCΕΜΠΛΗCΘΩΝ 800
25 FROM PART I-SHOULD-BE-BEING-FILLED

D+Ε
ΥΝΙΔΕΠΟΡΕΥΟΜΑΙΕΙCΙΕΡ 20
NOW YET I-AM-GOING INTO JERUSA-

s[1] *inserts* -ΗC- (s[2])
ΟΥCΑΛΗΜΔΙΑΚΟΝΩΝΤΟΙCΑ 40
LEM THRU-SERVING to-THE HOLY-

A Ε B Ε
ΓΙΟΙCΗΥΔΟΚΗCΑΝΓΑΡΜΑΚ 60
26 *ones* WELL-SEEM for MACEDO-

B Ε *for* ΑΙ
ΑΙΔΟΝΙΑΚΑΙΑΧΑΙΑΚΟΙΝΩ 80
NIA AND ACHAIA communion

AB-Ε
ΝΙΑΝΤΙΝΑΠΟΙΗCΑCΘΑΙΕΙ 900
ANY TO-BE-*be*ING-DONE INTO

CΤΟΥCΠΤΩΧΟΥCΤΩΝΑΓΙΩΝ 20
THE POOR OF-THE HOLY-*ones*

B Ε
ΤΩΝΕΝΙΕΡΟΥCΑΛΗΜΗΥΔΟΚ 40
27 OF-THE IN JERUSALEM THEY-WELL-

As *o.*
ΗCΑΝΓΑΡΚΑΙΟΦΕΙΛΕΤΑΙ 60
SEEM for AND OWERS THEY-

ΙCΙΝΑΥΤΩΝΕΙΓΑΡΤΟΙCΠΝ 80
ARE of-them IF for to-THE spirit-

ΕΥΜΑΤΙΚΟΙCΑΥΤΩΝΕΚΟΙΝ 32000
ual OF-them THEY-com-

ΩΝΗCΑΝΤΑΕΘΝΗΟΦΕΙΛΟΥC 20
munion THE NATIONS THEY-ARE-OWING

ΙΝΚΑΙΕΝΤΟΙCCΑΡΚΙΚΟΙC 40
AND IN THE FLESH

ΛΕΙΤΟΥΡΓΗCΑΙΑΥΤΟΙCΤΟ 60
28 TO-officiate to-them . this

ΥΤΟΟΥΝΕΠΙΤΕΛΕCΑCΚΑΙC 80
THEN ON-FINISHing AND SEAL-

ΦΡΑΓΙCΑΜΕΝΟCΑΥΤΟΙCΤΟ 100
ing to-them THE

ΝΚΑΡΠΟΝΤΟΥΤΟΝΑΠΕΛΕΥC 20
FRUIT this I-SHALL-BE-FROM-

ΟΜΑΙΔΙΥΜΩΝΕΙCCΠΑΝΙΑΝ 40
COMING THRU YOUp INTO SPAIN .

ΟΙΔΑΔΕΟΤΙΕΡΧΟΜΕΝΟCΠΡ 60
29 I-HAVE-PERCEIVED YET that COMING TOWARD

ΟCΥΜΑCΕΝΠΛΗΡΩΜΑΤΙΕΥΑ 80
YOUp IN FILLing OF-bles-

ΟΓΙΑCΧΡΙCΤΟΥΕΛΕΥCΟΜΑ 200
sedness OF-ANOINTED I-SHALL-BE-COMING .
WELL-MESSAGE OF-THE

ΙΠΑΡΑΚΑΛΩΔΕΥΜΑCΑΔΕΛΦ 20
30 I-AM-BESIDE-CALLING YET YOUp brothers

ΟΙΔΙΑΤΟΥΚΥΡΙΟΥΗΜΩΝΙΗ 40
THRU THE Master OF-US JESUS

CΟΥΧΡΙCΤΟΥΚΑΙΔΙΑΤΗCΑ 60
ANOINTED AND THRU THE LOVE

ΓΑΠΗCΤΟΥΠΝΕΥΜΑΤΟCCΥΝ 80
OF-THE spirit TO-TOGE-

ΑΓΩΝΙCΑCΘΑΙΜΟΙΕΝΤΑΙC 300
THER-CONTEND to-ME IN THE

ΠΡΟCΕΥΧΑΙCΥΠΕΡΕΜΟΥΠΡ 20
prayers OVER ME TOWARD

ΟCΤΟΝΘΕΟΝΙΝΑΡΥCΘΩΑΠΟ 40
31 THE God THAT I-SHOULD-BE-BEING-rescued
s o.
ΤΩΝΑΠΕΙΘΟΥΝΤΩΝΕΝΤΗΙ 60
FROM THE *ones*-UN-PERSUADING IN THE JUDEA
s² adds a faint THAT ΙΝΑΒΔΩΡΟΦΟΡΙΑgratuity-offer
ΥΔΑΙΑΚΑΙΗΔΙΑΚΟΝΙΑΜΟΥ 80
AND THE THRU-SERVICE OF-ME
s o. Β-Ν=ΙΝ
ΗΕΙCΙΕΡΟΥCΑΛΗΜΕΥΠΡΟC 400
THE INTO JERUSALEM WELL-TOWARD-

ΔΕΚΤΟCΤΟΙCΑΓΙΟΙCΓΕΝΗ 20
RECEIVED to-THE HOLY-*ones* MAY-BE-BE-
s¹ COMING IN JOY *as¹*+Ν (*s²*)
ΤΑΙΙΝΑΕΝΧΑΡΑΕΛΘΩΠΡΟC 40
32 COMING THAT IN JOY I-MAY-BE-COMING TOWARD
For OF-God Β *has* Master JESUS, *s¹* JESUS ANOINTED (*s²*)
ΥΜΑCΔΙΑΘΕΛΗΜΑΤΟCΘΕΟΥ 60
YOUp THRU WILL OF-God
s²+ΚΑΙ Β *omits* I-SHOULD-BE-TOGETHER-resting to-YOUp
CΥΝΑΝΑΠΑΥCΩΜΑΙΥΜΙΝΟΑ 80
33 I-SHOULD-BE-TOGETHER-resting to-YOUp. THE
s o.
ΘΘΕΟCΤΗCΕΙΡΗΝΗCΜΕΤΑΠ 500
YET God OF-THE PEACE WITH ALL

A omits AMEN *A*+Ε
ΑΝΤΩΝΥΜΩΝΑΜΗΝCΥΝΙCΤΗ 20
OF-YOUp AMEN . I-AM-TOGETHER-

16 Ε *added by* A
ΜΙΔΕΥΜΙΝΦΟΙΒΗΝΤΗΝΑΔΕ 40
STANDING YET to-YOUp PHEBE THE sister
Α Υ-ΥΟΥ *As¹ omit* AND (*by s²*)
ΑΦΗΝΗΜΩΝΟΥCΑΝΚΑΙΔΙΑΚ 60
OF-US BEING AND THRU-SERV-

ΟΝΟΝΤΗCΕΚΚΛΗCΙΑCΤΗCΕ 80
itor OF-THE OUT-CALLED OF-THE IN
Α Γ *n²* Γ *s* ΑΙ *for* Ε *As* her YE-SHOULD-BE-RECEIVING
ΝΚΕΝΧΡΕΑΙCΙΝΑΠΡΟCΔΕΞ 640
2 CENCHREA THAT YE-SHOULD-BE-RECEIV-

ΗCΘΕΑΥΤΗΝΕΝΚΥΡΙΩΑΞΙΩ 20
ING her IN Master WORTHILY

CΤΩΝΑΓΙΩΝΚΑΙΠΑΡΑCΤΗΤ 40
OF-THE HOLY-*ones* AND SHOULD-BE-BESIDE-

ΕΑΥΤΗΕΝΦΑΝΥΜΩΝΧΡΗΖΗΠ 60
STANDING to-her IN WHICH EVER OF-YOUp she-MAY-BE-

ΡΑΓΜΑΤΙΚΑΙΓΑΡΑΥΤΗΠΡΟ 80
needing to-PRACTICE AND for she TOWARD-

CΤΑΤΙCΠΟΛΛΩΝΕΓΕΝΗΘΗΚ 700
STAND OF-MANY WAS-BECOME AND
Α *adds* BESIDES ΤΕ *s* SAME ΚΑΙ AND OF-ME *s* -ΑΙ
ΑΙΕΜΟΥΑΥΤΟΥΑCΠΑCΑCΘΕ 20
3 OF-ME SAME . greet-YE
Β+Ε
ΠΡΙCΚΑΝΚΑΙΑΚΥΛΑΝΤΟΥC 40
PRISCA AND AQUILA THE

CΥΝΕΡΓΟΥCΜΟΥΕΝΧΡΙCΤΩ 60
TOGETHER-ACTers OF-ME IN ANOINTED
Α+Ε
ΙΗCΟΥΟΙΤΙΝΕCΥΠΕΡ ΤΗCΨ 80
4 JESUS WHO-ANY OVER THE SOUL

ΥΧΗCΜΟΥΤΟΝΕΑΥΤΩΝΤΡΑΧ 900
OF-ME THE OF-selves NECK

ΗΛΟΝΥΠΕΘΗΚΑΝΟΙCΟΥΚΕΓ 20
HAVE-UNDER-PLACED to-WHOM NOT I

ΩΜΟΝΟCΕΥΧΑΡΙCΤΩΑΛΛΑΚ 40
ONLY AM-thanking but AND

ΑΙΠΑCΑΙΑΙΕΚΚΛΗCΙΑΙΤΩ 60
ALL THE OUT-CALLEDp OF-THE

ΝΕΘΝΩΝΚΑΙΤΗΝΚΑΤΟΙΚΟΝ 80
5 NATIONS AND THE according-to HOME

ΑΥΤΩΝΕΚΚΛΗCΙΑΝΑCΠΑCΑ 900
OF-them OUT-CALLED . greet-TE
s -ΑΙ Α Ε *for* ΑΙ
CΘΕΕΠΑΙΝΕΤΟΝΤΟΝΑΓΑΠΗ 20
Epanetus (ON-PRAISE) THE beLOVED

ΤΟΝΜΟΥΟCΕCΤΙΝΑΠΑΡΧΗΤ 40
OF-ME WHO IS first-fruit OF-

ΗCΑCΙΑCΕΙCΧΡΙCΤΟΝΑCΠ 60
6 THE (province-of)-ASIA INTO ANOINTED . greet-YE
s Μ
ΑCΑCΘΕΜΑΡΙΑΝΗΤΙCΠΟΛΛ 80
MARY WHO-ANY much

ΑΕΚΟΠΙΑCΕΝΕΙCΥΜΑCΑCΠ 33000
7 toils INTO YOUp . greet-YE .

make some contribution for the poor
27 saints who are in Jerusalem. For
it delights them, and they are their
debtors, for if the nations partici-
pate in their spiritual things, they
ought also to minister to them in
28 carnal things. When, then, per-
forming this, and sealing to them
this fruit, I shall be coming away
29 through you into Spain. Now
I am aware that, in coming to you,
I shall be coming with the blessing
of Christ which fills.

30 Now I am entreating you, breth-
ren, through our Lord, Jesus Christ,
and through the love of the spirit, to
contend together with me in pray-
31 ers to God for me, that I should be
rescued from the stubborn in Judea,
and my dispensation for Jerusalem
may become well received by the
32 saints, in order that I may be com-
ing to you with joy through the
will of God, should I be resting to-
33 gether with you. Now the God of
peace be with you all! *Amen!*

16 Now I am commending to you
Phoebe, our sister, being a servant
2 of the ecclesia in Cenchrea, that
you should receive her in the Lord
worthily of the saints, and should
stand by her in whatever business
she may have need of you, for she,
too, has become a patroness of many,
and of me, also.

3 Greet Prisca and Aquila, my fel-
4 low workers in Christ Jesus (who,
for my soul's sake have jeopardized
their own necks, whom not *I* only,
but all the ecclesias of the nations
5 are thanking) and the ecclesia of
their house.

Greet Epanetus, my beloved, who
is the firstfruit of Asia for Christ.
6 Greet Mary, who toils much for

Paul's Intended Journey

28 During Paul's first three ministries the nations were dependent on Israel, and received of their spiritual things. Hence they were indebted to them and sought to pay by sending them relief in time of famine. But after this Paul makes known the present secret economy, in which the nations are no longer guests of Israel (Eph.2^{12,19}) but receive their own spiritual blessings direct from God. Their destiny is changed to heaven where Israel has no possessions. At the close of the book of Acts the pre-eminence of the Jew vanished, and since then there is a new humanity in which all physical distinctions are done away.

29 The blessing of Christ *which fills* doubtless is an intimation of the transcendent truths which were made public by Paul after his arrival at Rome. None of the blessings before bestowed filled, in the sense of completing and perfecting. The full-orbed presentation of truth in the Ephesian epistle, written at Rome, fully meets the anticipation here expressed by the apostle.

30 Paul's apprehension lest he should not be well received in Judea was well founded, as events proved. Though he came bringing gifts to his people, his later teaching seemed to them to be directed against the people and the law and Jerusalem. Indeed, he did teach that God would be worshiped in any place, and he did lead out from under the bondage of the law (Ac.21^{28}). Tens of thousands of Jews believed, yet they were all zealous of the law (Ac.21^{20}). They would not hear of blessing to the nations apart from the law. Later, when Paul spoke to them, they did not object to his own call, but could not bear to hear of his commission to the nations (Ac.22^{21}).

3 The best manuscripts read Prisca here as in 2 Tim. 4^{19}. Elsewhere she is given the fuller form Priscilla. This is common in Roman names. She and her husband (who is usually mentioned last) were banished from Rome a few years before (Ac.18^{2}). Paul met them in Corinth and joined them in their business of tent making. They traveled with the apostle (Ac.18^{18}) and must have returned to Rome before the writing of this epistle.

Greetings

7 The term "relative" is an elastic expression, used sometimes in a broad sense of all Israelites (9[3]) yet more usually in a restricted sense of a closer blood relation (Jn.18[26]). Paul mentions six of his relatives in the course of these greetings (7,11,21), besides his mother. Very few of them are ever spoken of again in the scriptures. Some of them, notably Andronicus and Junius, seem to have been very prominent and faithful. They were in Christ before him and suffered imprisonment with him. Indeed, it is not at all improbable that we are to understand them to be apostles, not indeed of the twelve, but such as Barnabas (Ac.14[14]).

10 "*Of* Aristobulus" seems to denote those associated with his establishment. Perhaps this is the grandson of Herod the Great who was later given the government of Lesser Armenia.

11 Narcissus is probably one of Nero's favorites, for even Nero's household was invaded by the power of the evangel (Phil.4[22]).

13 Rufus is probably the same one whose father Simon was compelled to bear the cross (Mk.15[21]). If so, he must have been of some prominence among early believers, for Mark is content to identify his father by referring to him and his brother Alexander. It is touching to see the apostle especially single out his mother, the wife of him who had the honor of bearing our Saviour's cross.

17 How soon dissension and division crept in among the saints! Even before they had received the truth in its fulness, men came with smooth words to draw them from it. Hence the necessity for some authoritative written standard, as this epistle, to which appeal could be made when the truth was in danger.

21 Lucius *of Cyrene* (Ac.13[1]) was probably a different person. Jason was prominent in Corinth (Ac.17[5-9]). Sosipater is probably the same one who is called Sopater (Ac. 20[4]), who together with Gaius, left Corinth with Paul.

22 Tertius was probably a professional scribe, such as to this day, are employed to write letters in the East. Paul, however, usually penned the concluding words of his epistles.

7 you. Greet Andronicus and Junius, my relatives and my fellow captives, who are notable among the apostles, who also came to be in
8 Christ before me. Greet Amplias,
9 my beloved in the Lord. Greet Urbanus, our fellow worker in Christ, and Stachys, my beloved.
10 Greet Apelles, attested in Christ. Greet those who are of Aristobu-
11 lus. Greet Herodian, my relative. Greet those of Narcissus who are
12 in the Lord. Greet Tryphena and Tryphosa, who are toiling in the Lord. Greet Persis, beloved, who
13 toils much in the Lord. Greet Rufus, chosen in the Lord, and his
14 mother and mine. Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren with
15 them. Greet Philologos and Julia, Nereus and his sister, and Olympas
16 and all the saints with them. Greet one another with a holy kiss. All the ecclesias of Christ are greeting you.

17 Now I am entreating you, brethren, to be noting those making dissensions and snares beside of the teaching which you learned, and
18 avoid them, for such are not slaving for our Lord Christ, but their own bowels, and through compliments and adulation are deluding
19 the hearts of the innocent. For your obedience has reached out to

s -ΑΙ D+Ε
ΑCΑCΘΕΑΝΔΡΟΝΙΚΟΝΚΑΙ 20
ANDRONICUS (MAN-CONQUERer) AND JU-

ΟΥΝΙΑΝΤΟΥCCΥΓΓΕΝΕΙCΜ 40
NIA THE TOGETHER-generated OF-

As omit THE s Ε *for* ΑΙ
ΟΥΚΑΙΤΟΥCCΥΝΑΙΧΜΑΛΩΤ 60
ME AND THE TOGETHER-captives

Α+Ε
ΟΥCΜΟΥΟΙΤΙΝΕCΕΙCΙΝΕΠ 80
OF-ME WHO-ANY ARE ON-

ΙCΗΜΟΙΕΝΤΟΙCΑΠΟCΤΟΛΟ 100
SIGNS IN THE commissioners

WHO *by* s²
ΙCΟΙΚΑΙΠΡΟΕΜΟΥΓΕΓΟΝΑ 20
WHO AND BEFORE ME HAVE-BECOME

s -ΑΙ
ΝΕΝΧΡΙCΤΩΑCΠΑCΑCΘΕΑΜ 40
8 IN ANOINTED . greet-YE AMPLI-

B¹ *o. o.* B² *omits* THE B *omits* OF-ME
ΠΛΙΑΤΟΝΤΟΝΑΓΑΠΗΤΟΝΜΟ 60
AS THE beLOVED OF-ME

ΥΕΝΚΥΡΙΩΑCΠΑCΑCΘΕΟΥΡ 80
9 IN Master . greet-YE URBANUS

ΒΑΝΟΝΤΟΝCΥΝΕΡΓΟΝΗΜΩΝ 200
THE TOGETHER-ACTer OF-US

ΕΝΧΡΙCΤΩΚΑΙCΤΑΧΥΝΤΟΝ 20
IN ANOINTED AND Stachys (EAR) THE

Α -ΑΙ
ΑΓΑΠΗΤΟΝΜΟΥΑCΠΑCΑCΘΕ 40
10 beLOVED OF-ME . greet-YE

ΑΠΕΛΛΗΝΤΟΝΔΟΚΙΜΟΝΕΝΧ 60
APELLES THE tested IN AN-

ΡΙCΤΩΑCΠΑCΑCΘΕΤΟΥCΕΚ 80
OINTED . greet-YE THE-*ones* OUT

ΤΩΝΑΡΙCΤΟΒΟΥΛΟΥΑCΠΑC 300
11 OF-THE Aristobulus (best-COUNSEL) . greet-YE

ΑCΘΕΗΡΩΔΙΩΝΑΤΟΝCΥΓΓΕ 20
HERODION THE TOGETHER-gen-

s *o.*
ΝΗΝΜΟΥΑCΠΑCΑCΘΕΤΟΥCΕ 40
erated OF-ME . greet-YE THE-*ones* OUT

ΚΤΩΝΝΑΡΚΙCCΟΥΤΟΥCΟΝΤ 60
OF-THE Narcissus (DAFFODIL) THE *ones*-BEING

s -ΑΙ
ΑCΕΝΚΥΡΙΩΑCΠΑCΑCΘΕΤΡ 80
12 IN Master . greet-YE Tryph-

As Ε *for* ΑΙ
ΥΦΑΙΝΑΝΚΑΙΤΡΥΦΩCΑΝΤΑ 400
ena (ENERVATE) AND Tryphosa (ENERVATE) THE

ΣΚΟΠΙΩCΑCΕΝΚΥΡΙΩΑCΠΑ 20
ones-toiling IN Master . greet-YE

s -ΑΙ A *omits from* greet-YE *to* Master
CΑCΘΕΠΕΡCΙΔΑΤΗΝΑΓΑΠΗ 40
PERSIS THE beLOVED

ΤΗΝΗΤΙCΠΟΛΛΑΕΚΟΠΙΑCΕ 60
WHO-ANY much toils

ΝΕΝΚΥΡΙΩΑCΠΑCΑCΘΕΡΟΥ 80
13 IN Master . greet-YE RUFUS

ΦΟΝΤΟΝΕΚΛΕΚΤΟΝΕΝΚΥΡΙ 500
THE chosen IN Master

ΩΚΑΙΤΗΝΜΗΤΕΡΑΥΤΟΥΚΑ 20
AND THE MOTHER OF-him AND

s N
ΙΕΜΟΥΑCΠΑCΑCΘΕΑCΥΓΚΡ 40
14 OF-ME . greet-YE Asyncritus (In-

ΙΤΟΝΦΛΕΓΟΝΤΑΕΡΜΗΝΠΑΤ 600
comparable) PHLEGON Hermes (TRANSLATOR)

ΡΟΒΑΝΕΡΜΑΝΚΑΙΤΟΥCCΥΝ 80
PATROBAS HERMAS AND THE TOGETHER

ΑΥΤΟΙCΑΔΕΛΦΟΥCΑCΠΑCΑ 600
15 to-them brothers . greet-YE

CΘΕΦΙΛΟΛΟΓΟΝΚΑΙΙΟΥΛΙ 20
Philologos (FOND-say) AND JULIA

Α+Ν
ΑΝΝΗΡΕΑΚΑΙΤΗΝΑΔΕΛΦΗΝ 40
NEREUS AND THE sister

ΑΥΤΟΥΚΑΙΟΛΥΜΠΑΝΚΑΙΤΟ 60
OF-him AND OLYMPAS AND THE

ΥCCΥΝΑΥΤΟΙCΠΑΝΤΑCΑΓΙ 80
TOGETHER to-them ALL HOLY-

ΟΥCΑCΠΑCΑCΘΕΑΛΛΗΛΟΥC 700
16 *ones* . greet-YE one-another

ΕΝΦΙΛΗΜΑΤΙΑΓΙΩΑCΠΑΖΟ 20
IN FOND-effect HOLY . ARE-greeting

ΝΤΑΙΥΜΑCΑΙΕΚΚΛΗCΙΑΙ 40
YOUp THE OUT-CALLEDp ALL

ΑCΑΙΤΟΥΧΡΙCΤΟΥΠΑΡΑΚΑ 60
17 OF-THE ANOINTED . I-AM-BESIDE-CALL-

ΑΦΑΕΥΜΑCΑΔΕΛΦΟΙCΚΟΠΕ 80
ING YET YOUp brothers TO-BE-NOTING

ΙΝΤΟΥCΤΑCΔΙΧΟCΤΑCΙΑC 800
THE-*ones* THE TWO-STANDS

ΚΑΙΤΑCΚΑΝΔΑΛΑΠΑΡΑΤΗΝ 20
AND THE SNARES BESIDE THE

ΔΙΔΑΧΗΝΗΝΥΜΕΙCΕΜΑΘΕΤ 40
TEACHING WHICH YOUp LEARNED

AB+Ε As² Α
ΕΠΟΙΟΥΝΤΑCΚΑΙΕΚΚΛΙΝΕ 60
making AND BE-OUT-CLINING

ΤΕΑΠΑΥΤΩΝΟΙΓΑΡΤΟΙΟΥΤ 80
18 FROM them THE for such

ΟΙΤΩΚΥΡΙΩΗΜΩΝΧΡΙCΤΩΟ 900
to-THE Master OF-US ANOINTED NOT

ΥΔΟΥΛΕΥΟΥCΙΝΑΛΛΑΤΗΕΑ 20
ARE-SLAVING but to-THE OF-

ΥΤΩΝΚΟΙΛΙΑΚΑΙΔΙΑΤΗCΧ 40
selves CAVITY AND THRU THE kind-

ΡΗCΤΟΛΟΓΙΑCΚΑΙΕΥΛΟΓΙ 60
saying AND blessedness

s *o.*
ΑCΕΣΑΠΑΤΩCΙΝΤΑCΚΑΡΔΙ 80
THEY-ARE-OUT-SEDUCING THE HEARTS

ΑCΤΩΝΑΚΑΚΩΝΗΓΑΡΥΜΩΝΥ 34000
19 OF-THE UN-EVIL THE for OF-YOUp obe-

ΠΑΚΟΗΕΙCΠΑΝΤΑCΑΦΙΚΕΤ 20
dience INTO ALL FROM-REACHED.
B+Є
s^1 I-AM-JOYING THEN THE (*adds* TO) ON YOUp
ΟΕΦΥΜΙΝΟΥΝΧΑΙΡΩΘΕΛΩΑ 40
ON YOUp THEN I-AM-JOYING. I-AM-WILLING YET
B *omits* INDEED
ΕΥΜΑCCΟΦΟΥCΜΕΝΕΙΝΑΙΕ 60
YOUp WISE INDEED TO-BE INTO
A^S *transpose* Δ| *and* Є
ICΤΟΑΓΑΘΟΝΑΚΕΡΑΙΟΥCΑ 80
THE GOOD UN-blended YET

ΕΕΙCΤΟΚΑΚΟΝΟΔΕΘΕΟCΤΗ 100
20 INTO THE EVIL THE YET God OI-THE
B+Є A Δ (*s omits* Є)
CΕΙΡΗΝΗCCΥΝΤΡΙΨΕΙΤΟΝ 20
PEACE WILL-BE-CRUSHING THE
A IN SWIFTness UNDER THE FEET OF US A H
CΑΤΑΝΑΝΥΠΟΤΟΥCΠΟΔΑCΥ 40
SATAN (adversary) UNDER THE FEET OF-
s o.
ΜΩΝΕΝΤΑΧΕΙΗΧΑΡΙCΤΟΥΚ 60
YOUp IN SWIFTness THE grace OF-THE Mas-
A *adds* XPICTOY ANOINTED
ΥΡΙΟΥΗΜΩΝΙΗCΟΥΜΕΘΥΜΩ 80
ter OF-US JESUS WITH YOUp .
A-Є
ΝΑCΠΑΖΕΤΑΙΥΜΑCΤΙΜΟΘΕ 200
21 IS-greeting YOUp Timothy
B *omits* OF-ME
ΟCΟCΥΝΕΡΓΟCΜΟΥΚΑΙΛΟΥ 20
THE TOGETHER-ACTer OF-ME AND LUCIUS
B *omits* AND
ΚΙΟCΚΑΙΙΑCΩΝΚΑΙCΩCΙΠ 40
AND JASON AND (SAVE-FATHER)

ΑΤΡΟCΟΙCΥΓΓΕΝΕΙCΜΟΥΑ 60
22 Sosipater THE TOGETHER-generated OF-ME . AM-
CΠΑΖΟΜΑΙΥΜΑCΕΓΩΤΕΡΤΙ 80
greeting YOUp I TERTIUS
ΟCΟΓΡΑΨΑCΤΗΝΕΠΙCΤΟΛΗ 300
THE *one*-WRITing THE letter
A-Є
ΝΕΝΚΥΡΙΩΑCΠΑΖΕΤΑΙΥΜΑ 20
23 IN Master . IS-greeting YOUp
CΓΑΙΟCΟΞΕΝΟCΜΟΥΚΑΙΟΛ 40
GAIUS THE LODGer OF-ME AND OF-

ΗCΤΗCΕΚΚΛΗCΙΑCΑCΠΑΖΕ 60
24 WHOLE OF-THE OUT-CALLED . IS-greeting
A^S-Є
ΤΑΙΥΜΑCΕΡΑCΤΟCΟΟΙΚΟΝ 80
YOUp ERASTUS THE steward
ΟΜΟCΤΗCΠΟΛΕΦCΚΑΙΚΟΥΑ 100
OF-THE city AND QUARTUS
A *reprats from end of chapter 14*
ΡΤΟCΟΛΔΕΛΦΟCΤΩΔΕΔΥΝΑ 20
25 THE brother . to-THE YET *One*-BEING-

ΜΕΝΩΥΜΑCCΤΗΡΙΣΑΙΚΑΤΑ 40
ABLE YOUp TO-STAND-fast according-to
s^1 *for* THE PROCLAMATION *had* Master K ΥΡ
ΤΟΕΥΑΓΓΕΛΙΟΝΜΟΥΚΑΙΤΟ 60
THE WELL-MESSAGE OF-ME AND THE
IOC A^S OF-JESUS ANOINTED
ΚΗΡΥΓΜΑΧΡΙCΤΟΥΙΗCΟΥΚ 80
PROCLAMATION OF-ANOINTED JESUS ac-

ΑΤΑΑΠΟΚΑΛΥΨΙΝΜΥCΤΗΡΙ 500
cording-to FROM-COVERing OF-CLOSE-KEEP
B+Є
ΟΥΧΡΟΝΟΙCΑΙΩΝΙΟΙCCΕC 2
26 to-TIMES conian HAVING-
ΙΓΗΜΕΝΟΥΦΑΝΕΡΩΘΕΝΤΟC 40
been-HUSHED BEING-made-APPEAR

ΔΕΝΥΝΔΙΑΤΕΓΡΑΦΩΝΠΡΟΦ 60
YET NOW THRU BESIDES WRITings BEFORE-
ΗΤΙΚΩΝΚΑΤΕΠΙΤΑΓΗΝΤΟΥ 80
AVERic according-to injunction OF-THE
ΑΙΩΝΙΟΥΘΕΟΥΕΙCΥΠΑΚΟΗ 600
conian God INTO obedience .

ΝΠΙCΤΕΩCΕΙCΠΑΝΤΑΤΑΕΘ 1
OF-BELIEF INTO ALL THE NA-
ΝΗΓΝΩΡΙCΘΕΝΤΟCΜΟΝΩCΟ 10
27 TIONS BEING-KNOWIZED to-ONLY WISE
A^S JESUS ANOINTED
ΦΩΘΕΩΔΙΑΧΡΙCΤΟΥΙΗCΟΥ 60
God THRU ANOINTED JESUS
Ω to-WHOM *added by* A^S D (*ain ch. 15*) *omit* OF-THE eons
ΗΔΟΞΑΕΙCΤΟΥCΑΙΩΝΑCΤΩ 80
THE esteem INTO THE eons OF-THE

ΝΑΙΩΝΩΝΑΜΗΝ
eons AMEN

all. Over you, then, I am rejoicing. Now I am wanting you to be wise, indeed, for good, yet artless for evil. Now the God of peace will be crushing Satan under your feet swiftly. The grace of our Lord Jesus be with you!

Timothy, my fellow worker, is greeting you, and Lucius and Jason and Sosipater, my relatives.

I, Tertius, who write this epistle, am greeting you in the Lord. Gaius, my host, and of the whole ecclesia, is greeting you. Erastus, the city steward, is greeting you, and brother Quartus.

Now to Him Who is able to establish you in accord with my evangel, and the proclamation of Christ Jesus in accord with the revelation of a secret hushed in times eonian, yet manifested now, through prophetic scriptures as well, according to the injunction of the eonian God being made known to all nations for the obedience of faith—to God only wise, through Christ Jesus, be glory for the eons! *Amen!*

The importance of this closing benediction is apparent from the fact that it was written by the apostle with his own hand after Tertius had finished the epistle. Paul characterizes the great themes of his epistle, *my gospel* and *the proclamation of Jesus Christ in accord with the revelation of a secret hushed in times eonian* (conciliation), in contrast with the gospel of God (1[1]) which He promised before. The conciliation was *not* made known through the (Hebrew) prophets, but through *prophetic writings*, such as this epistle and 2 Corinthians. It is of principal importance that we see the point the apostle makes here, for otherwise we shall not appreciate the unique, distinctive character of the conciliation, which is first set forth in this epistle. The teaching of the fifth to the eighth chapters and especially the eleventh chapter is absolutely unknown in the prophets. In the latter all blessing comes to the nations through Israel as the channel. The conciliation comes because Israel is thrust aside. The prophets would lead us to infer that Israel's apostasy would bar all possibility of blessing to the nations. The conciliation was a secret they knew nothing of, for it makes Israel's defection the ground of world-wide, unbounded blessing to the nations until Israel is again in God's reckoning.

I. CORINTHIANS

PAUL'S first epistle to the Corinthians is a divine commentary on the conduct inculcated in the epistle to the Romans. The secret of a life well pleasing to God lies in the crucifixion of the flesh and resurrection by the power of the spirit (Rom.6^{6-11}). The Corinthians failed in both of these requisites, as will be seen by the framework. The first part of the epistle shows that though the apostle had pressed the preaching of the cross, which puts an end to all physical pretensions, they persist in making much of men, and thus create divisions among themselves. The close of the epistle shows also that some denied the resurrection, though the resurrection of Christ was fundamental to the evangel and an absolute necessity to acceptable conduct.

As is the case with so many of the epistles, each subject is taken up twice, as shown in the framework, dividing the epistle into two distinct parts, each having the same general subjects, but discussing them from distinct standpoints. In the first half all is personal. In the second all is ecclesiastical. The gifts in the former portion are men, Paul and Apollos. In the latter they are spiritual endowments, which were exercised in the ecclesia. Thus also, the abuse of the physical body is balanced by the abuse of the Lord's body. The private conduct of the marriage relation is replaced by their conduct in the public meetings of the saints. Idol sacrifices are discussed in their relation to the individual and as they affect the ecclesia, especially the Lord's table.

The central subject is the question of Paul's apostolic authority. First he discusses his personal rights, but then waives them all in his desire for the welfare of others.

Thus we see a marvelous symmetry and balance of thought in an epistle which is usually supposed to be without method.

This epistle is a severe rebuke to the present day ecclesiastical systems. If division was a proof of carnality in Corinth, what does the multiplication of sects with which we are afflicted prove? There is far more need today of the salutary correctives in this epistle than there was in Corinth. There is need to proclaim, not only the death of Christ, but the *manner* of His death. A crucified Christ is the answer to the worldly wisdom and religious carnality of those who profess the name of God.

This epistle shows why so few are able to apprehend the marvelous mysteries of Paul's later epistles. If the Corinthians were so carnal that the apostle could not reveal these to them, it is no marvel that they are hid from the immature believer of today. Yet the apostle did disclose to them the secret of the resurrection.

In the midst of all the gifts the apostle points them to the transcendent grace which has since become ours by a later revelation. The gifts have ceased. Faith, expectation and love remain. Let us hope that soon faith will be lost in sight and expectation in realization. Then love alone will abide. May we give it the place pre-eminent!

FRAMEWORK OF I. CORINTHIANS

Reversion

INTRODUCTION 1^{1-9}

- The Word of the Cross 1^{10}-3^{23}
 - The Secret Wisdom 2^{7}
 - God's Gifts, Personal 4-5
 - Our Physical Bodies, Judgment 5-6
 - Man and Woman
 - Conduct in Marriage 7
 - Idol Sacrifices 8
 - Apostolic Authority 9^{1-18}
 - Paul's Freedom
 - Apostolic Authority 9^{19-21}
 - Paul's Servitude
 - Idol Sacrifices 10
 - Man and Woman
 - Conduct in Ecclesia 11^{2-16}
 - The Lord's Body, Judgment 11^{17-34}
 - The Gifts, Spiritual 12-14
 - The Evangel of the Resurrection 15
 - The Secret Change 15^{51}

CONCLUSION 16

ΠΑΥΛΟCΚΑΗΤΟCΑΠΟCΤΟΛΟ 20
PAUL CALLED commissioner
A *omits* CALLED

CΧΡΙCΤΟΥΙΗCΟΥΔΙΑΘΕΛΗ 40
OF-ANOINTED JESUS THRU WILL
AS OF-JESUS ANOINTED

ΜΑΤΟCΘΕΟΥΚΑΙCΩCΘΕΝΗC 60
OF-God AND Sosthenes

ΟΑΔΕΛΦΟCΤΗΕΚΚΛΗCΙΑΤΟ 80
2 THE brother to-THE OUT-CALLED OF-THE
B *transposes* T. O.-B. IN C *after* JESUS

ΥΘΕΟΥΤΗΟΥCΗΕΝΚΟΡΙΝΘΩ 100
God THE *one*-BEING IN CORINTH

ΗΓΙΑCΜΕΝΟΙCΕΝΧΡΙCΤΩΙ 20
HAVING-*been*-HOLYIZED IN ANOINTED JE-

ΗCΟΥΚΛΗΤΟΙCΑΓΙΟΙCCΥΝ 40
SUS CALLED HOLY-*ones* TOGETHER
s o.

ΠΑCΙΝΤΟΙCΕΠΙΚΑΛΟΥΜΕΝ 60
to-ALL THE *ones*-ON-CALLING

ΟΙCΤΟΟΝΟΜΑΤΟΥΚΥΡΙΟΥΗ 80
THE NAME OF-THE Master OF-
A *omits* OF-US *and* ANOINTED

ΜΩΝΙΗCΟΥΧΡΙCΤΟΥΕΝΠΑΝ 200
US JESUS ANOINTED IN EVERY
B *s*[1] *omit* BESIDES (*by s*[2])

ΤΙΤΟΠΩΑΥΤΩΝΤΕΚΑΙΗΜΩΝ 20
PLACE OF-them BESIDES AND OF-US

ΧΑΡΙCΥΜΙΝΚΑΙΕΙΡΗΝΗΑΠ 40
3 grace to-YOUp AND PEACE FROM

ΘΕΟΥΠΑΤΡΟCΗΜΩΝΚΑΙΚΥ 60
God FATHER OF-US AND Master

ΡΙΟΥΙΗCΟΥΧΡΙCΤΟΥΕΥΧΑ 80
4 JESUS ANOINTED I-AM-thank-
B *s*[1] *omit* OF-ME

ΡΙCΤΩΤΩΘΕΩΜΟΥΠΑΝΤΟΤΕ 300
ING to-THE God OF-ME always

ΠΕΡΙΥΜΩΝΕΠΙΤΗΧΑΡΙΤΙΤ 20
ABOUT YOUp ON THE grace OF-
s o.

ΟΥΘΕΟΥΤΗΔΟΘΕΙCΗΥΜΙΝΕ 40
THE God THE BEING-GIVEN to-YOUp IN

ΝΧΡΙCΤΩΙΗCΟΥΟΤΙΕΝΠΑΝ 60
5 ANOINTED JESUS that IN EVERY
s[1] *repeats* IN *but cancels*

ΤΙΕΠΛΟΥΤΙCΘΗΤΕΕΝΑΥΤΩ 80
YE-WERE-ENRICHED IN Him

ΕΝΠΑΝΤΙΛΟΓΩ ΚΑΙΠΑCΗΓΝ 400
6 IN EVERY saying AND EVERY KNOWL-

ΩCΕΙΚΑΘΩCΤΟΜΑΡΤΥΡΙΟΝ 20
EDGE ACCORDING-AS THE witness

ΤΟΥΧΡΙCΤΟΥΕΒΕΒΑΙΩΘΗΕ 40
OF-THE ANOINTED WAS-CONFIRMED IN

ΝΥΜΙΝΩCΤΕΥΜΑCΜΗΥCΤΕΡ 60
7 YOUp AS-BESIDES YOUp NO TO-BE-WANTING
s o. A ϵ

ΕΙCΘΑΙΕΝΜΗΔΕΝΙΧΑΡΙCΜ 80
IN NO-YET-ONE grace-effect

ΑΤΙΑΠΕΚΔΕΧΟΜΕΝΟΥCΤΗΝ 500
FROM-OUT-RECEIVING THE

ΑΠΟΚΑΛΥΨΙΝΤΟΥΚΥΡΙΟΥΗ 20
FROM-COVERING OF-THE Master OF-
s[1] *repeats verse* 8 (*from* WHO *to* ANOINTED)

ΜΩΝΙΗCΟΥΧΡΙCΤΟΥΟCΚΑΙ 40
8 US JESUS ANOINTED WHO AND

ΒΕΒΑΙΩCΕΙΥΜΑCΕΩCΤΕΛΟ 60
WILL-BE-CONFIRMING YOUp TILL OF-FINISH

ΥCΑΝΕΓΚΛΗΤΟΥCΕΝΤΗΗΜΕ 80
UNindictable IN THE DAY

ΡΑΤΟΥΚΥΡΙΟΥΗΜΩΝΙΗCΟΥ 600
OF-THE Master OF-US JESUS
ANOINTED *omitted by* B

ΧΡΙCΤΟΥΠΙCΤΟCΟΘΕΟCΔΙ 20
9 ANOINTED . BELIEVING THE God THRU

ΟΥΕΚΛΗΘΗΤΕΕΙCΚΟΙΝΩΝΙ 1
WHOM YE-WERE-CALLED INTO communion

ΑΝΤΟΥΥΙΟΥΑΥΤΟΥΙΗCΟΥΧ 60
OF-THE SON OF-Him JESUS AN-

ΡΙCΤΟΥΤΟΥΚΥΡΙΟΥΗΜΩΝΠ 80
10 OINTED THE Master OF-US . I-

ΑΡΑΚΑΛΩΔΕΥΜΑCΑΔΕΛΦΟΙ 700
AM-BESIDE-CALLING YET YOUp brothers

ΔΙΑΤΟΥΟΝΟΜΑΤΟCΤΟΥΚΥΡ 20
THRU THE NAME OF-THE Master

ΙΟΥΗΜΩΝΙΗCΟΥΧΡΙCΤΟΥΙ 40
OF-US JESUS ANOINTED THAT

ΝΑΤΟΑΥΤΟΛΕΓΗΤΕΠΑΝΤΕC 60
THE SAME YE-MAY-BE-SAYING ALL

ΚΑΙΜΗΗΕΝΥΜΙΝCΧΙCΜΑΤΑ
AND NO MAY-BE IN YOUp SPLITS

ΗΤΕΔΕΚΑΤΗΡΤΙCΜΕΝΟΙΕΝ 800
YE-MAY-BE YET HAVING-*been*-DOWN-EQUIPPED IN

ΤΩΑΥΤΩΝΟΙΚΑΙΕΝΤΗΑΥΤΗ 20
THE SAME MIND AND IN THE SAME

ΓΝΩΜΗΕΔΗΛΩΘΗΓΑΡΜΟΙΠΕ 40
11 OPINION . IT-WAS-made-EVIDENT for TO-ME ABOUT
B *s*[1]

ΡΙΥΜΩΝΑΔΕΛΦΟΙΜΟΥΥΠΟΤ 60
YOUp brothers OF-ME by THE

ΩΝΧΛΟΗCΟΤΙΕΡΙΔΕCΕΝΥΜ 80
OF-Chloe that STRIFES IN YOUp

ΙΝΕΙCΙΝΛΕΓΩΔΕΤΟΥΤΟΟΤ 300
12 ARE . I-AM-saying YET this that

ΙΕΚΑCΤΟCΥΜΩΝΛΕΓΕΙΕΓΩ 20
EACH OF-YOUp IS-saying I

ΜΕΝΕΙΜΙΠΑΥΛΟΥΕΓΩΔΕΑΠ 30
INDEED AM OF-PAUL I YET OF-

ΟΛΛΩΕΓΩΔΕΚΗΦΑΕΓΩΔΕΧΡ 60
APOLLOS I YET OF-CEPHAS I YET OF-

ΙCΤΟΥΜΕΜΕΡΙCΤΑΙΟΧΡΙC 80
13 ANOINTED . HAS-*been*-PARTED THE ANOINTED.

ΤΟCΜΗΠΑΥΛΟCΕCΤΑΥΡΩΘΗ 1000
NO PAUL WAS-impaled

PAUL, a called apostle of Christ Jesus, through the will of God,
2 and Sosthenes, a brother, to the ecclesia of God which is in Corinth, hallowed in Christ Jesus, called saints, together with all in every place who invoke the name of our Lord Jesus Christ—theirs as well as ours:
3 Grace to you and peace from God our Father and the Lord Jesus Christ.

4 I AM THANKING my God always concerning you for the grace of God which is given you in Christ
5 Jesus, seeing that you were enriched in everything in Him, in all expression and all knowledge,
6 according as the testimony of Christ was confirmed among you,
7 so that you are not deficient in a single grace, awaiting the unveil-
8 ing of our Lord Jesus Christ, Who will be confirming you, also, to the consummation, unimpeachable in the day of our Lord Jesus Christ.
9 God is faithful, through Whom you were called into the fellowship of His Son, Jesus Christ, our Lord.
10 Now I am entreating you, brethren, through the name of our Lord Jesus Christ, that all may be saying the same thing, and there may be no schisms among you, but you may be attuned to the same mind
11 and of the same opinion. For it was made evident to me concerning you, my brethren, by those of Chloe, that there are strifes
12 among you. Now I am saying this, that each of you is saying "*I*, indeed, am of Paul", yet "*I* of Apollos", yet "*I* of Cephas", yet
13 "*I* of Christ". Has Christ been parted? Was Paul crucified for

1 This is not the first time the apostle has written to the Corinthians. He had written a letter to them (5[9]) and they had written one in return (7[1]). This epistle is partly a reply to their letter. So that it is not to be taken as *first* Corinthians in the absolute sense, but in relation to the second epistle.

2 It is worthy of note that this epistle, like the Thessalonian and Galatian epistles, is written to a corporate ecclesia. Indeed, the whole of the latter half treats of ecclesiastical relations.

2 The name Sosthenes recalls much of Paul's career in Corinth. Crispus, the chief of the synogogue, believed and probably lost his place immediately, for we next read that Sosthenes was the chief of the synagogue. When Gallio refused to interfere, the crowd took Sosthenes and beat him in front of the dais. It may be that this man was also reached by the evangel, and became Paul's companion in Ephesus, where this epistle was, in all probability, penned. If so, it is a notable triumph of grace.

4 Corinth was the first place, after Paul's severance from the rest at Antioch, where he was allowed to continue long enough to teach and establish the saints in the truth. He was there a year and a half (Ac.18[11]) and many of the Corinthians not only believed, but were recipients of many spiritual graces looking forward to the day of Christ's unveiling.

9 What a marvelous privilege and honor is involved in fellowship with the Son of God! Yet this is the portion of everyone who is His.

10 It should be an occasion of gratitude to God that the correction of the Corinthians, though of temporary and local interest at the time, still provides guidance on many points of practical importance. Thus their very divisions not only exposed their own carnality, but are the sure sign of the prevailing lack of spirituality today. Few, indeed, would rebuke allegiance to themselves, yet Paul, first of all, objects to anyone saying "I am of Paul". No matter what name is used schism is indefensible and deplorable.

your sakes? Or were you baptized
14 in the name of Paul? I am thank-
ing God that I baptize none
of you except Crispus and Gaius,
15 lest any might say that you were
16 baptized in my name. Yet I
baptize the household of Stephanas
also. Furthermore, I am not aware
17 if I baptize any other. For Christ
does not commission me to baptize,
but to preach the evangel, not in
wisdom of words, lest the cross of
Christ should be made void.

18 For the word of the cross is stu-
pidity, indeed, to those who are
being destroyed, yet to us who are
being saved it is the power of God.
19 For it is written, "I shall be des-
troying the wisdom of the wise, and
the understanding of the intelligent
20 shall I be repudiating". Where is
the wise? Where is the scribe?
Where is the discusser of this
eon? Does not God make stupid
21 the wisdom of this world? For
since, in fact, in the wisdom of God,
the world through wisdom knew
not God, it delights God through
the stupidity of a proclamation to
save those who are believing.
22 since, in fact, Jews are requesting
signs and Greeks are seeking wis-
23 dom, yet *we* are proclaiming Christ
crucified, to Jews, indeed, a snare,
24 and to the nations stupidity, yet
to those who are called, Jews as
well as Greeks, Christ, the power
of God and the wisdom of God,
25 seeing that the stupidity of God
is wiser than men, and the weak-
ness of God is stronger than men.

26 For you are observing your call-
ing, brethren, that there are not
many wise according to the flesh;
not many powerful, not many no-

14 The Crispus here referred to can be none other than the chief of the synagogue who believed on the Lord with all his house when Paul first came to Corinth. Gaius was probably his host on a later visit (Ro.16[23]). The household of Stephanas was probably the first to receive the evangel. It seems that Paul, in his early ministry, like the Lord (Jn.4[2]), did not usually baptize with his own hands. As Stephanas was the first to believe in Corinth, there may have been no one else to do so in his case. Crispus was the most prominent Jew in the city, hence the apostle officiated personally when he was baptized. After this we do not read of his baptizing. He couples baptism with circumcision, as being ours in the burial of Christ (Col.2[12]).

17 Baptism, like circumcision, was a physical rite, and seemed to give the flesh a place before God. The entire tenor of Paul's commission was against this. He draws a sharp line between baptizing and evangelizing.

THE WORD OF THE CROSS

18 The "word of the cross" has a far deeper significance than the death of Christ for our sins. It brings before us the *manner* of His death. The curse of the law was attached to such a death. It brought down the curse of God. On the human side, however, it showed what human religion and human wisdom can do. When God's Image was present among men they not only failed to appreciate Him, but displayed the innate hatred of their carnal religious hearts by dooming Him to the death of the vilest criminal. He Who spoke as never man spoke should have been welcomed by the wise men of the world, but they showed the essential stupidity of human wisdom by gibbeting the embodiment of all wisdom upon the ignominious cross. Yet God has made that scene of weakness and shame the brightest exhibition of His power and glory. Though it seems to sound the depths of powerless infamy, it eclipses all the power and wisdom of men. The word of the cross is still despised, but its proclamation is salvation to all who believe. The height and summit of man's wisdom cannot reach to the divine folly.

b περι ABOUT
ΥΠΕΡΥΜΩΝΗΕΙCΤΟΟΝΟΜΑΠ 20
OVER YOUp . OR INTO THE NAME OF-

ΑΥΛΟΥΕΒΑΠΤΙCΘΗΤΕΕΥΧΑ 40
14 PAUL YE-WERE-DIPIZED . I-AM-thank-
B^{1} *omit* to-THE God (*by* s^{2}) ΜΟΥ OF-ME *added by* A
ΡΙCΤΩΤΩΘΕΦΟΤΙΟΥΔΕΝΑΥ 60
ING to-THE God that NOT-YET-ONE OF-
s^{1}* ΠΗЄ+s^{1}*Κ
ΜΩΝΕΒΑΠΤΙCΑΕΙΜΗΚΡΙCΠ 80
YOUp I-DIPIZE IF NO CRISPUS

ΟΝΚΑΙΓΑΙΟΝΙΝΑΜΗΤΙCΕΙ 100
15 AND GAIUS THAT NO ANY MIGHT-

ΠΗΟΤΙΕΙCΤΟΕΜΟΝΟΝΟΜΑΕ 20
say that INTO THE MY NAME YE-

ΒΑΠΤΙCΘΗΤΕΕΒΑΠΤΙCΑΔΕ 40
16 WERE-DIPIZED . I-DIPIZE YET

ΚΑΙΤΟΝCΤΕΦΑΝΑΟΙΚΟΝΛΟ 60
AND THE Stephanas HOME rest

ΙΠΟΝΟΥΚΟΙΔΑΕΙΤΙΝΑΛΛΑ 80
NOT I-HAVE-PERCEIVED IF ANY other

ΟΝΕΒΑΠΤΙCΑΟΥΓΑΡΑΠΕCΤ 200
17 I-DIPIZE NOT for commissions
s o. Α ΛΑΚΕΝ ? THE *omitted by as*
ΕΙΑΕΝΜΕΟΧΡΙCΤΟCΒΑΠΤΙ 20
ME THE ANOINTED TO-BE-DIPIZ-
B C A
ΖΕΙΝΑΛΛΑΕΥΑΓΓΕΛΙΖΕCΘ 40
ING but TO-BE-WELL-MESSAGIZING
Є *As*
ΑΙΟΥΚΕΝCΟΦΙΑΛΟΓΟΥΙΝΑ 60
NOT IN WISDOM OF-saying THAT

ΜΗΚΕΝΩΘΗΟCΤΑΥΡΟCΤΟΥΧ 80
NO MAY-BE-BEING-EMPTIED THE pale OF-THE AN-
B *omits* THE
ΡΙCΤΟΥΟΛΟΓΟCΓΑΡΟΤΟΥC 300
18 OINTED . THE saying for THE OF-THE pale

ΤΑΥΡΟΥΤΟΙCΜΕΝΑΠΟΛΛΥΜ 20
TO-THE INDEED *ones*-BEING-destroyED

ΕΝΟΙCΜΩΡΙΑΕCΤΙΝΤΟΙCΔ 40
IN-SIPIDITY IS TO-THE YET
s o.
ЄCΩΖΟΜΕΝΟΙCΗΜΙΝΔΥΝΑΜ 60
ones-BEING-SAVED US ABILITY

ΙCΘΕΟΥЄCΤΙΝΓΕΓΡΑΠΤΑΙ 80
19 OF-God it-IS it-HAS-*been*-WRITTEN

ΓΑΡΑΠΟΛΩΤΗΝCΟΦΙΑΝΤΩΝ 400
for I-SHALL-BE-DESTROYING THE WISDOM OF-THE

CΟΦΩΝΚΑΙΤΗΝCΥΝΕCΙΝΤΩ 20
WISE AND THE understanding OF-THE

ΝCΥΝΕΤΩΝΑΘΕΤΗCΩ ΠΟΥCΟ 40
20 intelligent I'LL-BE-UN-PLACING.?-where WISE

ΦΟCΠΟΥΓΡΑΜΜΑΤΕΥCΠΟΥC 60
?-where WRITER ?-where TO-

ΥΝΖΗΤΗΤΗCΤΟΥΑΙΩΝΟCΤΟ 80
GETHER-SEEKer OF-THE eon this .

ΥΤΟΥΟΥΧΙЄΜΩΡΑΝЄΝΟΘЄΟ 500
NOT*emph.* makes-INSIPID THE God

ABs^{1} *omit* this (*by* s^{2})
CΤΗΝCΟΦΙΑΝΤΟΥΚΟCΜΟΥΤ 20
THE WISDOM OF-THE SYSTEM this
s o.
ΟΥΤΟΥЄΠЄΙΔΗΓΑΡЄΝΤΗCΟ 40
21 . ON-IF-BIND for IN THE WIS-

ΦΙΑΤΟΥΘΕΟΥΟΥΚЄΓΝΩΟΚΟ 60
DOM OF-THE God NOT KNEW THE SYS-

CΜΟCΔΙΑΤΗCCΟΦΙΑCΤΟΝΘ 80
TEM THRU THE WISDOM THE God

ЄΟΝЄΥΔΟΚΗCЄΝΟΘЄΟCΔΙΑ 600
WELL-SEEMS THE God THRU

ΤΗCΜΩΡΙΑCΤΟΥΚΗΡΥΓΜΑΤ 20
THE INSIPIDITY OF-THE PROCLAMATION

ΟCCΩCΑΙΤΟΥCΠΙCΤЄΥΟΝΤ 40
TO-SAVE THE *ones*-BELIEVING

ΑCЄΠЄΙΔΗΚΑΙΙΟΥΔΑΙΟΙC 60
22 ON-IF-BI ND AND JUDA-ans SIGNS
s o.
ΗΜЄΙΑΑΙΤΟΥCΙΝΚΑΙЄΛΛΗ 80
ARE-REQUESTING AND GREEKS
A *prefixes* ЄΠΙ- ON-
ΝЄCCΟΦΙΑΝΖΗΤΟΥCΙΝΗΜЄ 700
23 WISDOM ARE-SEEKING WE

ΙCΔЄΚΗΡΥCCΟΜЄΝΧΡΙCΤΟ 20
YET ARE-PROCLAIMING ANOINTED

ΝЄCΤΑΥΡΩΜЄΝΟΝΙΟΥΔΑΙΟ 40
HAVING-*been*-impaled to-JUDA-ans

ΙCΜЄΝCΚΑΝΔΑΛΟΝЄΘΝЄCΙ 60
INDEED SNARE to-NATIONS

ΝΔЄΜΩΡΙΑΝΑΥΤΟΙCΔЄ ΤΟΙ 80
24 YET INSIPIDITY to-them YET THE

CΚΛΗΤΟΙCΙΟΥΔΑΙΟΙCΤЄΚ 800
ones-CALLED JUDA-ans BESIDES AND

ΑΙЄΛΛΗCΙΝΧΡΙCΤΟΝΘЄΟΥ 20
GREEKS ANOINTED OF-God

ΔΥΝΑΜΙΝΚΑΙΘЄΟΥCΟΦΙΑΝ 40
ABILITY AND OF-God WISDOM

ΟΤΙΤΟΜΩΡΟΝΤΟΥΘЄΟΥCΟΦ 60
25 that THE INSIPIDITY OF-THE God WISER

ΦΤЄΡΟΝΤΩΝΑΝΘΡΩΠΩΝЄCΤ 80
OF-THE humans IS

ΙΝΚΑΙΤΟΑCΘЄΝЄCΤΟΥΘЄΟ 900
AND THE UN-FIRM OF-THE God

ΥΙCΧΥΡΟΤЄΡΟΝΤΩΝΑΝΘΡΩ 20
STRONGER OF-THE humans
B^{1} *omit* IS (*by* s^{2}) *s* -ΔΙ
ΠΩΝЄCΤΙΝΒΛЄΠЄΤЄΓΑΡΤΗ 40
26 IS . YE-ARE-looking for THE

ΝΚΛΗCΙΝΥΜΩΝΑΔΕΛΦΟΙΟΤ 60
CALLING OF-YOUp brothers that

ΙΟΥΠΟΛΛΟΙCΟΦΟΙΚΑΤΑCΑ 80
NOT MANY WISE according-to FLESH

ΡΚΑΟΥΠΟΛΛΟΙΔΥΝΑΤΟΙΟΥ 2000
NOT MANY ABLE NOT

ΠΟΛΛΟΙΕΥΓΕΝΕΙCΑΛΛΑΤΑ 20
27 MANY WELL-generated but THE
s o.

ΜΩΡΑΤΟΥΚΟCΜΟΥΕΞΕΛΕΞΑ 40
INSIPID OF-THE SYSTEM chooses
s Ε *for* ΑΙ

ΤΟΟΘΕΟCΙΝΑΚΑΤΑΙCΧΥΝΗ 60
THE God THAT He-MAY-BE-DOWN-VILING
A *omits from* THE WISE *to* -DOWN-VILING

ΤΟΥCCΟΦΟΥCΚΑΙΤΑΑCΘΕΝ 80
THE WISE AND THE UN-FIRM

ΗΤΟΥΚΟCΜΟΥΕΞΕΛΕΞΑΤΟ 100
OF-THE SYSTEM chooses THE
s Ε *for* ΑΙ

ΘΕΟCΙΝΑΚΑΤΑΙCΧΥΝΗΤΑΙ 20
God THAT He-MAY-BE-DOWN-VILING THE-STRONG
s[1] CΘ *for* Γ = UNFIRM

CΧΥΡΑΚΑΙΤΑΑΓΕΝΗΤΟΥΚΟ 40
28 AND THE UN-generated OF-THE SYSTEM

CΜΟΥΚΑΙΤΑΕΞΟΥΘΕΝΗΜΕΝ 60
AND THE *ones*-HAVING-*been*-scorned
s[1] *omit* AND (*by s*[2])

ΑΕΞΕΛΕΞΑΤΟΟΘΕΟCΚΑΙΤΑ 80
chooses THE God AND THE-*ones*

ΜΗΟΝΤΑΙΝΑΤΑΟΝΤΑΚΑΤΑΡ 200
NO BEING THAT THE *ones*-BEING He-SHOULD-DOWN-
Α-Ε

ΓΗCΗΟΠΩCΜΗΚΑΥΧΗCΗΤΑΙ 20
29 UN-ACT WHICH-how NO SHOULD-BE-BOASTING
s[2] *adds but deletes* ΑΥ-

ΠΑCΑCΑΡΞΕΝΩΠΙΟΝΤΟΥΘΕ 40
EVERY FLESH IN-VIEW OF-THE God .
Α -ΑΙ

ΟΥΕΞΑΥΤΟΥΔΕΥΜΕΙCΕCΤΕ 60
30 OUT OF-Him YET YOU*p* ARE

ΕΝΧΡΙCΤΩΙΗCΟΥΟCΕΓΕΝΗ 80
IN ANOINTED JESUS WHO WAS-BECOME
Β OF- Ω

ΘΗCΟΦΙΑΗΜΙΝΑΠΟΘΕΟΥΔΙ 300
WISDOM to-US FROM God JUST-

ΚΑΙΟCΥΝΗΤΕΚΑΙΑΓΙΑCΜΟ 20
ice BESIDES AND HOLYing

CΚΑΙΑΠΟΛΥΤΡΩCΙCΙΝΑΚΑ 40
31 AND FROM-LOOSening THAT accord-

ΘΩCΓΕΓΡΑΠΤΑΙΟΚΑΥΧΩΜΕ 60
ing-AS it-HAS-*been*-WRITTEN THE *one*-BOASTING

ΝΟCΕΝΚΥΡΙΩΚΑΥΧΑCΘΩΚΑ 80
2 IN Master LET-him-be-BOASTING, AND-

ΓΩΕΛΘΩΝΠΡΟCΥΜΑCΑΔΕΛΦ 400
1 COMING TOWARD YOU*p* brothers

ΟΙΗΛΘΟΝΟΥΚΑΘΥΠΕΡΟΧΗΝ 20
CAME NOT according-to superiority

ΑΟΓΟΥΗCΟΦΙΑCΚΑΤΑΓΓΕΛ 40
OF-saying OR OF-WISDOM DOWN-MESSAGING
as[1] MYCTI.PION SECRET (*s*[2])

ΑΩΝΥΜΙΝΤΟΜΑΡΤΥΡΙΟΝΤΟ 60
to-YOU*p* THE witness OF-THE
D+Ε *As* TO-P. ANY

ΥΘΕΟΥΟΥΓΑΡΕΚΡΙΝΑΤΙΕΙ 80
2 God NOT for I-JUDGE ANY TO-

ΔΕΝΑΙΕΝΥΜΙΝΕΙΜΗΙΗCΟΥ 500
PERCEIVE IN YOU*p* IF NO JESUS

ΝΧΡΙCΤΟΝΚΑΙΤΟΥΤΟΝΕCΤ
ANOINTED AND this-*One* HAVING

ΑΥΡΩΜΕΝΟΝΚΑΓΩΕΝΑCΘΕΝ
3 *been*-impaled . AND-I IN UN-FIRMness
s o.

ΕΙΔΚΑΙΕΝΦΟΒΩΚΑΙΕΝΤΡΟ
AND IN FEAR AND IN TREMBL

ΜΦΠΟΛΛΦΕΓΕΝΟΜΗΝΠΡΟCΥ
much BECAME TOWARD Y

ΜΑCΚΑΙΟΛΟΓΟCΜΟΥΚΑΙΤΟ
4 AND THE saying OF-ME AND THE
As o.

ΚΗΡΥΓΜΑΜΟΥΟΥΚΕΝΠΕΙΘΟ
PROCLAMATION OF-ME NOT IN PERSUASIV
bs[1] *omit* human (*by s*[2])

ΙCΑΝΘΡΩΠΙΝΗCCΟΦΙΑCΑ
human WISDOM
s[1*bc*] *o.* *As o.* *A o.*

ΓΟΙCΑΛΛΑΕΝΑΠΟΔΕΙΞΕΙ
ings but IN FROM-SHOW

ΝΕΥΜΑΤΟCΚΑΙΔΥΝΑΜΕΩC
5 spirit AND OF-ABILITY

ΝΑΗΠΙCΤΙCΥΜΩΝΜΗΗΕΝCΟ
THE BELIEF OF-YOU*p* NO MAY-BE IN W
As o.

ΦΙΑΑΝΘΡΩΠΩΝΑΛΛΑΕΝΔΥΝ
DOM OF-humans but IN ABILIT
s o.

ΑΜΕΙΘΕΟΥCΟΦΙΑΝΔΕΛΑΛ
6 OF-God . WISDOM YET WE-ARE-
s o.

ΥΜΕΝΕΝΤΟΙCΤΕΛΕΙΟΙCC
TALKING IN THE-*ones* mature WIS

ΦΙΑΝΔΕΟΥΤΟΥΑΙΩΝΟCΤΟ
DOM YET NOT OF-THE eon this

ΤΟΥΟΥΔΕΤΩΝΑΡΧΟΝΤΩΝΤ
NOT-YET OF-THE chiefs OF-T

ΥΑΙΩΝΟCΤΟΥΤΟΥΤΩΝΚΑΤ
eon this THE *ones*-*be*ING

ΡΓΟΥΜΕΝΩΝΑΛΛΑΛΑΛΟΥΜ
7 DOWN-UN-ACTING but WE-ARE-TALKING

ΝΘΕΟΥCΟΦΙΑΝΕΝΜΥCΤΗΡ
OF-God WISDOM IN CLOSE-KEEP

ΦΤΗΝΑΠΟΚΕΚΡΥΜΜΕΝΗΝΗ
THE *one*-HAVING-*been*-FROM-HID WH

ΠΡΟΩΡΙCΕΝΟΘΕΟCΠΡΟΤΩ
BEFORE-SEEIZES THE God BEFORE THE

ΑΙΩΝΩΝΕΙCΔΟΞΑΝΗΜΩΝΗ
8 eons INTO esteem OF-US WH

ΟΥΔΕΙCΤΩΝΑΡΧΟΝΤΩΝΤΟ
NOT-YET-ONE OF-THE chiefs OF-TH

ΑΙΩΝΟCΤΟΥΤΟΥΕΓΝΩΚΕΝ
eon this HAS-KNOWN

ΙΓΑΡΕΓΝΩCΑΝΟΥΚΑΝΤΟΝ
for THEY-KNOW NOT EVER THE

ΥΡΙΟΝΤΗCΔΟΞΗCΕCΤΑΥΡΩ
ter OF-THE esteem THEY-impale

27 ble, but God chooses the stupid
of the world that he may be dis-
gracing the wise, and God chooses
the weak of the world that He may
28 be disgracing the strong, and the
ignoble of the world, and those who
are scorned, God chooses, and those
who are not, that He should dis-
29 card those who are, so that no
30 flesh should boast before God. Yet
you, of Him, are in Christ Jesus,
Who came to be to us Wisdom
from God, besides Righteousness
31 and Holiness and Deliverance, that,
according as it is written, "He
Who is glorying, let him be glory-
ing in the Lord".

2 And *I*, coming to you, brethren,
came not with superiority of word
or wisdom, announcing to you the
2 testimony of God, for I decide not
to be aware of anything among you
except Jesus Christ, and Him cru-
3 cified. And *I* came to be with you
in weakness, and in fear, and in
4 much trembling, and my word
and my proclamation was not with
persuasive words of human wisdom,
but with demonstration of the
5 spirit and of power, that your faith
may not be in the wisdom of men
but in the power of God.

6 Yet we are speaking wisdom
among those who are mature, yet
not the wisdom of this eon, neither
of the chief men of this eon, who are
7 being discarded, but we are speak-
ing God's wisdom in a secret, which
has been concealed, which God de-
signates before the eons for our
8 glory, which not one of the chief
men of this eon has known, for if
they know, they would not crucify
9 the Lord of glory. But, according as

27 To this day the great, the noble and the wise are a small minority among the true saints of God. It is a matter of extreme thankfulness that this is so. If high birth or wisdom or any other attainment were necessary to His choice, how few would be able to measure up to His standard, and how little glory would there be for Him! Yet now we see those mentally deficient, chosen by Him, acting more wisely than the philosophers who shut God out of their lives. Here in Corinth we see the trembling apostle, scorned even by those whom he has been the means of blessing, doing a work which has brought more glory to God and good to man than all the efforts of the might and nobility of all time!

30 Would that we would cease looking for anything in ourselves! Let us not boast in *our* wisdom, or *our* holiness, but find these *only in Christ*. Then let us boast to our heart's content in that which we have in Him.

1 Eloquent appeals, logical arguments, or profound philosophy have no place in the proclamation of the evangel. We are to proclaim the word, testify to the truth. The subject matter is all provided by God. Nothing would have appealed to the Corinthians better than some new philosophy, or some astute line of reasoning. But faith does not rest on reason but on a message backed by the power of the spirit of God. What is needed today is a return to the simple, unadorned proclamation of the evangel, the death of Christ on the cross for our sins and the resurrection of Christ because of our justification. The power of this good news is as great today as it proved to be in Corinth.

7 Though God has repudiated the world's wisdom, there is a divine wisdom, of which the world knows nothing, which even the saints do not apprehend until they attain maturity. This wisdom is fully unfolded in Paul's later epistles to the Ephesians, Philippians and Colossians. It cannot be grasped, even today, by carnal Christians. It is for the spiritual, who have seen the end of the flesh.

7 "*Before* the eons" shows that the eons or ages are not eternal in the past, but had a definite beginning.

9 We need only consider our own desire to surprise and gratify those who love us to realize a little of what is in God's heart toward us. God gives of his spirit that we may apprehend His further gifts. The secret here hinted at by Paul can be none other than the secret economy unfolded in his Ephesian epistle, which is based upon the secret of Christ, or His exaltation as the Head of the whole universe. As such He is the Lord of glory, for no one on earth, or in the heavens, approaches the honor and dignity which will be His in the eons of the eons.

11 The apostle appeals to our own experience. Human beings can understand one another because they have the same spirit. But animals cannot enter into the recesses of human experience. No more can a man apprehend things divine without the interpretive presence of God's holy spirit.

13 The scriptures often lay stress on the character of the words employed by the spirit of God. A large measure of the current confusion may be traced to the loose, unscriptural terms which are used. Timothy was urged to hold to the pattern of sound words. If this is true in the original language, how much more should we endeavor to fulfil this charge!

13 The term "matching" has been rendered "comparing". But the thought of the passage is not the agreement between spiritual things, but the adaptation of spiritual things to mankind. It is useless to teach a soulish man spiritual things for he has no means of grasping them.

1 Doubtless the apostle would gladly have instructed the Corinthians in the deep things of God, but they were not able to bear them. And what was the sure sign of their carnality? *Division.* While some were the partisans of Paul, who planted, and some of Apollos, who watered, and strove about God's gifts in the person of His servants, they were effectually frustrating any further outflow of His favor. And so it is today. If any yearn to know the deep secrets of God, let them purge themselves of all party spirit, and thus open their hearts to the great Giver Himself.

it is written, "That which the eye perceived not, and the ear hears not, and to which the heart of man ascended not — whatever God makes ready for those who are lov-
10 ing Him." Yet God reveals it to us through His spirit, for the spirit is searching all, even the depths of God.

11 For what in humanity is acquainted with that which is human except the spirit of humanity which is in it? Thus also, that which is of God no one has known
12 except the spirit of God. Now *we* obtained, not the spirit of the world, but the spirit which is of God, that we might perceive that which is graciously given to us by
13 God, which we are speaking, also, not with words taught by human wisdom, but taught by the spirit, matching that which is spiritual with those who are spiritual.

14 Now the soulish man is not receiving that which is of the spirit of God, for it is stupidity to him, and he is not able to know it, seeing that it is spiritually examined.
15 Now he who is spiritual is, indeed, examining all, yet he is being ex-
16 amined by no one. For did anyone know the mind of the Lord? Who will be deducing from Him? Yet *we* have the mind of Christ.

3 And *I*, brethren, could not speak to you as to spiritual, but as to
2 fleshly, as to minors in Christ. I gave you milk to drink, not solid food, for you were not as yet able. Nay, now you still are not
3 able, for you are still carnal. For where there is jealousy and strife among you, are you not carnal and
4 walking according to man? For whenever anyone should be saying, "*I*, indeed, am of Paul", yet an-

A *omits* but
ΚΑΝΑΛΛΑΚΑΘΩϹΓΕΓΡΑΠΤΑ 20
9 but according-AS it-HAS-*been*-WRITTEN

ΙΑΟΦΘΑΛΜΟϹΟΥΚΕΙΔΕΝΚΑ 40
WHICH VIEWet NOT PERCEIVED AND

ΙϹΥϹΟΥΚΗΚΟΥϹΕΝΚΑΙΕΠΙ 80
EAR NOT HEARS AND ON

ΚΑΡΔΙΑΝΑΝΘΡΩΠΟΥΟΥΚΑΝ 80
HEART OF-human NOT UP-

s o. o.
ΕΒΗΟϹΑΝΤΟΙΜΑϹΕΝΟΘΕΟϹ 100
STEPPed AS-MUCH-AS MAKES-READY THE God

ΤΟΙϹΑΓΑΠΩϹΙΝΑΥΤΟΝΗΜΙ 20
10 to-THE *ones*-LOVING Him . to-US

Β ΓΑΡ for
ΝΔΕΑΠΕΚΑΛΥΨΕΝΟΘΕΟϹΔΙ 40
YET FROM-COVERS THE God THRU

ABs[1] *omit* OF-Him (*by s*[2])
ΑΤΟΥΠΝΕΥΜΑΤΟϹΑΥΤΟΥΤΟ 60
THE spirit OF-Him THE

ΓΑΡΠΝΕΥΜΑΠΑΝΤΑΕΡΑΥΝΑ 80
for spirit ALL IS-SEARCHING

ΚΑΙΤΑΒΑΘΗΤΟΥΘΕΟΥΤΙϹΓ 200
11 AND THE DEPTHS OF-THE God . ANY for

A *omits* OF-humans
ΑΡΟΙΔΕΝΑΝΘΡΩΠΩΝΤΑΤΟΥ 20
HAS-PERCEIVED OF-humans THE OF-THE

ΑΝΘΡΩΠΟΥΕΙΜΗΤΟΠΝΕΥΜΑ 40
human IF NO THE spirit

ΤΟΥΑΝΘΡΩΠΟΥΤΟΕΝΑΥΤΩ 60
OF-THE human THE IN it thus

ΥΤΩϹΚΑΙΤΑΤΟΥΘΕΟΥΟΥΔΕ 80
AND THE OF-THE God NOT-YET-

ΙϹΕΓΝΩΚΕΝΕΙΜΗΤΟΠΝΕΥΜ 300
ONE HAS-KNOWN IF NO THE spirit

s o.
ΑΤΟΥΘΕΟΥΗΜΕΙϹΔΕΟΥΤΟΠ 20
12 OF-THE God . WE YET NOT THE spirit

ΝΕΥΜΑΤΟΥΚΟϹΜΟΥΕΛΑΒΟΜ 40
OF-THE SYSTEM GOT

ΕΝΑΛΛΑΤΟΠΝΕΥΜΑΤΟΕΚΤΟ 60
but THE spirit THE OUT OF-THE

ΥΘΕΟΥΙΝΑΕΙΔΩΜΕΝΤΑΥΠΟ 80
God THAT WE-MIGHT-PERCEIVE THE by

ΤΟΥΘΕΟΥΧΑΡΙϹΘΕΝΤΑΗΜΙ 400
THE God BEING-graCED to-US

ΝΑΚΑΙΛΑΛΟΥΜΕΝΟΥΚΕΝΔΙ 20
13 WHICH AND WE-ARE-TALKING NOT IN TEACH-

ΔΑΚΤΟΙϹΑΝΘΡΩΠΙΝΗϹϹΟΦ 40
ed OF-human WISDOM

ΙΑϹΛΟΓΟΙϹΑΛΛΑΕΝΔΙΔΑΚΤ 60
sayings but IN TEACHed

ΟΙϹΠΝΕΥΜΑΤΟϹΠΝΕΥΜΑΤΙ 80
OF-spirit to-spiritual

D *for* ΟΙ Β Γ Β+Ε
ΚΟΙϹΠΝΕΥΜΑΤΙΚΑϹΥΝΚΡΙ 500
spiritual TOGETHER-JUDGING.

ΝΟΝΤΕϹΨΥΧΙΚΟϹΔΕΑΝΘΡΩ 20
14 soulish YET human

Α·Ε
ΠΟϹΟΥΔΕΧΕΤΑΙΤΑΤΟΥΠΝΕ 40
NOT IS-RECEIVING THE OF-THE spirit

ΥΜΑΤΟϹΤΟΥΘΕΟΥΜΩΡΙΑΓΑ 60
OF-THE God INSIPIDITY for

ΡΑΥΤΩΕϹΤΙΝΚΑΙΟΥΔΥΝΑΤ 80
to-him it-IS AND NOT he-IS-ABLE

ΑΙΓΝΩΝΑΙΟΤΙΠΝΕΥΜΑΤΙΚ 600
TO-KNOW that spiritually

Β+Ε *s*[1] *omits verse 15*
ΩϹΑΝΑΚΡΙΝΕΤΑΙΟΔΕΠΝΕΥ 20
15 it-IS-*being*-EXAMINED . THE YET spiritual-

Β+Ε Α ΤΑ THE
ΜΑΤΙΚΟϹΑΝΑΚΡΙΝΕΙΜΕΝΤ 40
one IS-EXAMINING INDEED ALL

ΑΝΤΑΑΥΤΟϹΔΕΥΠΟΥΔΕΝΟϹ 60
he YET by NOT-YET-ONE

Β+Ε
ΑΝΑΚΡΙΝΕΤΑΙΤΙϹΓΑΡΕΓΝ 80
16 IS-*being*-EXAMINED . ANY for KNEW

ΩΝΟΥΝΚΥΡΙΟΥΟϹϹΥΜΒΙΒΑ 700
MIND OF-Master . WHO WILL-BE-TOGETHER-

ϹΕΙΑΥΤΟΝΗΜΕΙϹΔΕΝΟΥΝΧ 20
STEPPING Him . WE YET MIND OF-

ΡΙϹΤΟΥΕΧΟΜΕΝΚΑΓΩΑΔΕΛ 40
3 ANOINTED ARE-HAVING . AND-I brothers

ΦΟΙΟΥΚΗΔΥΝΗΘΗΝΑΛΑΛΗϹΑ 60
NOT WAS-ENABLED TO-TALK

ΙΥΜΙΝΩϹΠΝΕΥΜΑΤΙΚΟΙϹΑ 80
to-YOU*p* AS to-spiritual but

ΛΛΩϹϹΑΡΚΙΝΟΙϹΩϹΝΗΠΙΟ 800
AS to-FLESH-y AS to-minors

ΙϹΕΝΧΡΙϹΤΩΓΑΛΑΥΜΑϹΕΠ 20
2 IN ANOINTED . MILK YOU*p* I-DRINK-

ΟΤΙϹΑΟΥΒΡΩΜΑΟΥΠΩΓΑΡΕ 40
ize NOT FOOD NOT-as-yet for YE-

D *omits* STILL
ΔΥΝΑϹΘΕΑΛΛΟΥΔΕΕΤΙΝΥΝ 60
WERE-ABLE but NOT-YET STILL NOW

ΔΥΝΑϹΘΕΕΤΙΓΑΡϹΑΡΚΙΚΟ 80
3 YE-ARE-ABLE STILL for FLESH-ic

Α·ΑΙ
ΙΕϹΤΕΟΠΟΥΓΑΡΕΝΥΜΙΝΖΗ 930
YE-ARE . THE-?-where for IN YOU*p* BOILING

Α+Ε
ΑΟϹΚΑΙΕΡΙϹΟΥΧΙϹΑΡΚΙΚ 20
AND STRIFE NOT *emph.* FLESH-ic

ΟΙΕϹΤΕΚΑΙΚΑΤΑΑΝΘΡΩΠΟ 10
YE-ARE AND according-to human

ΝΠΕΡΙΠΑΤΕΙΤΕΟΤΑΝΓΑΡΑ 60
4 YE-ARE-ABOUT-TREADING . whenever for MAY-

ΕΓΗΤΙϹΕΓΩΜΕΝΕΙΜΙΠΑΥΛ 80
BE-SAYING ANY I INDEED AM OF-PAUL

Α ΕΓΩ Ι A *omits* I ABs[1] NOT humans YE-ARE Ο
ΟΥϹΤΕΡΟϹΔΕΕΓΩΑΠΟΛΛΩ 4000
DIFFERENT YET I OF-APOLLOS NOT

ΥΚΑΝΘΡΩΠΟΙΕCΤΕ (*by s**) ΑΒ*s*^{1} *o.* (*s*^{2})
ΥΧΙCΑΡΚΙΚΟΙΕCΤΑΙΤΙCΟ 20
5 *emph.* FLESH-ic he-WILL-BE . ANY THEN
ΑΒ*s*^{1} *o.* (*by s*^{2})
ΥΝΕCΤΙΝΑΠΟΛΛΩCΤΙCΑΕΕ 40
IS APOLLOS . ANY YET IS
CΤΙΝΠΑΥΛΟCΔΙΑΚΟΝΟΙΔΙ 60
PAUL . THRU-SERVITORS THRU
ΩΝΕΠΙCΤΕΥCΑΤΕΚΑΙΕΚΑC 80
WHOM YOU-BELIEVE AND to-EACH
ΤΩΩCΟΚΥΡΙΟCΕΔΩΚΕΝΕΓΩ 100
6 AS THE Master GIVES . I
ΕΦΥΤΕΥCΑΑΠΟΛΛΩCΕΠΟΤΙ 20
plant APOLLOS DRINK*i*ZES
CΕΝΑΛΛΑΑΘΕΟCΗΥΞΑΝΕΝΩ 40
7 but THE God GROWS-it-UP . AS
A *omits* NOT-BESIDES
CΤΕΟΥΤΕΟΦΥΤΕΥΩΝΕCΤΙΝ 60
BESIDES NOT-BESIDES THE *one*-planting IS
s^{3}* Δ=NOT-YET
ΤΙΟΥΤΕΟΠΟΤΙΖΩΝΑΛΛΑΟΥ 80
ANY NOT-BESIDES THE *one*-DRINK*i*ZING but THE GROW-
ΞΑΝΩΝΘΕΟCΟΦΥΤΕΥΩΝΔΕΚ 200
8 ING-it-UP God . THE *one*-planting YET AND
ΔΙΟΠΟΤΙΖΩΝΕΝΕΙCΙΝΕΚΑ 20
THE *one*-DRINK*i*ZING ONE ARE . EACH
CΤΟCΔΕΤΟΝΙΔΙΟΝΜΙCΘΟΝ 40
YET THE OWN HIRE
ΛΗΜΨΕΤΑΙΚΑΤΑΤΟΝΙΔΙΟΝ 60
WILL-BE-GETTING according-to THE OWN
ΚΟΠΟΝΘΕΟΥΓΑΡΕCΜΕΝCΥΝ 80
9 toil . OF-God for WE-ARE TOGETH-
ΕΡΓΟΙΘΕΟΥΓΕΩΡΓΙΟΝΘΕΟ 300
ER-ACTers OF-God LAND-ACT OF-God
ΥΟΙΚΟΔΟΜΗΕCΤΕΚΑΤΑΤΗΝ 20
10 HOME-BUILDING YE-ARE . according-to THE
s o.
ΧΑΡΙΝΤΟΥΘΕΟΥΤΗΝΔΟΘΕΙ 40
grace OF-THE God THE BEING-GIVEN
CΑΝΜΟΙΩCCΟΦΟCΑΡΧΙΤΕΚ 60
to-ME AS WISE chief-ARTISAN
s^{3} *very faint* +Τ |
ΤΩΝΘΕΜΕΛΙΟΝΕΘΗΚΑΛΛΟ 80
foundation I-PLACE other
CΑΕΕΠΟΙΚΟΔΟΜΕΙΕΚΑCΤΟ 100
YET IS-ON-HOME-BUILDING EACH
CΑΕΒΛΕΠΕΤΩΠΩCΕΠΟΙΚΟΔ 20
YET LET-BE-LOOKING how he-IS-ON-HOME-
ΟΜΕΙΘΕΜΕΛΙΟΝΓΑΡΑΛΛΟΝ 40
11 BUILDING foundation for other
ΟΥΔΕΙCΔΥΝΑΤΑΙΘΕΙΝΑΙΠ 60
NOT-YET-ONE IS-ABLE TO-PLACE BE-
ΑΡΑΤΟΝΚΕΙΜΕΝΟΝΟCΕCΤΙ 80
SIDE THE *one*-LYING WHICH IS
ΝΙΗCΟΥCΧΡΙCΤΟCΕΙΔΕΤΙ 500
12 JESUS ANOINTED . IF YET ANY

CΕΠΟΙΚΟΔΟΜΕΙΕΠΙΤΟΝΘΕ 20
IS-ON-HOME-BUILDING ON THE foun-
ΑΒ*s*^{1} *omit* this (*by s*^{2}) A *o.* *as*—AND
ΜΕΛΙΟΝΤΟΥΤΟΝΧΡΥCΙΟΝΚ 40
dation this GOLD AND
A *o.* B+Ε
ΛΙΑΡΓΥΡΙΟΝΛΙΘΟΥCΤΙΜΙ 60
SILVER STONES VALUable
ΟΥCΞΥΛΑΧΟΡΤΟΝΚΑΛΑΜΗΝ 80
WOOD HAY REED
ΕΚΑCΤΟΥΤΟΕΡΓΟΝΦΑΝΕΡΟ 500
13 OF-EACH THE work apparent
ΝΓΕΝΗCΕΤΑΙΗΓΑΡΗΜΕΡΑΔ 20
WILL-BE-BECOMING THE for DAY WILL-
ΗΛΩCΕΙΟΤΙΕΝΠΥΡΙΑΠΟΚΑ 40
BE-making-EVIDENT that IN FIRE it-IS-*be*ING-FROM-
ΑΥΠΤΕΤΑΙΚΑΙΕΚΑCΤΟΥΤΟ 60
COVERED AND OF-EACH THE
ΕΡΓΟΝΟΠΟΙΟΝΕCΤΙΝΤΟΠΥ 80
work what-kind it-IS THE FIRE
it omitted by s
ΡΑΥΤΟΔΟΚΙΜΑCΕΙΕΙΤΙΝΟ 700
14 it WILL-BE-testing . IF OF-ANY
B^{2} Ω *for* ΟΙ
CΤΟΕΡΓΟΝΜΕΝΕΙΟΕΠΟΙΚΟ 20
THE work WILL-BE-REMAINING WHICH he-ON-
ΔΟΜΗCΕΝΜΙCΘΟΝΑΗΜΨΕΤΑ 40
HOME-BUILDS HIRE he-WILL-BE-GETTING.
ΙΕΙΤΙΝΟCΤΟΕΡΓΟΝΚΑΤΑΚ 60
15 IF OF-ANY THE work WILL-BE-*be*ING-
ΑΗCΕΤΑΙΖΗΜΙΩΘΗCΕΤΑΙΑ
DOWN-BURNED he-WILL-BE-BEING-FINED he
ΥΤΟCΔΕCΩΘΗCΕΤΑΙΟΥΤΩC 500
YET WILL-BE-BEING-SAVED thus
ΔΕΩCΔΙΑΠΥΡΟCΟΥΚΟΙΔΑΤ 20
16 YET AS THRU FIRE . NOT YE-HAVE-PER-
ΕΟΤΙΝΑΟCΘΕΟΥΕCΤΕΚΑΙΤ 40
CEIVED that TEMPLE OF-God YE-ARE AND THE
B IN YOUP IS HOMING
ΟΠΝΕΥΜΑΤΟΥΘΕΟΥΟΙΚΕΙΕ 60
spirit OF-THE God IS-HOMING IN
ΝΥΜΙΝΕΙΤΙCΤΟΝΝΑΟΝΤΟΥ 80
17 YOUP . IF ANY THE TEMPLE OF-THE
A *o.* A him Δ *for* ΤΟ
ΘΕΟΥΦΘΕΙΡΕΙΦΘΕΡΕΙΤΟΥ 900
God IS-CORRUPTING WILL-BE-CORRUPTING this-
ΤΟΝΟΘΕΟCΟΓΑΡΝΑΟCΤΟΥΘ 20
one THE God THE for TEMPLE OF-THE God
A+Ε
ΕΟΥΑΓΙΟCΕCΤΙΝΟΙΤΙΝΕC 10
HOLY IS WHICH-ANY
A-Δ *s o.*
ΕCΤΕΥΜΕΙCΜΗΔΕΙCΕΑΥΤΟ 100
18 ARE YOUP . NO-YET-ONE self
ΝΕΞΑΠΑΤΑΤΩΕΙΤΙCΔΟΚΕΙ 50
LET-BE-OUT-SEDUCING IF ANY IS-SEEMING
CΟΦΟCΕΙΝΑΙΕΝΥΜΙΝΕΝΤΩ 5000
WISE TO-BE IN YOUP IN THE

other, "*I*, of Apollos", is he not carnal?

5 Who, then, is Apollos? Now who is Paul? Servants through whom you believe, and each as
6 the Lord gives. *I* plant, Apollos irrigates, but God makes it
7 grow. So that, neither is he who is planting anything, nor he who is irrigating, but God Who makes
8 it grow. Now he who is planting and he who is irrigating are one. Yet each will be getting his own
9 wages according to his own toil. For we are fellow workers of God. You are God's farm, God's building.
10 According to the grace of God which is granted to me, as a wise foreman I lay a foundation, yet another is building on it. Yet let each one beware how he is build-
11 ing. For other foundation can no one lay beside that which is laid,
12 which is Jesus Christ. Now if anyone is building on this foundation gold and silver, precious
13 stones, wood, hay, straw, each one's work will become apparent, for the day will make it evident, seeing that it is revealed by fire. And the fire will be testing the work
14 of each one—what kind it is. If anyone's work which he builds on it
15 shall remain, he will get wages. If anyone's work shall burn up, he will forfeit it, yet *he* shall be saved, yet thus, as through fire.
16 Are you not aware that you are the temple of God and the spirit of God is making its home in
17 you? If anyone is corrupting the temple of God, God will be corrupting him, for God's temple is holy, which *you* are.
18 Now let no one be deluding himself. If anyone among you is presuming to be wise in this eon, let

5 Apollos was a Jew of Alexandria, a scholarly man, and able in the scriptures. He came to Ephesus, full of zeal, but versed only in the baptism of John. Priscilla and Aquila heard him speak boldly in the synagogue, so they took him to themselves and expounded the way of God more accurately to him. On his way back he passed through Achaia and doubtless spent much time in Corinth. While there he parleyed much with the believers and strenuously and thoroughly confuted the Jews, publicly exhibiting, through the scriptures, that Jesus is the Christ (Ac.18$^{24-28}$).

8 There is little doubt but that Apollos taught precisely as Paul did. They were one. Indeed, Apollos received much of his teaching indirectly from Paul, through Priscilla and Aquila.

9 Paul seeks to draw their hearts from occupation with men, by comparing them with a farm on which he was merely a laborer, or a building on which he was only a craftsman. He did the first work. He planted. Apollos gave the crop water. But they could not make a single seed grow. That is due to God alone.

10 Paul had laid the foundation in Corinth. Apollos and others were building on it. The gold and silver, precious stones, wood, hay, straw, represent the character of the doctrines with which these teachers seek to edify the ecclesia. It is not a question of quantity but quality. Wood, hay and straw would easily make an imposing pile, but they will not stand the fire in the day when each one's work will be tested. They doubtless represent the human philosophies and base additions to the truth which today almost cover up the great verities of divine revelation. Gold stands for that which is divine, silver for redemption, precious stones for those gems of grace which adorn them, especially the secrets at which Paul has been hinting.

14 Let all who teach take this to heart: their work will be tested to see *what kind it is*. It is better to have a little *after* the fire than much *before* it.

15 The question here is not *salvation*, but *service*. It is not concerned with the conduct of the believer but with the doctrine of those who teach.

him become stupid, that he may
19 become wise, for the wisdom of this
world is stupidity with God. For
it is written, "Who is clutching the
20 wise in their craftiness". And
again, "The Lord knows the rea-
sonings of the wise, that they are
21 vain". So that, let no one be
boasting in men, for all is yours,
22 whether Paul, or Apollos, or Ce-
phas, or the world, or life, or death,
or the present, or the future—all
23 is yours, yet you are Christ's, and
Christ is God's.

4 Let a man be thus accounting
us—as deputies of Christ, and
2 stewards of God's secrets. Further-
more, here it is being sought in
stewards that one be found faithful.
3 Now to me it is the least trifle that
I am being examined by you or by
man's day. But neither am I ex-
4 amining myself. For I am con-
scious of nothing as to myself, but
I have not been justified by this.
Now He Who is examining me is
5 the Lord. So that, be not judging
anything before the appointed
time, till the Lord should be com-
ing, Who will also illuminate the
hidden things of darkness and mani-
fest the counsels of the hearts. And
then applause will be coming to
each one from God.

6 Now these things, brethren, I
transfer in a figure to myself
and Apollos because of you, that
in us you may be learning not
to be disposed above what is writ-
ten, that no one may be puffed up
for one against another. For who
7 is discriminating between you? Now
what have you which you did not
obtain? Now if you obtained it
also, why are you boasting as
8 though not obtaining? You are
sated already, you are rich already,

18 The wisdom of the world is a far greater menace today than in the days of the apostle. The nominal church has no hesitancy in following, not only the wisdom of the world, but its folly as well. On every hand we are assured that the church must get on a business basis and use modern methods. The aim of the preacher is popularity, the confidence of the multitude is in men. Proclaim a great truth, freshly found in the word, and who will listen? Set up a great leader and men will flock to hear his eloquence. God is forgotten in the church more grievously than in the world.

22 The cure for a partisan spirit is the recognition that the men who are given by God to edify His saints are all ours. We should not single out a single one, but include them all. We should not say "I am of Paul", so as to exclude Apollos or Cephas, but realize that they are all ours, and a gift from God, not to quarrel about, but to appreciate and enjoy. The heritage of Huss and Luther and Darby has descended to us, though we may not belong to their party.

1 Doubtless those who were not of the Pauline party were inclined to be captious and question his motives or his methods. But Paul will not allow this. He did not receive his commission from them and refuses to acknowledge their right to examine him. What if they did? Their standards were not God's and their surface knowledge was no basis for any decision. This is man's day. The current of the world's affairs is contrary to God and any arraignment of God's servants now will need very much revision indeed when freed from the prejudice and baneful influence of the day of man.

4 The possession of a good conscience is no justification. Paul knew that he had a good conscience even when he was a bitter opponent of Christ.

5 When the time for examining the service of God's stewards comes it will be based on truth. Not only the outward act but the inward motive will be brought to light. Many who seem to accomplish little, purposed greatly in their hearts, and will be rewarded according to their intention, rather than their failure to fulfill.

ΑΙΩΝΙΤΟΥΤΩΜΩΡΟΣΓΕΝΕΣ 20
con this . INSIPID LET-him-BE-BE-

ΘΩΙΝΑΓΕΝΗΤΑΙΣΟΦΟΣΗΓΑ 40
19 COMING THAT he-MAY-BE-BECOMING WISE THE for

ΡΣΟΦΙΑΤΟΥΚΟΣΜΟΥΤΟΥΤΟ 60
WISDOM OF-THE SYSTEM this

ΥΜΩΡΙΑΠΑΡΑΤΩΘΕΩΕΣΤΙΝ 80
INSIPIDITY BESIDE THE God IS .

ΓΕΓΡΑΠΤΑΙΓΑΡΟΔΡΑΣΣΟΜ 100
it-HAS-*been*-WRITTEN for THE *One*-BLUTCHING

ΕΝΟΣΤΟΥΣΣΟΦΟΥΣΕΝΤΗΠΔ 20
THE WISE IN THE clev-

ΑΛ-Ε
ΝΟΥΡΓΙΑΥΤΩΝΚΑΙΠΑΛΙΝ 40
20 erness OF-them AND AGAIN

Β+Ε *s o.*
ΚΥΡΙΟΣΓΙΝΩΣΚΕΙΤΟΥΣΔΙ 60
Master IS-KNOWING THE THRU-

ΑΛΟΓΙΣΜΟΥΣΤΩΝΣΟΦΩΝΟΤ 80
accounts OF-THE WISE that

ΙΕΙΣΙΝΜΑΤΑΙΟΙ ΩΣΤΕΜΗΔ 200
21 THEY-ARE VAIN . AS-BESIDES NO-YET-

s o.
ΕΙΣΚΑΥΧΑΣΘΩΕΝΑΝΘΡΩΠΩ 20
ONE LET-BE-BOASTING IN humans

ΙΣΠΑΝΤΑΓΑΡΥΜΩΝΕΣΤΙΝΕ 40
22 ALL for OF-YOUp IS IF-

ΙΤΕΠΑΥΛΟΣΕΙΤΕΑΠΟΛΛΩΣ 60
BESIDES PAUL IF-BESIDES APOLLOS

ΕΙΤΕΚΗΦΑΣΕΙΤΕΚΟΣΜΟΣΕ 80
IF-BESIDES CEPHAS IF-BESIDES SYSTEM IF-

ΙΤΕΖΩΗΕΙΤΕΘΑΝΑΤΟΣΕΙΤ 300
BESIDES LIFE IF-BESIDES DEATH IF-BESIDES

ΕΕΝΕΣΤΩΤΑΕΙΤΕΜΕΛΛΟΝΤ 20
HAVING-IN-STOOD IF-BESIDES ABOUT-BEING

Β H=-ΩΣ Β H=ΨΕ
ΑΠΑΝΤΑΥΜΩΝΥΜΕΙΣΔΕΧΡΙ 40
23 ALL OF-YOUp YE YET OF-AN-

ΣΤΟΥΧΡΙΣΤΟΣΔΕΘΕΟΥΟΥΤ 60
4 OINTED ANOINTED YET OF-God . thus

ΩΣΗΜΑΣΛΟΓΙΖΕΣΘΑΝΘΡΩ 80
US LET-BE-accounting human

ΠΟΣΩΣΥΠΗΡΕΤΑΣΧΡΙΣΤΟΥ 400
AS subservients OF-ANOINTED

ΚΑΙΟΙΚΟΝΟΜΟΥΣΜΥΣΤΗΡΙ 20
AND stewards OF-CLOSE-KEEPS

s adds* ΤΙ ΑΝΥ
ΩΝΘΕΟΥΩΔΕΛΟΙΠΟΝΖΗΤΕΙ 40
2 OF-God . here rest it-IS-*being*-

ΑΣ-Ε
ΤΑΙΕΝΤΟΙΣΟΙΚΟΝΟΜΟΙΣΙ 60
SOUGHT IN THE stewards THAT

ΝΑΠΙΣΤΟΣΤΙΣΕΥΡΕΘΗΣΕΤΑΙ 80
3 BELIEVING ANY MAY-BE-FOUND . to-ME

ΙΔΕΕΙΣΕΛΑΧΙΣΤΟΝΕΣΤΙΝ 500
YET INTO INFERIOR-most it-IS

Α H=US
ΙΝΑΥΦΥΜΩΝΑΝΑΚΡΙΘΩΜΥΠ 20
THAT by YOUp I-AM-BEING-eXAMINED OR by

ΟΑΝΘΡΩΠΙΝΗΣΗΜΕΡΑΣΑΛΛ 40
human DAY but

Β+Ε
ΟΥΔΕΕΜΑΥΤΟΝΑΝΑΚΡΙΝΩΣ 60
4 NOT-YET myself I-AM-eXAMINING . NOT-

ΥΔΕΝΓΑΡΕΜΑΥΤΩΣΥΝΟΙΔΑ 80
YET-ONE for to-myself I-HAVE-consciousness

ΑΛΛΟΥΚΕΝΤΟΥΤΩΔΕΔΙΚΑΙ 600
but NOT IN this I-HAVE-*been*-JUST-

*s** ΓΑΡ for Β+Ε
ΩΜΑΙΟΔΕΑΝΑΚΡΙΝΩΝΜΕΚΥ 20
IFIED THE YET *One*-eXAMINING ME Mas-

Α+Ε
ΡΙΟΣΕΣΤΙΝΩΣΤΕΜΗΠΡΟΚΑ 40
5 ter IS . AS-BESIDES NO BEFORE SEA-

Β+Ε ΑΣ-ΑΙ
ΙΡΟΥΤΙΚΡΙΝΕΤΕΕΩΣΑΝΕΛ 60
SON ANY BE-YE-JUDGING TILL EVER MAY-BE-

ΘΗΟΚΥΡΙΟΣΟΣΚΑΙΦΩΤΙΣΕ 80
COMING THE Master WHO AND WILL-BE-LIGHTening

ΙΤΑΚΡΥΠΤΑΤΟΥΣΚΟΤΟΥΣΚ 700
THE HIDden OF-THE DARKness AND

ΑΙΦΑΝΕΡΩΣΕΙΤΑΣΒΟΥΛΑΣ 20
WILL-BE-making-APPEAR THE COUNSELS

ΤΩΝΚΑΡΔΙΩΝΚΑΙΤΟΤΕΟΕΠ 40
OF-THE HEARTS AND then THE ON-

ΑΙΝΟΣΓΕΝΗΣΕΤΑΙΕΚΑΣΤΩ 60
PRAISE WILL-BE-BECOMING to-EACH

s¹ omits ΥΕΤ
ΑΠΟΤΟΥΘΕΟΥΤΑΥΤΑΔΕΔΕ 80
6 FROM THE God. . these YET brothers

ΑΦΟΙΜΕΤΕΣΧΗΜΑΤΙΣΑΕΙΣ 800
I-after-FIGURE INTO

B² has ΠΟ *s* cancels* Ν
ΕΜΑΥΤΟΝΚΑΙΑΠΟΛΛΩΝΔΙΥ 20
MYSELF AND APOLLOS THRU YOUp

Α-ΑΙ
ΜΑΣΙΝΑΕΝΗΜΙΝΜΑΘΗΤΕΤΟ 40
THAT IN US YE-MAY-BE-LEARNING THE

s-Ε ABS¹ *omit* ΤΟ-
ΜΗΥΠΕΡΑΓΕΓΡΑΠΤΑΙΦΡΟΝ 60
NO OVER WHICH HAS-*been*-WRITTEN TO-BE-being-

(*s²o.*) BE-being-DISPOSED
ΕΙΝΙΝΑΜΗΕΙΣΥΠΕΡΤΟΥΕΝ 80
DISPOSED THAT NO ONE OVER THE ONE

s-ΑΙ
ΟΣΦΥΣΙΟΥΣΘΕΚΑΤΑΤΟΥΕΤ 900
MAY-BE-*being*-INFLATED DOWN OF-THE DIFFER-

Β+Ε
ΕΡΟΥΤΙΣΓΑΡΣΕΔΙΑΚΡΙΝΕ 20
7 ENT . ANY for YOU IS-THRU-JUDGING

ΙΤΙΔΕΕΧΕΙΣΟΟΥΚΕΛΑΒΕΣ 40
ANY YET YOU-ARE-HAVING WHICH NOT YOU-GOT

ΕΙΔΕΚΑΙΕΛΑΒΕΣΤΙΚΑΥΧΑ 60
IF YET AND YOU-GOT ANY YOU-ARE-BOAST-

ΣΑΙΦΣΜΗΛΑΒΩΝΗΔΗΚΕΚΟΡ 80
8 ING AS NO GETTING . ALREADY HAVING-*been*-

ΕΣΜΕΝΟΙΕΣΤΕΗΔΗΕΠΛΟΥΤ 6000
SATED YE-ARE ALREADY YE-are-RICH

A *omits* apart-from US YE-reign
ΗCΑΤΕΧΩΡΙCΗΜΩΝΕΒΑCΙΑ 20
apart-from US YE-reign .

ΕΥCΑΤΕΚΑΙΟΦΕΛΟΝΓΕΕΒΑ 40
AND OWE SURELY YE-

s o.
CΙΑΕΥCΑΤΕΙΝΑΚΑΙΗΜΕΙC 60
reign THAT AND WE

B2 M
ΥΜΙΝCΥΝΒΑCΙΛΕΥCΩΜΕΝΑ 80
9 to-YOUp SHOULD-BE-TOGETHER-reigning . I-AM-
A B1 *omit* that (*by* S2)
ΟΚΩΓΑΡΟΤΙΟΘΕΟCΗΜΑCΤΟ 100
SEEMING for that THE God US THE

ΥCΑΠΟCΤΟΛΟΥCΕCΧΑΤΟΥC 20
commissioners LAST

A *s o.*
ΑΠΕΔΕΙΞΕΝΘCΕΠΙΘΑΝΑΤΙ 40
FROM-SHOWS AS ON-DEATHed

ΟΥCΟΤΙΘΕΑΤΡΟΝΕΓΕΝΗΘΗ 60
that gazing-place WE-WERE-BECOME

ΜΕΝΤΩΚΟCΜΩΚΑΙΑΓΓΕΛΟΙ 80
to-THE SYSTEM AND to-MESSENGERS

CΚΑΙΑΝΘΡΩΠΟΙCΗΜΕΙCΜΩ 200
10 AND to-humans . WE INSIPIDS

ΡΟΙΔΙΑΧΡΙCΤΟΝΥΜΕΙCΔΕ 20
THRU ANOINTED YOUp YET

ΦΡΟΝΙΜΟΙΕΝΧΡΙCΤΩΗΜΕΙ 40
DISPOSED-*ones* IN ANOINTED WE

CΑCΘΕΝΕΙCΥΜΕΙCΔΕΙCΧΥ 60
UN-FIRM YOUp YET STRONG

ΡΟΙΥΜΕΙCΕΝΔΟΞΟΙΗΜΕΙC 80
YOUp IN-esteemed WE

B+E
ΔΕΑΤΙΜΟΙΑΧΡΙΤΗCΑΡΤΙΩ 300
11 YET UN-VALUED . UNTIL OF-THE at-PRESENT HOUR

A *s o.*
ΡΑCΚΑΙΠΕΙΝΩΜΕΝΚΑΙΔΙΨ 20
AND WE-ARE-HUNGERING AND WE-ARE-

B+E
ΩΜΕΝΚΑΙΓΥΜΝΙΤΕΥΟΜΕΝΚ 40
THIRSTING AND WE-ARE-NAKED AND

ΑΙΚΟΛΑΦΙΖΟΜΕΘΑΚΑΙΑCΤ 60
WE-ARE-*be*ING-FROM-CHASTENED AND WE-ARE-

ΑΤΟΥΜΕΝΚΑΙΚΟΠΙΩΜΕΝΕΡ 80
12 UN-STANDING AND WE-ARE-toiling work-

ΓΑΖΟΜΕΝΟΙΤΑΙCΙΔΙΑΙCΧ 400
ING to-THE OWN HANDS

ΕΡCΙΝΛΟΙΔΟΡΟΥΜΕΝΟΙΕΥ 20
*be*ING-say-SPEARED WE-

ΛΟΓΟΥΜΕΝΔΙΩΚΟΜΕΝΟΙΑΝ 40
ARE-blessING *be*ING-CHASED WE-

A S1* Δ Υ C- ILL-*for* HARM-
ΕΧΟΜΕΘΑΒΛΑCΦΗΜΟΥΜΕΝΟ 60
13 ARE-tolerating *be*ING-HARM-AVERRED

ΙΠΑΡΑΚΑΛΟΥΜΕΝΩCΠΕΡΙΚ 80
WE-ARE-BESIDE-CALLING . AS ABOUT-cleanse-

ΑΘΑΡΜΑΤΑΤΟΥΚΟCΜΟΥΕΓΕ 500
effect OF-THE SYSTEM WE-WERE-

ΝΗΘΗΜΕΝΠΑΝΤΩΝΠΕΡΙΨΗΜ 20
DECOME OF-ALL ABOUT-STROKE-effect

ΑΕΩCΑΡΤΙΟΥΚΕΝΤΡΕΠΟΝΥ 40
14 TILL at-PRESENT . NOT abashING YOUp

A *s o.*
ΜΑCΓΡΑΦΩΤΑΥΤΑΛΛΑΩCΤ 60
I-AM-WRITING these but AS off-

ΕΚΝΑΜΟΥΑΓΑΠΗΤΑΝΟΥΘΕΤ 80
spring OF-ME beLOVED admonish-

B *o.*
ΩΝΕΑΝΓΑΡΜΥΡΙΟΥCΠΑΙΔΑ 600
15 ING IF-EVER for MYRIADS boy-LEADERS

ΥCΑΠΟCΤΟΛΟΥCΕCΧΗΤΕΕΝΧΡΙCΤΩΑ 20
YE-MAY-BE-HAVING IN ANOINTED but

ΛΛΟΥΠΟΛΛΟΥCΠΑΤΕΡΑCΕΝ 40
NOT MANY FATHERS IN

B *omits* JESUS
ΓΑΡΧΡΙCΤΩΙΗCΟΥΔΙΑΤΟΥ 60
for ANOINTED JESUS THRU THE

B1 *o. o.*
ΕΥΑΓΓΕΛΙΟΥΓΩΥΜΑCΕΓΕ 80
WELL-MESSAGE I YOUp generate.

ΝΝΗCΑΠΑΡΑΚΑΛΩΟΥΝΥΜΑC 700
16
B+E AB+E
ΜΙΜΗΤΑΙΜΟΥΓΙΝΕCΘΕΔΙΑ 20
17 IMITATORS OF-ME BE-BECOMING . THRU
A S1* *add* ΑΥΤΟ SAME D+E
ΤΟΥΤΟΕΠΕΜΨΑΥΜΙΝΤΙΜΟΘ 40
this I-SEND to-YOUp Timothy

ΕΟΝΟCΕCΤΙΝΜΟΥΤΕΚΝΟΝΑ 60
WHO IS OF-ME offspring be-

ΓΑΠΗΤΟΝΚΑΙΠΙCΤΟΝΕΝΚΥ 80
LOVED AND BELIEving IN Mas-
A *inserts* -IM-
ΡΙΩΟCΥΜΑCΑΝΑΜΝΗCΕΙΤΑ 900
ter WHO YOUp WILL-BE-UP-REMINDING THE

ΟΔΟΥCΜΟΥΤΑCΕΝΧΡΙCΤΩ 20
WAYS OF-ME THE IN ANOINTED

JESUS *omitted by* AB
ΙΗCΟΥΚΑΘΩCΠΑΝΤΑΧΟΥΕΝ 40
JESUS according-AS EVERY-SOIL IN

ΠΑCΗΕΚΚΛΗCΙΑΔΙΔΑCΚΩΩ 60
18 EVERY OUT-CALLED I-AM-TEACHING . AS

CΜΗΕΡΧΟΜΕΝΟΥΔΕΜΟΥΠΡΟ 80
NO OF-COMING YET OF-ME TOWARD

CΥΜΑCΕΦΥCΙΩΘΗCΑΝΤΙΝΕ 900
YOUp WERE-INFLATED ANY

CΕΛΕΥCΟΜΑΙΔΕΤΑΧΕΩCΠΡ 20
19 I-SHALL-BE-COMING YET SWIFTly TOWARD

ΟCΥΜΑCΕΑΝΟΚΥΡΙΟCΘΕΛΗ 40
YOUp IF-EVER THE Master SHOULD-BE-

CΗΚΑΙΓΝΩCΟΜΑΙΟΥΤΟΝΛΟ 60
WILLING AND I SHALL-BE-KNOWING NOT THE say-

ΓΟΝΤΩΝΠΕΦΥCΙΩΜΕΝΩΝΑΛ 80
ing OF-THE *ones*-HAVING-*be*en-INFLATED but

ΛΑΤΗΝΔΥΝΑΜΙΝΟΥΓΑΡΕΝΑ 7000
20 THE ABILITY . NOT for IN say-

you reign apart from us. And surely you ought to reign, that *we*, too, should be reigning with you.
9 For I suppose God demonstrates with us, the last apostles, as death-doomed, seeing that we became a gazing stock to the world and to
10 messengers and to men. We are stupid because of Christ, yet you are prudent in Christ. We are weak, yet you are strong. You are glorified, yet we are dishonorable. Until the present hour we
11 are hungering and thirsting, and are naked and are buffeted and
12 unsettled and toiling, working with our own hands. Being reviled, we are blessing, being persecuted, we
13 are bearing with it, being calumniated, we are entreating. We became as the offscourings of the world, the scum of the universe, till the present.

14 It is not to be abashing you I am writing these things, but as my children beloved I am admonish-
15 ing you. For if you should have ten thousand escorts in Christ, yet not many fathers, for in Christ Jesus *I* beget you through the evan-
16 gel. I am entreating you, then,
17 become imitators of me. Therefore I send Timothy to you, who is my beloved and faithful child in the Lord, who will be reminding you of my ways which are in Christ Jesus, according as I am teaching everywhere in every ecclesia.

18 Now some were puffed up as though I were not coming to you.
19 Yet I shall be coming to you swiftly, if the Lord should be willing, and I will know, not the word of those who are puffed up, but
20 the power. For the kingdom of

8 The sharp contrast between the carnal Corinthians and the faithful apostle loses none of its force if we compare him with the church of today. We need not go outside of Protestantism to find churches sated, rich, and avowedly endeavoring to influence the world by political means. Every charge against the Corinthians in this passage is tenfold more applicable today. Those organizations which are not strong and glorious make every effort to become so. We have drifted far from our true place in the world. The world that hated our Lord and put Him to the accursed death, that hounded His apostle until he, too, was ready to be offered up, has not changed. It still persecutes those who want to live godly.

11 What a contrast between Paul and the dignitaries of the church today! Though loaded with the care of all the churches among the nations, he lacks every sign of such an exalted position. In actual want at times, and toiling for his subsistence at others, without sufficient clothing for comfort, undergoing all sorts of indignities, with no settled habitation, the apostle presents an abject, almost pitiable picture. Nothing could be worse than his own summary: "We became as the offscourings of the world, the scum of the universe."

15 It was a custom among the higher classes to employ a slave in escorting the boys of a family to and from school. It would seem that the apostle is using this term to characterize those who had followed him in leading the Corinthians. They could not take the place of the one who had first brought them to the knowledge of Christ.

16 We need not stumble at Paul's putting himself forward for imitation, rather than the example of Christ. Since the Lord's ascension and the call of Paul there has been a radical change in the character of God's dealings with the nations. Paul's pattern call, and his later conduct, is the example for us to follow in this day of grace. The Circumcision follow in our Lord's steps. If we followed the example given by our Lord to His disciples we would proclaim the gospel to no one but the Jews.

21 It was some time before Paul came to Corinth. This epistle was probably written at Ephesus, whence Paul went to Macedonia. While there he wrote the second epistle to the Corinthians in which he lays aside the rod and manifests that spirit of love and meekness which he longed to show toward them.

1 Even when we remember the extreme laxity of morals which prevailed in many of the large and luxurious cities of the Roman empire at that time, the corrupting influence of the heathen deities which they had so recently served, and the eagerness with which they sought to right this wrong, we can hardly see how such a state of affairs could exist in Corinth, and, at first sight, it seems even more difficult to see why it should have been incorporated in holy writ, to be the butt of infidels and the sport of the ungodly. Yet such is all of God's word It is a light which does not shun to expose all the shame and dishonor of the very ones who are declared to possess the righteousness of God. And it is full of comfort for those who fall, for if His grace was sufficient in such a case, it will suffice for all.

5 It will be noticed that the punishment, of being given up to Satan, was with a view to salvation. Thus are all of God's judicial acts. They are not vindictive, without any consideration for the welfare of those involved, but are of such a nature as to correct the evil.

9 The apostle had already written on this subject to the Corinthians. The state of society may well be imagined when he tells them that, should they refuse to have dealings with all such immoral persons, they would need to leave the world entirely. Now he makes it clear, however, that immorality will not be tolerated among those in the ecclesia. All such should be excluded. They are subject to the judgment of their brethren. Immorality outside the ecclesia is not a matter for the saints. God is judging those who are outsiders.

13 There is a striking contrast between the methods of dealing with moral evil and doctrinal heresy. There were those in Corinth who held fundamental

God is not in word, but in power.
21 What do you want? That I may be coming to you with a rod or in love as well as a spirit of meekness?

5 Actually, prostitution is heard of among you, and such prostitution as is not even named among the nations, as that anyone has his fa-
2 ther's wife. And *you* are puffed up, and mourn not rather, that the one committing this act may be expelled
3 from your midst. For *I*, indeed, being absent in body, yet present in spirit, have already, as if present, judged the one effecting this, thus:
4 In the name of our Lord Jesus Christ, you being assembled, and my spirit, together with the power
5 of our Lord Jesus, to give up such a one to Satan for the extermination of the flesh, that the spirit may be saved in the day of the Lord Jesus.

6 Your boasting is not ideal. Are you not aware that a little leaven
7 leavens the whole kneading? Clean out, then, the old leaven, that you may be a fresh kneading, according as you are unleavened. For even Christ, our Passover, was sacrificed
8 for our sakes. So that we may be keeping the festival, not with old leaven, neither with the leaven of evil and wickedness, but with unleavened sincerity and truth.

9 I write to you in the epistle not
10 to commingle with paramours. And undoubtedly it is not as to the paramours of this world, or the avaricious and extortionate, or idolators, else as a consequence you ought to come out of the world.
11 Yet now I write to you not to commingle with anyone who is named

ΟΓΩΗΒΑCΙΛΕΙΑΕΙΑΤΟΥΘΕΟΥΑ 20
ούκ THE KINGdom OF-THE God but

s o.
ΑΛΕΝΔΥΝΑΜΕΙΤΙΘΕΛΕΤΕΕ 40
21 IN ABILITY . ANY YE-ARE-WILLING IN

ΝΡΑΒΔΦΕΛΘΦΠΡΟCΥΜΑCΗΕ 60
ROD I-MAY-BE-COMING TOWARD YOUP OR IN

s o
ΝΑΓΑΠΗΠΝΕΥΜΑΤΙΤΕΠΡΑΥ 80
LOVE spirit BESIDES OF-MEEK-

As -Ε
ΤΗΤΟCΟΛΩCΑΚΟΥΕΤΑΙΕΝΥ 100
5 ness . WHOLly IS-*being*-HEARD IN YOUP

As o.
ΜΙΝΠΟΡΝΕΙΑΚΑΙΤΟΙΑΥΤΗ 20
PROSTITUTION AND such

As o.
ΠΟΡΝΕΙΑΗΤΙCΟΥΔΕΕΝΤΟΙ 40
PROSTITUTION WHICH-ANY NOT-YET IN THE

As[1] *omit* IS-*being*-NAMED (*by s*[2])
CΕΘΝΕCΙΝΟΝΟΜΑΖΕΤΑΙΩC 60
NATIONS IS-*being*-NAMED AS-BE-

ΤΕΓΥΝΑΙΚΑΤΙΝΑΤΟΥΠΑΤΡ 80
SIDES WOMAN ANY OF-THE FATHER

s o. s o.
ΟCΕΧΕΙΝΚΑΙΥΜΕΙCΠΕΦΥC 200
2 TO-BE-HAVING.AND YOUP HAVING-*been*-

ΙΩΜΕΝΟΙΕCΤΕΚΑΙΟΥΧΙΜΑ 20
INFLATED ARE AND NOT *emph.* RA-

ΑΛΟΝΕΠΕΝΘΗCΑΤΕΙΝΑΑΡΘ 40
THER YE-MOURN THAT MAY-BE-BE-

ΗΕΚΜΕCΟΥΥΜΩΝΟΤΟΕΡΓΟΝ 60
ING-LIFTED OUT OF-MIDST OF-YOUP THE-*one* THE ACT

Β ΠΟΙΗCΑC ACTing
ΤΟΥΤΟΠΡΑΞΑCΕΓΩΦΕΝΓΑΡ 80
3 this PRACTISing . I INDEED for

ΑΠΩΝΤΩCΩΜΑΤΙΠΑΡΩΝΔΕΤ 300
FROM-BEING to-THE BODY BESIDE-BEING YET to-

ΩΠΝΕΥΜΑΤΙΗΔΗΚΕΚΡΙΚΑΩ 20
THE spirit ALREADY HAVE-JUDGED AS

CΠΑΡΩΝΤΟΝΟΥΤΩCΤΟΥΤΟΚ 40
BESIDE-BEING THE-*one* thus this DOWN-

ΑΤΕΡΓΑCΑΜΕΝΟΝΕΝΤΩΟΝΟ 60
4 ACTing IN THE NAME

As *omit* OF-US
ΜΑΤΙΤΟΥΚΥΡΙΟΥΗΜΩΝΙΗC 80
OF-THE Master OF-US JESUS

AB *omit* ANOINTED
ΟΥΧΡΙCΤΟΥCΥΝΑΧΘΕΝΤΩΝ 400
ANOINTED OF-BEING-TOGETHER-LED

ΥΜΩΝΚΑΙΤΟΥΕΜΟΥΠΝΕΥΜΑ 20
OF-YOUP AND OF-THE OF-ME spirit

s o.
ΤΟCCΥΝΤΗΔΥΝΑΜΕΙΤΟΥΚΥ 40
TOGETHER to-THE ABILITY OF-THE Mas-

ΡΙΟΥΗΜΩΝΙΗCΟΥΠΑΡΑΔΟΥ 60
5 ter OF-US JESUS TO-BESIDE-GIVE

ΝΑΙΤΟΝΤΟΙΟΥΤΟΝΤΩCΑΤΑ 80
THE such to-THE SATAN (ad-

ΝΑΕΙCΟΛΕΘΡΟΝΤΗCCΑΡΚΟ 600
versary) INTO WHOLE-RUIN OF-THE FLESH

CΙΝΑΤΟΠΝΕΥΜΑCΩΘΗΕΝΤΗ 20
THAT THE spirit MAY-BE-BEING-SAVED IN THE

Β *omits* JESUS A *adds* OF-US ΗΜΩΝ Α+ΧΥ
ΗΜΕΡΑΤΟΥΚΥΡΙΟΥΙΗCΟΥC 40
6 DAY OF-THE Master JESUS . NOT

ANOINTED
ΥΚΑΛΟΝΤΟΚΑΥΧΗΜΑΥΜΩΝΟ 60
IDEAL THE BOAST OF-YOUP NOT

Β+Ε
ΥΚΟΙΔΑΤΕΟΤΙΜΙΚΡΑΖΥΜΗ 80
YE-HAVE-PERCEIVED that LITTLE FERMENT

ΟΛΟΝΤΟΦΥΡΑΜΑΖΥΜΟΙΕΚΚ 600
7 WHOLE THE KNEADING IS-FERMENTING . OUT-

ABS[1] *omit* THEN (*by s*[2])
ΑΘΑΡΑΤΕΟΥΝΤΗΝΠΑΛΑΙΑΝ 20
clean THEN THE OLD

ΖΥΜΗΝΙΝΑΗΤΕΝΕΟΝΦΥΡΑΜ 40
FERMENT THAT YE-MAY-BE YOUNG KNEADING

Α -ΑΙ
ΑΚΑΘΩCΕCΤΕΑΖΥΜΟΙΚΑΙΓ 60
according-AS YE-ARE UN-FERMENTED AND for

ABS[1] *omit* OVER US (*by s*[2])
ΑΡΤΟΠΑCΧΑΗΜΩΝΥΠΕΡΗΜΩ 80
THE PASSOVER OF-US OVER US

ΝΕΤΥΘΗΧΡΙCΤΟCΩCΤΕΕΟΡ 700
8 WAS-SACRIFICED ANOINTED . AS-BESIDES WE-MAY-

Α Ο
ΤΑΖΩΜΕΝΜΗΕΝΖΥΜΗΠΑΛΑΙ 20
BE-FESTIVALIZING NO IN FERMENT OLD

Β *omits* -YET
ΑΜΗΔΕΕΝΖΥΜΗΚΑΚΙΑCΚΑΙ 40
NO-YET IN FERMENT OF-EVIL AND

ΠΟΝΗΡΙΑCΑΛΛΑΕΝΑΖΥΜΟΙC 60
OF-wickedness but IN UNFERMENTED

Α Η *for* ΕΙ As o. s o.
ΕΙΛΙΚΡΙΝΕΙΑCΚΑΙΑΛΗΘΕ 80
OF-sincerity AND TRUTH .

ΙΑCΕΓΡΑΨΑΥΜΙΝΕΝΤΗΕΠΙ 800
9 I-WRITE to-YOUP IN THE letter

Β+Ε
CΤΟΛΗΜΗCΥΝΑΝΑΜΙΓΝΥCΘ 20
NO TO-BE-TOGETHER-UP-MIXED

ABS[1] *omit* AND (*by s*[2])
ΑΙΠΟΡΝΟΙCΚΑΙΟΥΠΑΝΤΩC 40
10 to-paramours AND NOT ALL-ly

ΤΟΙCΠΟΡΝΟΙCΤΟΥΚΟCΜΟΥ 60
to-THE paramours OF-THE SYSTEM

ΤΟΥΤΟΥΗΤΟΙCΠΛΕΟΝΕΚΤΑ 80
this OR to-THE MORE-HAVers

s[2] Η OR
ΙCΚΑΙΑΡΠΑΞΙΝΗΕΙΔΩΛΟΛ 900
AND SNATCHers OR idolators

Β[2] Ο As o. Α -ΑΙ
ΑΤΡΑΙCΕΠΕΙΩΦΕΙΛΕΤΕΑΡ 20
since YE-OWED CONSE-

s o.
ΑΕΚΤΟΥΚΟCΜΟΥΕΞΕΛΘΕΙΝ 40
QUENTLY OUT OF-THE SYSTEM TO-BE-OUT-COMING .

s[1]+ Ι (*altered by s*[2])
ΝΥΝΔΕΕΓΡΑΨΑΥΜΙΝΜΗCΥΝ 60
11 NOW YET I-WRITE to-YOUP NO TO-BE-

ΑΝΑΜΙΓΝΥCΘΑΙΕΑΝΤΙCΑΔ 80
TOGETHER-UP-MIXED IF-EVER ANY brother

ΕΛΦΟCΟΝΟΜΑΖΟΜΕΝΟCΗΤΙΟ 8000
*be*ING-NAMED MAY-BE

ΡΝΟCΗΠΛΕΟΝΕΚΤΗCΗΕΙΔΩ 20
paramour OR MORE-HAVer OR idolater

B[1] *o. o.*
ΛΟΛΑΤΡΗCΗΛΟΙΔΟΡΟCΗΜΕ 40
OR say-SPEAKer OR DRUNK-

ΘΥCΟCΗΑΡΠΑΣΤΩΤΟΙΟΥΤΩ 60
ard OR SNATCHer to-THE such

A *omits* -YET
ΜΗΔΕCΥΝΕCΘΙΕΙΝΤΙΓΑΡΜ 80
12 NO-YET TO-BE-TOGETHER-EATING . ANY for to-

B+Ε
ΟΙΤΟΥCΕΣΩΚΡΙΝΕΙΝΟΥΧΙ 100
ME THE-*ones* OUT TO-BE-JUDGING . NOT *emph.*

D+Ε *s*[1]+ΙΑ-ΑΙ
ΤΟΥCΕCΩΥΜΕΙCΚΡΙΝΕΤΕΤ 20
13 THE-*ones* within YOUp ARE-JUDGING . THE-

s. o. o.=JUDGment
ΟΥCΑΕΕΣΩΘΕΟCΚΡΙΝΕΙΕ 40
ones YET OUT THE God IS-JUDGING OUT-

ΣΑΡΑΤΕΤΟΝΠΟΝΗΡΟΝΕΣΥΜ 60
LIFT THE wicked OUT OF-

A *adds* ΕΣ OUT
ΩΝΑΥΤΩΝΤΟΛΜΑΤΙCΥΜΩΝΠ 80
6 YOUp SAME . IS-DARING ANY OF-YOUp PRAC-

B *omits* THE
ΡΑΓΜΑΕΧΟΝΠΡΟCΤΟΝΕΤΕΡ 200
TISE HAVING TOWARD THE DIFFERENT

D+Ε
ΟΝΚΡΙΝΕCΘΑΙΕΠΙΤΩΝΑΔΙ 20
TO-BE-JUDGED ON OF-THE UNJUST

ΚΩΝΚΑΙΟΥΧΙΕΠΙΤΩΝΑΓΙΩ 40
AND NOT *emph.* ON OF-THE HOLY-*ones* .

ΝΗΟΥΚΟΙΔΑΤΕΟΤΙΟΙΑΓΙΟ 60
2 OR NOT YE-HAVE-PERCEIVED that THE HOLY-*ones*

ΙΤΟΝΚΟCΜΟΝΚΡΙΝΟΥCΙΝΚ 90
THE SYSTEM WILL-BE-JUDGING AND

D+Ε Α-Ε
ΑΙΕΙΕΝΥΜΙΝΚΡΙΝΕΤΑΙΟΚ 300
IF IN YOUp IS-*being*-JUDGED THE SYS-

Α Η
ΟCΜΟCΑΝΑΞΙΟΙΕCΤΕΚΡΙΤ 20
TEM UNWORTHY YE-ARE JUDGE-

A *omits verses 3 to 6*
ΗΡΙΩΝΕΛΑΧΙCΤΩΝΟΥΚΟΙΔ 40
3 instruments OF-INFERIOR-most . NOT YE-HAVE-

ΑΤΕΟΤΙΑΓΓΕΛΟΥCΚΡΙΝΟΥ 60
PERCEIVED that MESSENGERS WE-WILL-BE-

ΜΕΝΜΗΤΙΓΕΒΙΩΤΙΚΑΒΙΩΤ 80
4 JUDGING NO-ANY SURELY livelihoodic . livelihoodic

ΙΚΑΜΕΝΟΥΝΚΡΙΤΗΡΙΑΕΑΝ 400
INDEED THEN JUDGE-instruments IF-EVER

ΕΧΗΤΕΤΟΥCΕΞΟΥΘΕΝΗΜΕΝ 20
YE-MAY-BE-HAVING THE *ones*-HAVING-*been*-scorned

ΟΥCΕΝΤΗΕΚΚΛΗCΙΑΤΟΥΤΟ 40
IN THE OUT-CALLED these

ΥCΚΑΘΙΖΕΤΕΠΡΟCΕΝΤΡΟΠ 60
5 YE-ARE-seating . TOWARD abashment

D ΛΑΛΩ I-AM-TALKING
ΗΝΥΜΙΝΛΕΓΩΠΡΟΣΤΩCΟΥΚΕΝ 80
to-YOUp I-AM-saying . thus NOT IN-IS

ΙΕΝΥΜΙΝΟΥΔΕΙCCΟΦΟCΟC 500
IN YOUp NOT-YET-ONE WISE WHO

(*by s*[2]) *s*[1]-ΣΤΡ-ΑΝ Β+Ε
ΔΥΝΗCΕΤΑΙΔΙΑΚΡΙΝΑΙΑΝ 20
WILL-BE-ABLE TO-THRU-JUDGE UP

ΑΜΕCΟΝΤΟΥΑΔΕΛΦΟΥΑΥΤΟ 40
MIDST OF-THE brother OF-him

ΥΑΛΛΑΑΔΕΛΦΟCΜΕΤΑΔΕΛ 60
6 but brother WITH brother

Β+Ε
ΦΟΥΚΡΙΝΕΤΑΙΚΑΙΤΟΥΤΟΕ 80
IS-*being*-JUDGED AND this ON

THEN *by s*[2] A *omits* WHOLly
ΠΙΑΠΙCΤΩΝΗΔΗΜΕΝΟΥΝΟΛ 100
7 UNBELIEVing-*ones* ALREADY INDEED THEN WHOL-

ΩCΗΤΤΗΜΑΥΜΙΝΕCΤΙΝΟΤΙ 20
ly DIMINISH to-YOUp it-IS that

s. o. o.=JUDGment
ΚΡΙΜΑΤΑΕΧΕΤΕΜΕΘΕΑΥΤΩ 40
JUDGments YE-ARE-HAVING WITH selves .

ΝΑΙΑΤΙΟΥΧΙΜΑΛΛΟΝΑΔΙΚ 60
THRU-ANY NOT *emph.* RATHER YE-ARE-*be*-

ΕΙCΘΕΔΙΑΤΙΟΥΧΙΜΑΛΛΟΝ 80
ING-injured THRU-ANY NOT *emph.* RATHER

ΑΠΟCΤΕΡΕΙCΘΕΑΛΛΑΥΜΕΙ 700
8 YE-ARE-*being*-deprived but YE

CΑΔΙΚΕΙΤΕΚΑΙΑΠΟCΤΕΡΕ 20
ARE-injuring AND ARE-depriving

ΙΤΕΚΑΙΤΟΥΤΟΑΔΕΛΦΟΥCΗ 40
9 AND this brothers . OR

ΟΥΚΟΙΔΑΤΕΟΤΙΑΔΙΚΟΙΘΕ 60
NOT YE-HAVE-PERCEIVED that UNJUST OF-

NOT *by* B[2]
ΟΥΒΑCΙΛΕΙΑΝΟΥΚΛΗΡΟΝΟ 90
God KINGdom NOT WILL-BE-tenanting .

s -ΑΙ
ΜΗCΟΥCΙΝΜΗΠΛΑΝΑCΘΕΟΥ 800
NO BE-*being*-STRAYED NOT-

ΤΕΠΟΡΝΟΙΟΥΤΕΕΙΔΩΛΟΛΑ 20
BESIDES paramours NOT-BESIDES idolators

ΤΡΑΙΟΥΤΕΜΟΙΧΟΙΟΥΤΕΜΑ 40
NOT-BESIDES ADULTERers NOT-BESIDES SOFT-

ΛΑΚΟΙΟΥΤΕΑΡCΕΝΟΚΟΙΤΑ 60
ones NOT-BESIDES sodomites

ΙΟΥΤΕΚΛΕΠΤΑΙΟΥΤΕΠΛΕΟ 80
10 NOT-DESIDES thieves NOT-DESIDES MORE-

As *omit* -BESIDES
ΝΕΚΤΑΙΟΥΤΕΜΕΘΥCΟΙΟΥΛ 900
HAVers NOT-BESIDES DRUNKards NOT say-

ΟΙΔΟΡΟΙΟΥΧΑΡΠΑΓΕCΒΑC 20
SPEARers NOT SNATCHers KINGdom

ΙΑΕΙΑΝΘΕΟΥΚΛΗΡΟΝΟΜΗC 40
OF-God WILL-BE-tenanting .

ΟΥCΙΝΚΑΙΤΑΥΤΑΤΙΝΕCΗΤ 60
11 AND these ANY YE-WERE

ΕΛΛΑΑΠΕΛΟΥCΑCΘΕΛΛΑ 80
but YE-*are*-FROM-BATHED but

ΗΓΙΑCΘΗΤΕΑΛΛΑΕΔΙΚΑΙΩ 9000
YE-WERE-HOLYIZED but YE-WERE-JUSTIFIED

a brother, should he be a paramour, or avaricious, or an idolator, or a reviler, or a drunkard, or an extortioner. With such a one you are
12 not even to be eating. For what is it to me to be judging those outside? *You* are not judging those
13 inside! Now those outside God is judging. Expel the wicked one from among yourselves.

6 Dare any of you, having business with another, be judged by the un-
2 just, and not by the saints? Or are you not aware that the saints shall be judging the world? And if the world is being judged by you, are you unworthy tribunals of the least
3 trifles? Are you not aware that we shall be judging messengers,
4 not to mention life's affairs? If indeed, then, you should have tribunals for life's affairs, are you seating those who are scorned in
5 the ecclesia? I am saying this to abash you. Thus is there not even one wise one among you who will be able to adjudicate in the midst
6 of his brethren, but brother is suing brother, and this before unbe-
7 lievers? Already, indeed, then, it is actually a discomfiture for you that you have law suits with yourselves. Wherefore are you not rather being injured? Wherefore are
8 you not rather being cheated? But *you* are injuring and cheating, and
9 this brethren! Or are you not aware that the unjust shall not be enjoying the allotment of God's kingdom? Be not deceived. Neither paramours, nor idolators, nor adulterers, nor catamites, nor sodom-
10 ites, nor thieves, nor avaricious, nor drunkards; no revilers, no extortioners shall be enjoying an allot-
11 ment in God's kingdom. And some of you were these, but you are bathed, but you were hallowed, but

error, for they denied the resurrection. The apostle reasons with them and shows them the consequences if their heresy were true, but he never suggests their excision. But when the behaviour of a brother became such that he brought reproach upon the holy brotherhood of believers, he was summarily expelled. This was the surest way of bringing him to repentance. By sending him back into the world, he realized the gravity of his misconduct.

1 It is unfortunate that our word "judge" usually takes on the sense of condemnation. The saints are not to condemn the world but to rule it during the eons. Saints in Israel will possess the kingdom on earth. We shall administer the rest of the universe. This destroys utterly the crude conceptions of "heaven" usually entertained. We shall not be idle, but, as members of Christ's body, will direct and control the angels, including the utmost bounds of the empyrean.

If, then, such a future is for the saints, how incongruous for us to appeal to the unjust to settle our differences!

It is a deplorable state of affairs when brethren in Christ go to law against one another. It shows that one or the other is unjust and so is not a fit subject for the sphere of God's rule. When the kingdom is established there will be no room for those whose conduct is contrary to the strict justice which will be its chief characteristic.

If a believer has a case against another believer he should never have it tried before unbelievers. If they cannot settle it between themselves, they should choose some wise man, a believer in whom there is mutual confidence, and submit their case to him, and abide by his decision.

If this is impracticable, it rests with the aggrieved one to submit to the injury or loss rather than bring disgrace on the name of Christ. All that we do should be done with the single object of glorifying God, even if it entails shielding one who has wronged us, because his reputation cannot but affect the estimate with which the saints are held by the unbelievers in the world. We are not under law, but under grace. Let us use this rule in dealing with our brethren.

11 The city of Corinth was noted for its profligacy and, as the evangel makes its special appeal to *sinners*, some of the Corinthian saints could look back at a past of very doubtful character. But their acceptance of the evangel had cleansed and sanctified and acquitted them. In God's sight, at any rate, they no longer bore these characters, and His grace would constrain them to conduct themselves accordingly.

12 This is a necessary consequence of justification and the reign of grace. All is allowed to the one who has been vindicated by God. Nothing can ever touch his position before God in Christ. But this knowledge will not lead us to be lax in our conduct, as some might suppose.

15 The exalted honor of being members of Christ is the most powerful incentive to keep our bodies free from the gross sin which still afflicts humanity as it did in the days when this epistle was penned.

19 Wherever God dwells is the temple of God, and is hallowed by His presence. It was not the stately buildings or the sacred ritual or even the sacrifices which hallowed the sanctuary, but the presence of the glory of God in the holiest of all. The very ground of the desert was holy where Moses met Jehovah (Ex.3[5]). So our body, whatever its physical appearance or condition, has become a temple by virtue of the divine spirit which indwells us. It is no longer ours, but His, and like the tabernacle in the wilderness and the temple in Jerusalem, should allow nothing that defiles to enter its precincts. God does not dwell in temples made with hands, but in the bodies of His saints. Holy conduct and loving acts are the ritual.

1 In this chapter Paul distinguishes carefully between his spiritual judgment and a commandment of the Lord. He gives the ideal, yet modifies it to suit the conditions under which the Corinthians lived.

It will be noted that conduct pleasing to God always conforms to the divine activities. When God deals out justice He requires the same in His saints. When He is gracious, as in this economy, He is pleased when we deal with one another according to the

you were justified in the name of our Lord Jesus Christ and by the spirit of our God.

12 All is allowed me, but not all is expedient. All is allowed me, but *I* shall not be under the authority
13 of anything. Foods for the bowels and the bowels for foods, yet God will be discarding both these and those. Now the body is not for prostitution, but for the Lord, and
14 the Lord for the body. Now God rouses the Lord, also, and will be rousing us up through His power.
15 Are you not aware that our bodies are members of Christ? Taking, then, the members of Christ away, should I be making them members of a prostitute? May it
16 not come to that! Or are you not aware that he who is joined to a prostitute is one body? For, He is affirming, the two will be one
17 flesh. Now he who is joined to the
18 Lord is one spirit. Be fleeing from prostitution. The penalty of every sin which one may be doing is outside of the body, yet the prostitute
19 is sinning in his own body. Or are you not aware that your body is a temple of the holy spirit in you, which you have from God, and you
20 are not your own? For you were bought with a price. You ought to glorify God in your body.

7 Now concerning what you write to me: It is ideal for a man not to
2 touch a woman. Yet, because of prostitution, let each man have his own wife, and each woman have
3 her own husband. Let the husband render to the wife what he ought, yet likewise the wife, also, to the
4 husband. The wife has not the jurisdiction of her own body, but the husband, yet likewise the husband, also, has not the jurisdiction of his
5 own body, but the wife. Do not be

θητεεντωονοματιτουκυ 20
IN THE NAME OF-THE Mas-
As *omit* OF-US A *omits* ANOINTED
ριουημωνιησουχριστου 40
ter OF-US JESUS ANOINTED

καιεντωπνευματιτουθε 60
AND IN THE spirit OF-THE God

ουημωνπανταμοιεξεστι 80
12 OF-US . ALL to-ME IS-allowed

ναλλουπαντασυμφερει 100
but NOT ALL IS-being-expedient ALL

ανταμοιεξεστιναλλουκ 20
to-ME IS-allowed but NOT

εγωεξουσιασθησομαιυπ 40
1 SHALL-BE-authority-IZED UNDER

οτινοσταβρωματαπηοι 60
13 ANY . THE FOODS to-THE CAVITY

αιακαιηκοιλιατοιςβρω 80
AND THE CAVITY to-THE FOODS

μασινοδεθεοσκαιταυτη 200
THE YET God AND this

νκαιταυτακαταργησειτ 20
AND these WILL-BE-DOWN-UN-ACTING . THE
As *o.*
οδεσωμαουτηπορνειαλλα 40
YET BODY NOT to-THE PROSTITUTION but

λατωκυριωκαιοκυριοστ 60
to-THE Master AND THE Master to-

ωσωματιοδεθεοσκαιτον 80
14 THE BODY THE YET God AND THE

κυριονηγειρενκαιημας 300
Master ROUSES AND US
B H A *o.s o.* B N *s o. o.*
εξεγειρειδιατηςδυναμ 20
WILL-BE-OUT-ROUSING THRU THE ABILITY

εωσουτουουκοιδατεοτι 40
15 OF-Him . NOT YE-HAVE-PERCEIVED that
As[1] OF-US H
τασωματαυμωνμεληχρις 60
THE BODIES OF-YOUp MEMBERS OF-AN-

τουεστιναρασουνταμελ 80
OINTED IS . LIFTing THEN THE MEMBERS

ητουχριστουποιησωπορ 400
OF-THE ANOINTED I-SHOULD-BE-MAKING OF-PROS-3

νησμελημητενοιτοηουκ 20
16 TITUTE MEMBERS . NO MAY-it-BE-BECOMING.OR NOT

οιδατεοτιοκολλωμενος 40
YE-HAVE-PERCEIVED that THE one-being-JOINED

τηπορνηενσωμαεστινεσ 60
to-THE PROSTITUTE ONE BODY IS . WILL-BE
A *omits* He-is-AVERRING
ονταιγαρφησινοιδυοεις 80
for He-is-AVERRING THE TWO INTO

σσαρκαμιανοδεκολλωμε 500
17 FLESH ONE . THE YET one-being-JOINED

νοστωκυριφενπνευμαεσ 20
to-THE Master ONE spirit IS .
As *o.*
τινφευγετεητηνπορνεια 40
18 BE-FLEEING THE PROSTITUTION .

νπαναμαρτημαοεανποιη 60
EVERY miss-effect WHICH IF-EVER SHOULD-

σηανθρωποσεκτοστουσω 80
BE-DOING human OUTside OF-THE BODY

ματοσεστινοδεπορνευω 600
IS THE YET PROSTITUTING

νειστοιδιονσωμααμαρτ 20
INTO THE OWN BODY IS-missing
s o. *s* -ΑΙ Α Δ
ανειηουκοιδατεοτιτος 40
19 OR NOT YE-HAVE-PERCEIVED that THE BODY
A *adds* -ΤΑ = BODIES
ωμαυμωννασοστουενυμιν 60
OF-YOUp TEMPLE OF-THE IN YOUp
B OF-spirit HOLY
αγιουπνευματοσεστινο 80
HOLY spirit IS WHICH
ABS[1] *omit* THE (*by s*[2])
υεχετεαποτουθεουκαιο 700
YE-ARE-HAVING FROM THE God AND NOT
Α -ΑΙ *o. s*[1]*
υκεστεεαυτωνηγορασθη 20
20 YE-ARE OF-selves YE-WERE-BOUGHT
B+ε *s*[1] *omits* BIND
τεγαρτιμηςδοξασατεδη 40
for OF-VALUE . esteem-YE BIND

τονθεονεντωσωματιυμω 60
THE God IN THE BODY OF-YOUp
Bs *omit* to-ME
νπεριδεωνεγραψατεμοι 80
7 ABOUT YET WHICH YE-WRITE to-ME .

καλονανθρωπογυναικος 300
IDEAL to-human OF-WOMAN

μηαπτεσθαιδιαδεταςπο 20
2 NO TO-TOUCH THRU YET THE PROS-
As *o.*
ρνειαςεκαστοςτηνεαυτ 40
TITUTIONS EACH THE OF-self

ουγυναικαεχετωκαιεκα 60
WOMAN LET-BE-HAVING AND EACH *fem.*

στητονιδιονανδραεχετ 80
THE OWN MAN LET-BE-HAV-
Α+ε
ωτηγυναικιοανηρτηνοφ 900
ING . to-THE WOMAN THE MAN THE OWED
As *o.* Α ε
ειλησηαποδιδοτωομοιως 20
LET-BE-FROM-GIVING LIKE-AS
YET *omitted by* A
δεκαιηγυνητωανδρικγ 40
4 YET AND THE WOMAN to-THE MAN . THE WO-

νητουιδιουσωματοσουκ 60
MAN OF-THE OWN BODY NOT

εξουσιαζειαλλαοανηρο 80
authority-IZING but THE MAN LIKE-

μοιωσδεκαιοανηρτουια 1000
AS YET AND THE MAN OF-THE OWN

ΙΟΥCΩΜΑΤΟCΟΥΚΕΞΟΥCΙΑ 20
BODY NOT IS-authority-izing

ΖΕΙΑΛΛΑΗΓΥΝΗΜΗΑΠΟCΤΕ 40
5 but THE WOMAN . NO BE-YE-deprived

s o.
ΡΕΙΤΕΑΛΛΗΔΟΥCΕΙΜΗΤΙΑ 60
one-another IF NO ANY EVER

B *omits* EVER

ΝΕΚCΥΜΦΩΝΟΥΠΡΟCΚΑΙΡΟ 80
OUT OF-TOGETHER-SOUND TOWARD SEASON

Abs[1] *omit* fasting AND THE (*by s*[2])

ΝΙΝΑCΧΟΛΑCΗΤΕΤΗΝΗCΤΙ 100
THAT YE-SHOULD-BE-LEISURING to-THE fasting

ΑΚΑΙΤΗΠΡΟCΕΥΧΗΚΑΙΠΑΛ 20
AND THE prayer AND AGAIN

ΙΝΕΠΙΤΟΑΥΤΟΗΤΕΙΝΑΜΗΠ 40
ON THE SAME . YE-MAY-BE THAT NO MAY-

s o.
ΕΙΡΑΖΗΥΜΑCΟCΑΤΑΝΑCΔΙ 60
BE-trying YOU*p* THE SATAN (adversary) THRU

D *omits* OF-YOU*p*

ΑΤΗΝΑΚΡΑCΙΑΝΥΜΩΝΤΟΥΤ 80
6 THE UN-HOLD OF-YOU*p* . this

B[1] Nao.

ΟΔΕΛΕΓΩΚΑΤΑCΥΓΓΝΩΜΗΝ 200
YET I-AM-saying according-to TOGETHER-opinion

As[1] (*by s*[2]) YET ΔΕ

ΟΥΚΑΤΕΠΙΤΑΓΗΝΘΕΛΩΓΑΡ 20
7 NOT according-to injunction . I-AM-WILLING for

ΠΑΝΤΑCΑΝΘΡΩΠΟΥCΕΙΝΑΙ 40
ALL humans TO-BE

As *o.*

ΩCΚΑΙΕΜΑΥΤΟΝΑΛΛΑΕΚΑC 60
AS AND MYself but EACH

ΤΟCΙΔΙΟΝΕΧΕΙΧΑΡΙCΜΑΕ 80
OWN IS-HAVING grace-effect OUT

Abs[4] *o.* (*by s*[2]) Abs[3] *o.* (*by s*[2])

ΚΘΕΟΥΟCΜΕΝΟΥΤΩCΟCΩΕΟ 300
OF-God WHO INDEED thus WHO YET thus

ΥΤΩCΛΕΓΩΔΕΤΟΙCΑΓΑΜΟΙ 20
8 . I-AM-saying YET to-THE UNMARRIED

B*s omit* that

CΚΑΙΤΑΙCΧΗΡΑΙCΟΤΙΚΑΛ 40
AND to-THE WIDOWS that IDEAL

B *omits* IF-

s o.

ΟΝΑΥΤΟΙCΕΑΝΜΕΙΝΩCΙΝΩ 60
to-them IF-EVER THEY-MAY-REMAIN AS

B[1] N

CΚΑΓΩΕΙΔΕΟΥΚΕΓΚΡΑΤΕΥ 80
9 AND-I IF YET NOT THEY-ARE-IN-HOLDING

s o.

ΟΝΤΑΙΓΑΜΗCΑΤΩCΑΝΚΡΕΙ 400
LET-THEM-MARRY better

A CC (*by s*[2]) A TO-BE-MARRYING -ΕΙΝ *and s*[1] -ΙΝ

ΤΤΟΝΓΑΡΕCΤΙΝΓΑΜΗCΑΙΗ 20
for it-IS TO-MARRY OR

s -Ε

ΠΥΡΟΥCΘΑΙΤΟΙCΔΕΓΕΓΑΜ 40
10 TO-BE-FIRED . to-THE-*ones* YET HAVING-MAR-

ΗΚΟCΙΝΠΑΡΑΓΓΕΛΛΩΟΥΚΕ 60
RIED I-AM-charging NOT I

ΓΩΑΛΛΑΟΚΥΡΙΟCΓΥΝΑΙΚΑ 80
but THE Master . WOMAN

A *middle* -ΖΕCΘΑΙ

ΑΠΟΑΝΔΡΟCΜΗΧΩΡΙCΘΗΝΑ 500
FROM MAN NO TO-BE-SPACEized

ΙΕΑΝΔΕΚΑΙΧΩΡΙCΘΗΜΕΝΕ 20
11 IF-EVER YET AND she-MAY-BE-BEING-SPACEized LET-

ΤΩΑΓΑΜΟCΗΤΩΑΝΔΡΙΚΑΤΑ 40
BE-REMAINING UNMARRIED OR to-THE MAN LET-her-BE-

ΛΑΑΓΗΤΩΚΑΙΑΝΔΡΑΓΥΝΑΙ 60
BEING-conciliated AND MAN WOMAN

ΚΑΜΗΑΦΙΕΝΑΙΤΟΙCΔΕΛΟΙ 80
12 NO TO-FROM-LET . to-THE YET rest

ΠΟΙCΛΕΓΩΕΓΩΟΥΧΟΚΥΡΙΟ 600
AM-saying I NOT THE Master

CΕΙΤΙCΑΔΕΛΦΟCΓΥΝΑΙΚΑ 2
IF ANY brother WOMAN

ΕΧΕΙΑΠΙCΤΟΝΚΑΙΑΥΤΗCΥ 4
IS-HAVING UNBELIEVing AND she IS-TO-

ΝΕΥΔΟΚΕΙΟΙΚΕΙΝΜΕΤΑΥΤ 500
GETHER-WELL-SEEMING TO-BE-HOMING WITH him

ΟΥΜΗΑΦΙΕΤΩΑΥΤΗΝΚΑΙΓΥ 7
13 NO LET-him-BE-FROM-LETTING her AND WOMAN

s Ει *for* Η

ΝΗΗΤΙCΕΧΕΙΑΝΔΡΑΑΠΙCΤ 700
WHO-ANY IS-HAVING MAN UNBELIEVing

B *omits* -TOGETHER-

ΟΝΚΑΙΟΥΤΟCCΥΝΕΥΔΟΚΕΙ 2
AND he IS-TOGETHER-WELL-SEEMING

ΟΙΚΕΙΝΜΕΤΑΥΤΗCΜΗΑΦΙΕ 40
TO-BE-HOMING WITH her NO LET-her-BE-

s[1]*+*ΑΥ-

ΤΩΤΟΝΑΝΔΡΑΗΓΙΑCΤΑΙΓΑ 600
14 FROM-LETTING THE MAN . HAS-*been*-HOLYIZED for

ΡΟΑΝΗΡΟΑΠΙCΤΟCΕΝΤΗΓΥ 8
THE MAN THE UNBELIEving IN THE WOMAN

ΝΑΙΚΙΑΙΗΓΙΑCΤΑΙΗΓΥΝ 900
AND HAS-*been*-HOLYIZED THE WOMAN

s[1] *omits* -CTOC *s*[2] ΑΝΔΡΙ MAN

ΗΗΑΠΙCΤΟCΕΝΤΩΑΔΕΛΦΩΕ 20
THE UNBELIEving IN THE brother since

ΠΕΙΑΡΑΤΑΤΕΚΝΑΥΜΩΝΑΚΑ 40
CONSEQUENTLY THE offspring OF-YOU*p* UNclean

ΘΑΡΤΑΕCΤΙΝΝΥΝΔΕΑΓΙΑΕ 60
IS . NOW YET HOLY IT IS

CΤΙΝΕΙΔΕΟΑΠΙCΤΟCΧΩΡΙ 80
15 IF YET THE UNBELIEVing-*one* IS-SPACEIZING

s[1] -Ε

ΖΕΤΑΙΧΩΡΙΖΕCΘΩΟΥΔΕΔΟ 900
LET-BE-*being*-SPACEIZED . NOT HAS-*been*-

THE *by s*[2]

ΥΛΩΤΑΙΟΑΔΕΛΦΟCΗΗΑΔΕΑ 20
ENSLAVED THE brother OR THE sister

ΦΗΕΝΤΟΙCΤΟΙΟΥΤΟΙCΕΝΔ 40
IN THE such . IN YET

As[1]* Υ = YOU*p*

ΕΕΙΡΗΝΗΚΕΚΑΛΗΚΕΝΗΜΑCΟ 600
PEACE HAS-CALLED US THE

ΘΕΟCΤΙΓΑΡΟΙΔΑCΓΥΝΑΙΕ 80
16 God . ANY for YOU-HAVE-PERCEIVED WOMAN IF

s o. Α ΕΙ IF

ΙΤΟΝΑΝΔΡΑCΩCΕΙCΗΤΙΟΙ 11000
THE MAN YOU'LL-BE-SAVING OR ANY YOU-

depriving one another, except it should be by agreement for a period, that you should have leisure for fasting and prayer, and you may be the same again, lest Satan should be trying you because of
6 your incontinence. Now this I am saying as a concession, not as an in-
7 junction. For I want all men to be even as I myself, but each has his own gracious gift from God, some, indeed, thus, yet some, thus.
8 Now I am saying to the unmarried and widows, that it is ideal for them if they should remain even
9 as *I*. Yet if they are not controlling themselves, let them marry, for it is better to marry than to be on fire.
10 Now to the married I am charging, not *I*, but the Lord: A wife is not to be separated from her hus-
11 band. Yet if she should be separated, also, let her remain unmarried or be conciliated to her husband. And a husband is not to desert a wife.
12 Now the rest *I* am saying, not the Lord. If any brother has an unbelieving wife, and she approves of making a home with him, let him
13 not be deserting her. And a wife who has an unbelieving husband, and he approves of making a home with her, let her not be deserting
14 her husband. For the unbelieving husband has been hallowed by the wife, and the unbelieving wife has been hallowed by the brother, else, consequently, your children are un-
15 clean. Yet now they are holy. Yet if the unbeliever is separating, let them be separating. A brother or a sister is not enslaved in such a case. Now God has called us in
16 peace. For what are you aware, O wife, if you will be saving your husband, or what are you aware,

higher dictates of grace. Perhaps we can carry this even further. Redeemed Israel is the bride of the Lambkin. His relation to them is figured by the marriage tie. The present ecclesia, however, is His body, a much closer and more vital union. Hence the *ideal* for the present time is to remain as Paul was. It was doubtless ideal, in this sense, for Peter to have a wife. Paul's celibacy is undoubtedly in accord with the great truths with which he was commissioned, which disregard all physical relationships, being spiritual conditions to be realized among the celestials, where marriage has no place. Perhaps these considerations account for the undecided tone and temporary character of this chapter.

8 It is evident that the preceding concession is only a general rule, not applicable to those not then married. Their relations are to be regulated by mutual consideration, but the unmarried need to consult only their own condition.

10 The law of divorce, in Scripture, varies according to the character of God's ways in each economy. Because of the hardness of their hearts God gave them the provisions in the law. These are no rule for us today. Where both are believers there is no divorce in this economy. The reason for this is evident, even as the reason for divorce in Israel. Israel was married to Jehovah, but He had to divorce her for her sins. But we are the body of Christ, and no one *can* be separated from His own body! Our union with Him is unbreakable. This should be reflected in our earthly relationships.

11 When there has been a separation, a woman may not marry again so long as her husband is living.

12 The rule where one is an unbeliever is modified to suit conditions. The believer is to make no move toward separation, but if the unbeliever obtains a divorce the believer is entirely free.

13 While it is not right for a believer to marry an unbeliever, grace makes ample provision for such, especially as many are called while married to an unbeliever. Just as everything which touched the altar was holy (Ex.29[37]) so the unbeliever is hallowed by association with one of God's saints.

17 It is evident that God plans the time to call each of His saints. Some are in one station in life and some in another; some in one occupation and others in a different one. An important principle is laid down here which it were well for the saints to heed. It is this: The occupation and condition in which we were when God called us indicates, in a general way, what He would have us be. There is to be no radical change except in the case of those called in idleness or questionable occupations. There should, however, be a great change in our conduct, for we are to remain in our vocations *with God*. This it is which transforms the slave into the Lord's freedman, and makes the freeman a slave of Christ. This is the vital principle which replaces the outward rite of circumcision. It is not of great moment what a man may do for a livelihood, if he does it in such a way as to please God and bring no reproach on His name.

23 Slavery has quite gone out of fashion, but those who have been bought with the blood of Christ should not be slow to acknowledge that in their case, it still exists. We are not our own. Let us glory in this. Not only are we His servants, but we are His slaves. We have no right to our own will and way. We are slaves of the Lord Christ, but not of any man, though he be Christ's apostle.

25 The record of Paul's opinion is as much inspired as the injunction of the Lord. It is evident that no set rule can be laid down for the regulation of such matters which would not lead to license or undue restraint. So we have only the apostle's opinion, based on the condition of affairs in Corinth at the time. There was evidently much laxity of morals, due perhaps to the fact that the members of the Corinthian ecclesia had been themselves involved in the loose manners for which the city was noted, and to the low level of conduct prevailing all about them. This opinion does not apply at all times or places, for it would lead to monasticism. Hence the apostle is careful to add that those who do not follow his advice are not guilty of any wrong action.

O husband, if you will be saving
17 your wife, except as the Lord parts to each?

Each as God has called him, thus let him walk. And thus am I pre-
18 scribing in all the ecclesias. Was anyone called having been circumcised? Let him not be de-circumcised. Has anyone been called in uncircumcision? Let him not be
19 circumcised. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the precepts of
20 God. Each one in the calling in which he was called—in this let him
21 be remaining. Were you called a slave? You need not care. But if you are able to become free, also,
22 use it rather. For the slave being called in the Lord is the Lord's freedman. Likewise, he who is called, being free, is a slave of
23 Christ. You were bought with a price. Do not become the slaves
24 of men. Let each one, in what he was called, brethren, in this be remaining with God.

25 Now concerning virgins (or celibates) I have no injunction of the Lord. Yet I am giving an opinion as one who has obtained mercy of
26 the Lord, to be faithful. I am inferring, then, this to belong to the ideal, because of the present necessity, seeing that it is ideal for a
27 person to be thus. Have you been bound to a wife? Be not seeking to be loosed. Have you been loosed from a wife? Be not seek-
28 ing a wife. Yet even if you should be marrying, you did not sin. And if a virgin should marry, she did not sin. Yet such will be having affliction in the flesh. Yet *I* am sparing you.

29 Now this I am affirming, brethren, the era is limited; that, furthermore, even those having wives

ΔΑCΑΝΕΡΕΙΤΗΝΓΥΝΑΙΚΑC 20
HAVE-PERCEIVED MAN IF THE WOMAN YOU-
B81* HAS-PARTED +Μ-
ΦCΕΙCΕΙΜΗΕΚΑCΤΩΩCΕΜΕ 40
17 WILL-BE-SAVING IF NO TO-EACH AS PARTS
B81* Κ A THE Master PARTS
ΡΙCΕΝΟΚΥΡΙΟCΕΚΑCΤΟΝΩ 60
THE Master . EACH AS
s1* o.
CΚΕΚΛΗΚΕΝΟΘΕΟCΟΥΤΩCΠ 80
HAS-CALLED THE God thus LET-
ΕΡΙΠΑΤΕΙΤΩΚΑΙΟΥΤΩCΕΝ 100
him-BE-ABOUT-TREADING AND thus IN
s ALL THE OUT-CALLED
ΤΑΙCΕΚΚΛΗCΙΑΙC ΠΑCΑΙC 20
THE OUT-CALLED*p* ALL
ΔΙΑΤΑCCΟΜΑΙΠΕΡΙΤΕΤΜΗ 40
18 I-AM-prescribing . HAVING-*been*-ABOUT-CUT
ΜΕΝΟCΤΙCΕΚΛΗΘΗΜΗΕΠΙC 60
ANY WAS-CALLED NO LET-him-BE-
ΠΑCΘΩΕΝΑΚΡΟΒΥCΤΙΑΚΕΚ 80
*be*ING-ON-PULLED . IN uncircumcision HAS-*been*-
B15 ANY HAS-*been*-CALLED
ΑΗΤΑΙΤΙCΜΗΠΕΡΙΤΕΜΝΕC 200
CALLED ANY NO LET-him-BE-*be*ING-ABOUT-CUT.
ΘΩΗΠΕΡΙΤΟΜΗΟΥΔΕΝΕCΤΙ 20
19 THE ABOUT-CUTTING NOT-YET-ONE IS
Α+Ε
ΝΚΑΙΗΑΚΡΟΒΥCΤΙΑΟΥΔΕΝ 40
AND THE uncircumcision NOT-YET-ONE
ΕCΤΙΝΑΛΛΑΤΗΡΗCΙCΕΝΤΟ 60
IS but KEEPING OF-directions
ΑΦΝΘΕΟΥΕΚΑCΤΟCΕΝΤΗΚΑ 80
20 OF-God . EACH IN THE CALL-
B15 *adds* ΕΝ IN Α ΤΟΥΤΩ
ΗCΕΙΗΕΚΛΗΘΗΕΝΤΑΥΤΗΜΕ 300
ing to-WHICH he-WAS-CALLED IN this LET-him-
ΝΕΤΩΔΟΥΛΟCΕΚΛΗΘΗCΜΗC 20
21 BE-REMAINING . SLAVE YOU-WERE-CALLED NO to-
ΟΙΜΕΛΕΤΩΑΛΛΕΙΚΑΙΔΥΝΑ 40
YOU LET-BE-CARING but IF AND YOU-ARE-ABLE
CΑΙΕΛΕΥΘΕΡΟCΓΕΝΕCΘΑΙ 60
FREE TO-BE-BECOMING
ΜΑΛΛΟΝΧΡΗCΑΙΟΓΑΡΕΝΚΥ 80
22 RATHER YOU-USE . THE-*one* for IN Master
ΡΙΩΚΛΗΘΕΙCΔΟΥΛΟCΑΠΕΛ 400
BEING-CALLED SLAVE FROM-FREED
ΕΥΘΕΡΟCΚΥΡΙΟΥΕCΤΙΝΟΜ 20
OF-Master IS LIKE-
ΟΙΩCΟΕΛΕΥΘΕΡΟCΚΛΗΘΕΙ 40
AS THE-*one* FREE BEING-CALLED
s1* OF-ANOINTED IS Β+Ε
CΔΟΥΛΟCΕCΤΙΝΧΡΙCΤΟΥΤ 60
23 SLAVE IS OF-ANOINTED . OF-
ΙΜΗCΗΓΟΡΑCΘΗΤΕΜΗΓΕΙΝ 80
VALUE YE-WERE-BOUGHT NO BE-BECOM-
Α-ΑΙ
ΕCΘΕΔΟΥΛΟΙΑΝΘΡΩΠΩΝΕΚ 500
24 ING SLAVES OF-humans . EACH

ΑCΤΟCΕΝΦΕΚΛΗΘΗΑΔΕΛΦΟ 20
IN WHICH he-WAS-CALLED brothers
A *adds* THE ΤΩ
ΙΕΝΤΟΥΤΩΜΕΝΕΤΩΠΑΡΑΘΕ 40
IN this LET-him-BE-REMAINING BESIDE God.
ΩΠΕΡΙΔΕΤΩΝΠΑΡΘΕΝΩΝΕΠ 60
25 ABOUT YET THE virgins (*or* celibates) injunc-
ΙΤΑΓΗΝΚΥΡΙΟΥΟΥΚΕΧΩΓΝ 80
tion OF-Master NOT I-AM-HAVING . O-
ΩΜΗΝΔΕΔΙΔΩΜΙΦCΗΛΕΗΜΕ 600
pinion YET I-AM-GIVING AS HAVING-obtained-
ΝΟCΥΠΟΚΥΡΙΟΥΠΙCΤΟCΕΙ 20
MERCY UNDER Master BELIEVING TO-
ΝΑΙΝΟΜΙΖΩΟΥΝΤΟΥΤΟΚΑΛ 40
26 BE . I-AM-inferring THEN this IDEAL
ΟΝΥΠΑΡΧΕΙΝΔΙΑΤΗΝΕΝΕC 60
TO-BE-belonging THRU THE HAVING-IN-
ΤΩCΑΝΑΝΑΓΚΗΝΟΤΙΚΑΛΟΝ 80
STOOD necessity that IDEAL
ΑΝΘΡΩΠΩΤΟΟΥΤΩCΕΙΝΑΙΔ 700
27 to-human THE thus TO-BE . YOU-
s-Ε Α *for* Η *has* ΕΙ *as o.*
ΕΔΕCΑΙΓΥΝΑΙΚΙΜΗ ΖΗΤΕΙ 20
HAVE-*been*-BOUND to-WOMAN NO BE-SEEKING
ΛΥCΙΝΑΕ ΛΥCΑΙΑΠΟΓΥΝΑΙ 40
LOOSING . YOU-HAVE-*been*-LOOSED FROM WOMAN
s o.
ΚΟCΜΗ ΖΗΤΕΙΓΥΝΑΙΚΑΕΑΝ 60
28 NO BE-SEEKING WOMAN . IF-EVER
Α *o.*
ΔΕΚΑΙΓΑΜΗCΗCΟΥΧΗΜΑΡΤ 80
YET AND YOU-SHOULD-BE-MARRYING NOT YOU-missed.
Β *omits* THE
ΕCΚΑΙΕΑΝΓΗΜΗΗΠΑΡΘΕΝΟ 800
AND IF-EVER MAY-MARRY THE virgin
Dp16+Ε
CΟΥΧΗΜΑΡΤΕΝΘΑΙΨΙΝΔΕΤ 20
NOT she-missed CONSTRICTION YET to-
ΗCΑΡΚΙΕΞΟΥCΙΝΟΙΤΟΙΟΥ 40
THE FLESH WILL-BE-HAVING THE such
s o.
ΤΟΙΕΓΩΔΕΥΜΩΝΦΕΙΔΟΜΑΙ 60
I YET OF-YOU*p* AM-SPARING .
ΤΟΥΤΟΔΕΦΗΜΙΑΔΕΛΦΟΙΟΚ 80
29 this YET I-AM-AVERRING brothers THE SEA-
s-|-Ν
ΑΙΡΟCΟΥΝΕCΤΑΛΜΕΝΟCΕC 900
SON HAVING-*been*-TOGETHER-PUT IS
B15 *omits* THE
ΤΙΝΤΟΛΟΙΠΟΝΙΝΑΚΑΙΟΙΕ 20
THE rest THAT AND THE *ones*-
ΧΟΝΤΕCΓΥΝΑΙΚΑCΩCΜΗΕΧ 40
HAVING WOMEN AS NO HAVING
D *o.*
ΟΝΤΕCΩCΙΝΚΑΙΟΙΚΑΛΙΟΝ 60
30 MAY-BE AND THE *ones*-LAMENTING
ΤΕCΩCΜΗΚΑΛΙΟΝΤΕCΚΑΙΟ 80
AS NO LAMENTING AND THE
ΙΧΑΙΡΟΝΤΕCΩCΜΗΧΑΙΡΟΝ 12000
ones-JOYING AS NO JOYING

ΤΕCΚΑΙΟΙΑΓΟΡΑΖΟΝΤΕCΩ 20
AND THE *ones*-BUYING AS

CΜΗΚΑΤΕΧΟΝΤΕCΚΑΙΟΙΧΡ 40
31 NO DOWN-HAVING AND THE *ones*-
p^{15} Aus^{1} *accusative* ΤΟΝΚΟCΜΟΝ *omit* this (*by* s^{2})
ΩΜΕΝΟΙΤΟΚΟCΜΟΤΟΥΤΟΥC 60
USING to-THE SYSTEM this AS

ΜΗΚΑΤΑΧΡΩΜΕΝΟΙΠΑΡΑΓΕ 80
NO *ones*-DOWN-USING . IS-BESIDE-LEADING

ΙΓΑΡΤΟCΧΗΜΑΤΟΥΚΟCΜΟΥ 100
for THE FIGURE OF-THE SYSTEM

ΤΟΥΤΟΥΘΕΛΩΔΕΥΜΑCΑΜΕΡ 20
32 this I-AM-WILLING YET YOUp UNanxious

ΙΜΝΟΥCΕΙΝΑΙΟΑΓΑΜΟCΜΕ 40
TO-BE . THE UNMARRIED Is-be-

ΡΙΜΝΑΤΑΤΟΥΚΥΡΙΟΥΠΩCΑ 60
ING-anxious THE OF-THE Master how he-

ΡΕCΗΤΩΚΥΡΙΩΩΔΕΓΑΜΗCΑ 80
33 SHOULD-BE-PLEASING THE Master THE YET *one*-MARRYing

CΜΕΡΙΜΝΑΤΑΤΟΥΚΟCΜΟΥΠ 200
Is-being-anxious THE OF-THE SYSTEM how

ΩCΑΡΕCΗΤΗΓΥΝΑΙΚΙΚΑΙΜ 20
he-SHOULD-BE-PLEASING THE WOMAN AND HAS-
$A p^{15}$ *have a stop here*
ΕΜΕΡΙCΤΑΙΚΑΙΗΓΥΝΗΗΑΓ 40
been-PARTED . AND THE WOMAN THE UN-
$B p^{15}$ *omit* THE UNMARRIED
ΑΜΟCΚΑΙΗΠΑΡΘΕΝΟCΗΑΓΑ 60
34 MARRIED AND THE virgin THE UNMAR-

ΜΟCΜΕΡΙΜΝΑΤΑΤΟΥΚΥΡΙΟ 80
RIED Is-being-anxious THE OF-THE Master
A *omits* AND to-THE *omitted by* p^{15}
ΥΙΝΑΗΑΓΙΑΚΑΙΤΩCΩΜΑΤΙ 300
THAT she-MAY-BE HOLY AND to-THE BODY
to-THE *omitted by* p^{15}
ΚΑΙΤΩΠΝΕΥΜΑΤΙΗΑΕΓΑΜΗ 20
AND to-THE spirit THE YET *one*-MARRY-
B *omits* THE OF-THE SYSTEM
CΑCΑΜΕΡΙΜΝΑΤΑΤΟΥΚΟCΜ 40
ing Is-being-anxious THE OF-THE SYSTEM

ΟΥΠΩCΑΡΕCΗΤΩΑΝΔΡΙΤΟΥ 60
35 how she-SHOULD-BE-PLEASING to-THE MAN.this
p^{15} *omits* SAME
ΤΟΔΕΠΡΟCΤΟΥΜΦΑΥΤΩΝC 80
YET TOWARD THE OF-YOUp SAME ex-
s^{2} Є
ΥΜΦΟΡΟΝΑΕΓΩΟΥΧΙΝΑΒΡΟ 400
pedience I-AM-saying NOT THAT NOOSE

ΧΟΝΥΜΙΝΕΠΙΒΑΛΩΑΛΛΑΠΡ 20
to-YOUp I-MAY-BE-ON-CASTING but TOWARD

ΟCΤΟΕΥCΧΗΜΟΝΚΑΙΕΥΠΑΡ 40
THE decorum AND assiduity

ΕΔΡΟΝΤΩΚΥΡΙΩΑΠΕΡΙCΠΑ 60
to-THE Master undistractedly .
p^{16} ΟΥCΕΙΝΑΙ TO-BE *for* -ly *s o.*
CΤΩCΕΙΔΕΤΙCΑCΧΗΜΟΝΕΙ 80
36 IF YET ANY TO-BE-being-indecent

ΝΕΠΙΤΗΝΠΑΡΘΕΝΟΝΑΥΤΟΥ 500
ON THE virgin OF-SAME

ΝΟΜΙΖΕΙΕΑΝΗΥΠΕΡΑΚΜΟC 20
Is-inferring IF-EVER she-MAY-BE OVER-POINTED
A this ΤΟΥΤΟ p^{46} *o.* $A p^{15}$ *o.* $A p^{15}$ Є
ΚΑΙΟΥΤΩCΟΦΕΙΛΕΙΓΙΝΕC 40
AND thus Is-OWING TO-BE-BECOMING
s Є
ΘΑΙΟΘΕΛΕΙΠΟΙΕΙΤΩΟΥΧΑ 60
WHICH IS-WILLING LET-BE-DOING NOT I-
s o.
ΜΑΡΤΑΝΕΙΓΑΜΕΙΤΩCΑΝΟC 50
37 missing . LET-THEM-BE-MARRYING . WHO
p^{15} *omits* IN
ΔΕΕCΤΗΚΕΝΕΝΤΗΚΑΡΔΙΑ 600
YET HAS-STOOD IN THE HEART OF-
s^{2} SETTLED IN THE HEART OF-him
ΥΤΟΥΕΔΡΑΙΟCΜΗΕΧΩΝΑΝΑ 20
him (*or* her) SETTLED NO HAVING necessity
A *omits* YET
ΓΚΗΝΕΞΟΥCΙΑΝΔΕΕΧΕΙΠΕ 40
authority YET IS-HAVING ABOUT

ΡΙΤΟΥΙΔΙΟΥΘΕΛΗΜΑΤΟCΚ 60
THE OWN WILL AND
p^{15} *omits* IN
ΑΙΤΟΥΤΟΚΕΚΡΙΚΕΝΕΝΤΗΙ 80
this HAS-JUDGED IN THE OWN
s o.
ΔΙΑΚΑΡΔΙΑΤΗΡΕΙΝΤΗΝΕΑ 700
HEART TO-BE-KEEPING THE OF-self

ΥΤΟΥΠΑΡΘΕΝΟΝΚΑΛΩCΠΟΙ 20
virgin IDEALly WILL-BE-
$A p^{15}$ Є
ΗCΕΙΩCΤΕΚΑΙΟΓΑΜΙΖΩΝΤ 40
38 DOING . AS-BESIDES AND THE *one*-MARRIAGEIZING THE
B virgin OF-self
ΗΙΝΕΑΥΤΟΥΠΑΡΘΕΝΟΝΚΑΛΩ 60
OF-self virgin IDEALly
As omit ΗC $AB^{1*}p^{15}$ Κ ΑΙΟ AND THE OUT- *omit* $AB^{1*}p^{15}$
CΠΟΙΗCΕΙΟΔΕΜΗΕΚΓΑΜΙΖ 500
WILL-BE-DOING THE YET NO OUT-MARRIAGEIZING
As o.
ΩΝΚΡΕΙCCΟΝΠΟΙΗCΕΙΓΥΝ 920
39 better WILL-BE-DOING . WOMAN
$A B^{1*} p^{15}$ *omit* to-LAW
ΗΔΕΔΕΤΑΙΝΟΜΩΦΕΦ ΟCΟΝΧΡ 20
HAS-*been*-BOUND to-LAW ON as-much-as TIME

ΟΝΟΝΖΗΟΑΝΗΡΑΥΤΗCΕΑΝΔ 40
IS-LIVING THE MAN OF-her . IF-EVER YET
A ΑΠΟΘΑΝΗ MAY-BE-DYING
ΕΚΟΙΜΗΘΗΟΑΝΗΡΕΛΕΥΘΕΡ 60
MAY-BE-BEING-reposed THE MAN FREE

ΑΕCΤΙΝΩΘΕΛΕΙΓΑΜΗΘΗΝΑ 80
she-IS to-WHOM she-IS-WILLING TO-BE-MARRIED

ΙΜΟΝΟΝΕΝΚΥΡΙΩΜΑΚΑΡΙΩ 900
40 ONLY IN Master . HAPPY-more
A *o.*
ΤΕΡΑΔΕΕCΤΙΝΕΑΝΟΥΤΩCΜ 20
YET she-IS IF-EVER thus she-
s o.
ΕΙΝΗΚΑΤΑΤΗΝΕΜΗΝΓΝΩΜΗ 40
MAY-REMAIN according-to THE MY opinion
B ΓΑΡ for p^{15} ANOINTED ΧΥ
ΝΔΟΚΩΔΕΚΑΓΩΠΝΕΥΜΑΘΕΟ 60
AM-SEEMING YET AND-I spirit OF-God
s o.
ΥΕΧΕΙΝΠΕΡΙΔΕΤΩΝΕΙΔΩΛ 80
8 TO-BE-HAVING. ABOUT YET THE idol-SACRIFICES

ΟΘΥΤΩΝΟΙΔΑΜΕΝΟΤΙΠΑΝΤ 13000
WE-HAVE-PERCEIVED that ALL

30 may be as not having them, and
those lamenting as not lamenting,
and those rejoicing as not rejoic-
ing, and those buying as not re-
31 taining, and those using this world,
as not using it up. For the fashion
of this world is passing by.
32 Now I want you to be without
solicitude. The unmarried one is
solicitous about the things of the
Lord, how he should be pleasing the
33 Lord. Yet the married one is so-
licitous about the things of the
world, how he should be pleasing
34 his wife, and is parted. And the
unmarried woman and the virgin:
the unmarried one is solicitous
about the things of the Lord,
that she may be holy both in body
and in spirit, yet the married one
is solicitous about the things of the
world, how she should be pleasing
35 her husband. Now this I am say-
ing with a view to your own ex-
pedience, not that I may be casting
a noose over you, but with a view
to decorum and assiduity, to be un-
distractedly for the Lord.
36 Now if anyone is inferring it to
be indecent for the virgin, if she
should be over her meridian, and
thus it ought to occur, let him (or
her) be doing what he (or she)
will: it is not sinning. Let them be
37 marrying. Yet he (or she) who
stands settled in his (or her) heart,
having no necessity, yet has au-
thority over his (or her) own will,
and has decided this in his (or her)
own heart (to be keeping his own
celibacy, or her virginity) will be
38 doing ideally. So that even the celi-
bate himself (or virgin) who is
marrying, will be doing ideally, yet
he (or she) who is not giving in
marriage will be doing better.
39 A wife is bound by law for what-
ever time her husband is living. Yet

31 The transient, fleeting character of all of this world's relationships and experiences should warn us not to let them take an undue hold upon our hearts. We cannot but use the world to a limited extent. Its joys and sorrows affect us, whether we will or no. If it were a permanent system instead of a temporary stage in the process of God's plan, our attitude would be different. In the semi-permanent millennial system, the saints will not be restrained from the full use of the world of that day. But the present system is distinctly hostile to God and occupation with it is calculated to interfere with our fellowship with God and the enjoyment of His permanent purpose.

32 No doubt both Paul and Peter were representative men whose personal affairs were in accord with the dispensations given them by the Lord. Peter went about with a wife, for the relationship between the Lord and the remnant in Israel, to whom Peter belonged, was figured by the marriage tie. They were the bride of the Lamb. Paul, on the other hand, revealed a nearer and closer union, that of the human body, in which Christ was the head and His saints the members. Paul, consequently, never married, but devoted himself undistractedly to the Lord's service. This is the ideal for this economy, yet the apostle is most careful not to press it as an injunction, for, unless such a course is entered upon whole-heartedly and with faith and fortitude which few possess, it would lead only to failure.

39 In this economy of grace there is no room for divorce. The marriage tie in binding for life. What Moses gave the hard hearted sons of Israel is no rule for us. And even the single cause to which our Lord confined divorce was based on the kingdom code, not on the superabundance of grace in which we revel. Death alone can sever the marriage bond today, so far as two saints are concerned. If one, however, is an unbeliever, and deserts the believer, this also leaves the believer free. But, apart from this, it is entirely out of keeping with God's grace for two who have tasted of His favor, to seek to sever the tie.

if the husband should be reposing, she is free to be married to whom
40 she will, only in the Lord. Yet she is happier if she should remain thus, according to my opinion. Now I presume that *I*, too, have God's spirit.

8 Now concerning the idol sacrifices: We are aware that we all have knowledge. Knowledge puffs
2 up, yet love edifies. If anyone is presuming to have known anything, he knew not as yet according
3 as he ought to know. Now if anyone is loving God, *he* is known by
4 Him. Then, concerning feeding on the idol sacrifices: We are aware that an idol is nothing in the world, and that there is no other God ex-
5 cept One. For even if so be that there are those being termed gods, whether in heaven or on earth, even as there are many gods and many
6 lords, nevertheless to us there is one God, the Father, out of Whom all is, and we for Him, and one Lord, Jesus Christ, through Whom
7 all is, and we through Him. But in all there is not this knowledge. Now some, hitherto accustomed to an idol, are eating it as an idol sacrifice, and their conscience, be-
8 ing weak, is polluted. Now food will not give us a standing with God, neither, if we should not be eating are we in want, nor if we should be eating are we surfeited.

9 Now beware lest somehow this right of yours may be becoming a
10 stumbling block to the weak. For if anyone should see you, who have knowledge, lying down in an idol's shrine, will not his weak conscience be inured to the eating of the idol
11 sacrifice? For the weak one is being destroyed also by your knowledge: the brother because of whom Christ
12 died. Now in thus sinning against

1 Except in heathen lands, the question of eating that which has been offered in sacrifice to idols, is no longer a pertinent one, but the principle handed down is quite as important as ever. Those who are advanced in the faith know that there is no difference between food offered to idols and any other. Before God they may freely eat, but not before their brethren whose faith is not established. So we may freely do many things before God which might offend our brethren and cause them to stumble. Let us not flaunt our liberty in their faces, but rather let us refrain from that which may result in harm to a weak brother.

6 We have here a marvelously exact and concise definition of the relationship which we sustain to God and to the Lord, which, in turn, throws much light on their respective relationship to each other. Briefly put, God is the *Source* and *Object* of all; Christ is the *Channel* of all. Thus it is always found. We are never said to come *out of* Christ, but *out of* God. Indeed, Christ asserts that He Himself, came out of God (Jn.8^{42}). All is out of God (Rom.11^{36}). But God never deals with us except *through* His Anointed. Creation began *in* the Son of God and was carried out *through* Him. He has the same place in redemption. There is no conflict, for, while the Son, as the Image of the Father, is entitled to be called God and to receive the same honor as the Father, yet He Himself insists that His Father is greater than all (Jn. 10^{29}). All that He had was received from His Father. His very life was a gift (Jn.5^{26}) and He lived by the Father (Jn.6^{57}). He did the Father's will, not His own. He sought the Father's glory, not His own. He was one with the Father, and desired that the disciples might become partakers of that unity (Jn. 17^{22}). So that He Himself was in every way, *out of* the Father. On the other hand, He is the only Way to the Father, the only means through Whom we may know God. Hence, while all is sourced in God the Father, all is channeled through the Son. It is only by clinging closely to the exact language of holy writ that we may hope to gain a clear conception of the relation of the Father to the Son.

ΕCΓΝΩCINEXOMENΗΓΝΩCI 20
KNOWledge ARE-HAVING . THE KNOWledge

CΦYCIOIΠΔΕΑΓΑΠΗOIKOΔ 40
IS-INFLATING THE YET LOVE IS-HOME-

OMEIEITICΔOKEIEΓNΩKE 60
2 BUILDING IF ANY IS-SEEMING TO-HAVE-KNOWN

NAITIOYΠΩEΓNΩKAθΩCΔE 80
ANY NOT-as-yet KNEW according-AS it-IS-

IΓNΩNAIEIΔETICAΓAΠAT 100
3 BINDING TO-KNOW IF YET ANY IS-LOVING THE
s² supplies by Him

ONθEONOYTOCEΓNΩCTAIY 20
God this-*one* IS-*be*ING-KNOWN by

ΠAYTOYΠEPITHCBPΩCEΦC 40
4 Him . ABOUT THE FEEDing

OYNTΩNEIΔΩΛOθYTΩNOIΔ 60
THEN OF-THE idol-SACRIFICES WE-HAVE-

AMENOTIOYΔENEIΔΩΛONE 80
PERCEIVED that NOT-YET-ONE idol IN

s o.
NKOCMΩKAIOTIOYΔEICθE 200
SYSTEM AND that NOT-YET-ONE God
DIFFERENT *omitted* BY ABs¹ (*by s²*)

OCETEPOCEIMHEICKAIΓ A 20
5 DIFFERENT IF NO ONE AND for

PEIΠEPEICINAEΓOMENOI 40
IF-EVEN ARE *ones-be*ING-said

θEOIEITEENOYPANΩEITE 60
gods IF-BESIDES IN heaven IF-BESIDES

EΠIΓHCΩCΠEPEICINθEOI 80
ON LAND AS-EVEN ARE gods

ΠOΛΛOIKAIKYPIOIΠOΛΛO 300
MANY AND masters MANY
but *omitted by* B *s¹ omits* God

IΔΛΛHMINEICθEOCOΠATH 20
6 but to-US ONE God THE FATHER

s o.
PEΣOYTAΠANTAKAIHMEIC 40
OUT OF-WHOM THE ALL AND WE

EICAYTONKAIEICKYPIOC 60
INTO Him AND ONE Master

B N
IHCOYCXPICTOCΔIOYTAΠ 80
JESUS ANOINTED THRU WHOM THE

s o.
ANTAKAIHMEICΔIAYTOYA 400
7 ALL AND WE THRU Him . but

A+E
ΛΛOYKENΠACINHΓNΩCICT 20
NOT IN ALL THE KNOWledge . ANY

s² -IΔI , CI conscience
INECΔETHCYNHθEIAEΩCA 40
YET to-THE TOGETHER-CUSTOM TILL at-
A OF-THE idol TILL hitherto

PTITOYEIΔΩΛOYΩCEIΔΩA 60
PRESENT OF-THE id ol AS idol-SACRIFICE

s¹ ECTIN IS
OθYTONECθIOYCINKAINC 80
ARE-EATING AND THE con-

s o. AS+E
YNEIΔHCICAYTΩNACθENH 500
science OF-them UN-FIRM

COYCAMOΛYNETAIBPΩMAΔ 20
8 BEING IS-*be*ING-POLLUTED . FOOD YET

s¹ Y=YOUP *s²* I *s²*+-N
EHMACOYΠAPACTHCEITΩ 40
US NOT WILL-BE-BESIDE-STANDING to-THE God

s omits NO
EΩOYTEEANMHΦAΓΩMENYC 60
NOT-BESIDES IF-EVER NO WE-MAY-BE-EATING WE-
AS *transpose* -WANTING *and* -exceeding *s*+MH NO

TEPOYMEθAOYTEEANΦAΓΩ 80
ARE-WANTING NOT-BESIDES IF-EVER WE-MAY-BE-

B-OA
MENΠEPICCEYOMENBAEΠE 600
9 EATING WE-ARE-exceeding YE-BE-looking

TEΔEMHΠΩCHEΣOYCIAYMΩ 20
YET NO how THE authority OF-YOU*p*

NAYTHΠPOCKOMMAΓENHTA 40
this TOWARD-STRIKE MAY-BE-BECOMING

ITOICACθENECINEANΓAP 60
10 to-THE UN-FIRM . IF-EVER for

A+E- B YOU *omits* *s¹** KNOWledge *one*-HAVING
TICIΔHCETONEXONTAΓNΩ 80
ANY MAY-BE-PERCEIVING YOU THE *one*-HAVING KNOW-

A8 o.
CINENEIΔΩΛIΩKATAKEIM 700
ledge IN idol-shrine DOWN-LYING

s o. AS+E
ENONOYXIHCYNEIΔHCICA 20
NOT *emph.* THE conscience OF-

YTOYACθENOYCONTOCOIK 40
him UNFIRM BEING WILL-BE-

s o.
OΔOMHθHCETAIEICTOTAE 60
BEING-HOME-BUILDED INTO THE THE idol-
ABs¹ *omit* AND (*by s²*)

IΔΩΛOθYTAECθIEINKAIA 80
11 SACRIFICE TO-BE-EATING AND IS-
s² *cancels* for A OYN THEN

ΠOΛΛYTAIΓAPΩACθENΩNE 800
*be*ING-destroyed for THE *one*-BEING-UN-FIRM IN
B *omits* to-YOU *s²* brother IN THE to-YOU KNOWledge

NTHCHΓNΩCEIΩΔEΛΦOCA 20
THE to-YOUR KNOWledge THE brother THRU

IONXPICTOCAΠEΘANENOY 40
12 WHOM ANOINTED FROM-DIED . thus

TΩCAEAMAPTANONTECEIC 60
YET missing INTO

TOYCAΔEΛΦOYCKAITYΠTO 80
THE brothers AND BEATING

s o.
NTECAYTΩNTHNCYNEIΔHC 900
of-them THE conscience

INACθENOYCANEICXPICT 20
being-UN-FIRM INTO ANOINTED

ONAMAPTANETEΔIOΠEPEI 40
13 YE-ARE-missing THRU-WHICH-EVEN IF

BPΩMACKANΔAΛIZEITONA 60
FOOD IS-SNARING THE bro-

ΔEΛΦONMOYOYMHΦAΓΩKPE 80
ther OF-ME NOT NO I-MAY-BE-EATING MEATS

s¹-C (*by s²*)
AEICTONAIΩNAINAMHTON 14000
INTO THE con THAT NO THE

ΑΔΕΛΦΟΝΜΟΥ CΚΑΝΔΑΛΙCΩ 20
brother OF-ME I-SHALL-BE-SNARING .

ΟΥΚΕΙΜΙΕΛΕΥΘΕΡΟCΟΥΚΕ 40
9 NOT I-AM FREE . NOT I-

ΙΜΙΑΠΟCΤΟΛΟCΟΥΧΙΗCΟ 60
AM commissioner . NOT *emph.* JESUS
s[h1] O

ΥΝΤΟΝΚΥΡΙΟΝΗΜΩΝΕΦΡΑΚ 80
THE Master OF-US I-HAVE-SEEN .

ΑΟΥΤΟΕΡΓΟΝΜΟΥΥΜΕΙCΕC 100
NOT THE work OF-ME YE ARE
A *omits verse 2*

ΤΕΕΝΚΥΡΙΩΕΙΑΛΛΟΙCΟΥΚ 20
2 IN Master . IF to-others NOT

ΕΙΜΙΑΠΟCΤΟΛΟCΑΛΛΑΓΕΥ 40
I-AM commissioner but SURELY to-
B+Є

ΜΙΝΕΙΜΙΗΓΑΡ CΦΡΑΓΙCΜΟ 60
YOUp I-AM THE for SEAL OF-ME

ΥΤΗC ΑΠΟCΤΟΛΗCΥΜΕΙCΕC 80
THE commission YE ARE

ΤΕΕΝΚΥΡΙΩΗΕΜΗΑΠΟΛΟΓΙ 200
3 IN Master THE MY FROM-say
B+Є

ΑΤΟΙCΕΜΕΑΝΑΚΡΙΝΟΥCΙΝ 20
to-THE-*ours* ME examining

ΕCΤΙΝΑΥΤΗΜΗΟΥΚΕΧΟΜΕΝ 40
4 IS this NO NOT WE-ARE-HAVING

ΕΞΟΥCΙΑΝΦΑΓΕΙΝΚΑΙΠΙΕ 60
s[1]*B' *o. s o.*
authority TO-BE-EATING AND TO-BE-

ΙΝΜΗΟΥΚΕΧΟΜΕΝΕΞΟΥCΙΑ 80
5 DRINKING-NO NOT WE-ARE-HAVING authority

ΝΑΔΕΛΦΗΝΓΥΝΑΙΚΑΠΕΡΙΑ 300
sister WOMAN TO-BE-ABOUT-

ΓΕΙΝΩCΚΑΙΟΙΛΟΙΠΟΙΑΠΟ 20
LEADING AS AND THE rest commis-

CΤΟΛΟΙΚΑΙΟΙΑΔΕΛΦΟΙΤΟ 40
sioners AND THE brothers OF-THE

ΥΚΥΡΙΟΥΚΑΙΚΗΦΑCΗΜΟΝΟ 60
6 Master AND CEPHAS . OR ONLY

CΕΓΩΚΑΙΒΑΡΝΑΒΑCΟΥΚΕΧ 80
I AND Barnabas NOT ARE-

ΟΜΕΝΕΞΟΥCΙΑΝΜΗΕΡΓΑΖΕ 400
HAVING authority NO TO-BE-WORKING .
A +Є

CΘΑΙΤΙCCΤΡΑΤΕΥΕΤΑΙΙΔ 20
7 ANY IS-WARRING to-

ΙΟΙCΟΨΩΝΙΟΙCΠΟΤΕΤΙCΦ 40
OWN DISH-PURCHASES . ?-when ANY IS-
A*s*[1] *omit* OUT (*s*[2])

ΥΤΕΥΕΙΑΜΠΕΛΩΝΑΚΑΙΕΚΤ 60
planting VINE-yard AND OUT OF-
A*s*[1] N N (*by s*[2])

ΟΥΚΑΡΠΟΥΑΥΤΟΥΟΥΚΕCΘΙ 80
THE FRUIT OF-it NOT IS-EATING
OR *omitted by* B

ΕΙΗΤΙCΠΟΙΜΑΙΝΕΙΠΟΙΜΝ 500
OR ANY IS-SHEPHERDING SHEEP-HERD

ΗΝΚΑΙΕΚΤΟΥΓΑΛΑΚΤΟCΤΗ 20
AND OUT OF-THE MILK OF-THE

CΠΟΙΜΝΗCΟΥΚΕCΘΙΕΙΜΗΚ 40
8 SHEEP-HERD NOT IS-EATING . NO ac-

ΑΤΑΛΑΝΘΡΩΠΟΝΤΑΥΤΑΛΑΛΩ 60
cording-to human these I-AM-TALKING

ΗΚΑΙΟΝΟΜΟCΤΑΥΤΑΟΥΛΕΓ 80
OR AND THE LAW these NOT IS-SAYING.
A *o.*

ΕΙΕΝΓΑΡΤΩΜΩΥCΕΩCΝΟΜΩ 200
9 IN for THE OF-MOSES LAW
B[1] K[H]-=CURBING

ΓΕΓΡΑΠΤΑΙΟΥΦΙΜΩCΕΙCΒ 20
it-HAS-*been*-WRITTEN NOT YOU-WILL-BE-MUZZLING OX

ΟΥΝΑΛΟΝΤΑΜΗΤΩΝΒΟΩΝΜ 40
THRESHING . NO OF-THE OXEN IS-

ΕΛΕΙΤΩΘΕΩΗΔΙΗΜΑCΠΑΝΤ 600
10 CARING to-THE God OR THRU US . ALL-ly

ΦCΛΕΓΕΙΔΙΗΜΑCΓΑΡΕΓΡΑ 60
He-IS-SAYING THRU US for it-WAS-WRIT-
A*s o.* B[1] *o.* *s*[2] ON EX. IS-O.

ΦΗΟΤΙΟΦΕΙΛΕΙΕΠΕΛΠΙΔΙ 700
ten that IS-OWING ON EXPECTATION

ΟΛΑΡΟΤΡΙΩΝΑΡΟΤΡΙΑΝΚΑΙ 20
THE *one*-PLOWING TO-BE-PLOWING AND
A*s*[1] *omit* OF-T. E. OF-S. *and read* ON-E. OF-T. ΤΟΥ T.-B.-

ΟΑΛΟΦΩΝΤΗCΕΛΠΙΔΟCΑΥΤΟ 10
THE *one*-THRESHING OF-THE EXPECTATION OF-SAME
W.-Π.(*s*[2] *marg*) B[1]*s*[2] *o.* A Φ *s o.*

ΥΜΕΤΕΧΕΙΝΕΠΕΛΠΙΔΙΕΙΗ 60
11 TO-BE-WITH-HAVING ON EXPECTATION . IF WE
s o.

ΜΕΙCΥΜΙΝΤΑΠΝΕΥΜΑΤΙΚΑ 90
to-YOUp THE spiritual
s o. *s o.*

ΕCΠΕΙΡΑΜΕΝΜΕΓΑΕΙΗΜΕΙ 850
SOW GREAT IF WE

CΥΜΩΝΤΑCΑΡΚΙΚΑΘΕΡΙCΟ 20
OF-YOUp THE FLESH-ic SHALL-BE-reap-

ΜΕΝΕΙΑΛΛΟΙΤΗCΥΜΩΝΕΞΟ 40
12 ING IF others OF-THE OF-YOUp authority
s[1] *emphatic* +XI

ΥCΙΑCΜΕΤΕΧΟΥCΙΝΟΥΜΑΛ 60
ARE-WITH-HAVING NOT RATHER
s o. A *o. o.*

ΑΟΝΗΜΕΙCΑΛΛΑΟΥΚΕΧΡΗCΑ 80
WE but NOT WE-USE

ΜΕΘΑΤΗΕΞΟΥCΙΑΤΑΥΤΗΑΛ 900
to-THE authority this . but

ΑΛΠΑΝΤΑCΤΕΓΟΜΕΝΙΝΑΜΗ 20
ALL I-AM-EXCLUDING THAT NO
s K *and* B[1] N *for* Γ

ΤΙΝΑΕΓΚΟΠΗΝΔΩΜΕΝΤΩΕΥ 40
ANY hindrance WE-MAY-BE-GIVING to-THE

ΑΓΓΕΛΙΩΤΟΥΧΡΙCΤΟΥΟΥΚ 600
13 WELL-MESSAGE OF-THE ANOINTED . NOT

ΟΙΔΑΤΕΟΤΙΟΙΤΑΙΕΡΑΕΡΓ 80
YE-HAVE-PERCEIVED that THE-*ones* THE SACRED working
A *omits* THE

ΑΖΟΜΕΝΟΙΤΑΕΚΤΟΥΙΕΡΟΥ 15000
THE OUT OF-THE SACRED-place

brethren, and beating their weak conscience, you are sinning against
13 Christ. Wherefore, if food is snaring my brother, I should under no circumstances eat meat for the eon, lest I should be snaring my brother.
9 Am I not free? Am I not an apostle? Have I not seen Jesus, our Lord? Are you not my work
2 in the Lord? If I am not an apostle to others, nevertheless I surely am to you. For *you* are the seal of my apostleship in the Lord.
3 My defense to those examining
4 me is this: Have we no right at all
5 to eat and drink? Have we no right at all to be leading about a sister as a wife, even as the rest of the apostles and the brothers of the
6 Lord and Cephas? Or have *I* and Barnabas only no right not to be
7 working? What soldier is at any time purchasing his own rations? Is anyone planting a vineyard and not eating of its fruit? Or is anyone tending a flock and not eating of the milk of the flock?
8 Am I speaking these things according to man, or is not the law
9 saying these things also? For in the law of Moses it is written: "You shall not be muzzling the threshing ox". Is God caring for oxen?
10 Or is He undoubtedly saying it because of us? Because of us, for it was written that he who is plowing ought to be plowing in expectation, and he who is threshing in expectation of partaking in the ex-
11 pectation. If *we* sow the spiritual in you, is it a great thing if we shall be reaping of your carnal
12 things? If others are partaking of your right, are not we rather? Nevertheless we do not use this right, but I am foregoing all, lest we may be giving any hindrance to the evangel of Christ.

1 The Corinthians questioned the apostleship of Paul. The phrase, "the twelve apostles" has been used to throw doubts on his commission, for if there were but twelve apostles, Paul could not have been one of them. He did not have the qualifications, and Matthias was duly chosen to fill Judas' place. Only one who had been with the Lord from John's baptism onward to His ascension was qualified to be counted with the twelve (Ac.1[22]). Paul did not meet the Lord until some years later. The kingdom apostles are limited to twelve, for there will be only twelve thrones provided for them when they rule the tribes of Israel in the kingdom (Mt.19[28]). It is evident that Paul and Barnabas and Timothy and Apollos will have no apostolic reward in that kingdom. Their apostleship is of an entirely different order. The gospel of the Uncircumcision was committed to Paul as that of the Circumcision had been to Peter. James, Cephas and John, chief of the twelve apostles, recognized this and gave Paul and Barnabas the right hand of fellowship, that they should go to the nations. The twelve confined themselves to the Circumcision. Thus there are two distinct orders of apostles, the twelve to the Circumcision, connected with the kingdom on earth, and an indefinite number, of whom Paul was chief, sent to the nations and connected with the successive ministries of the apostle Paul. Though the Corinthians denied his apostolic authority, he was not a whit behind Peter, the chief of the Circumcision apostles.

5 Paul had the undoubted *right* to do as the other apostles, but he chose the higher privilege of doing everything in his power to help the evangel. He worked with his own hands to supply his necessities when he might have demanded support.

8 It is God's pleasure that His servants who minister spiritual things should be requited with carnal things. In the present low state of spirituality spiritual things are accounted of no value, while material things are held in high repute. To receive a sum of money without recompense is a crime, but many receive vast spiritual wealth without any sense of obligation.

13 God has always made due provision for the support of His servants. The priests and Levites were not concerned with their own livelihood, hence had no allotment of land to till, but depended on the labors of their brethren. They were wholly devoted to God's service. The same rule applies to the proclamation of the evangel.

15 It seems a marvel that the saints who owed so much to the apostle would have allowed him to engage in menial labor, when they could easily have supplied his meager needs. Yet herein was his glory, that, though supporting himself, at least in part, he still found time and strength to do more than any other apostle. The natural course would have been to use his authority to the full so that he could give himself wholly to the work of the ministry. The marks of true greatness are apparent in his anxiety *not* to use his full authority, but to do everything which in any way may be a benefit to the evangel. Such a course as this ought to be all the more effective in these days when the stain of filthy lucre is a prominent mark on many religious enterprises. The world has learned to look upon religion as a means of gain. The history of the church has been one long endeavor on the part of the clergy (with *many* noble exceptions) to enrich themselves at the expense of the laity. Had Paul's spirit prevailed, what a different story there would be to tell!

19 Many otherwise inexplicable events in Paul's career, as narrated in the book of Acts, are to be explained on the principle of conduct here laid down by the apostle. His course often seems to contradict the truth he had enunciated in the epistles he had penned. However strongly he insisted on freedom from the law, he could, nevertheless, take part in the rites and ceremonies of the temple when among his Jewish brethren. The whole narrative of Acts shows him becoming all things to all with whom he came in contact. On his journeys, in Jerusalem, in jail, on board the foundering ship—wherever he was he adapted himself to the men and means at his disposal to forward the claims of the evangel. The same principle should regulate our efforts that we too may gain some.

13 Are you not aware that those
who are working at the sacred
things are eating of the things of
the sanctuary? Those who are set-
tled beside the altar have their
14 portion with the altar. Thus the
Lord also prescribes that those who
are announcing the evangel are to
15 be living of the evangel. Yet *I* use
none of these things. Now I do not
write these things that it may be-
come thus with me, for it is my
ideal rather to die, than that any-
one shall be making my boast void.
16 For if I should be preaching the
evangel, I have nothing to boast
of, for necessity is laid upon me,
for it were woe to me if I should
17 not be preaching the evangel! For
if I am engaging in this voluntarily,
I have wages, yet if involuntarily,
I have been entrusted with a dis-
18 pensation. What, then, are my
wages? That, in preaching the
evangel, I should be placing the
evangel without expense, so as not
to use up my authority in the
evangel.

19 For, being free of all, I enslave
myself to all, that I should be gain-
20 ing more. And I became to the
Jews as a Jew, that I should be
gaining Jews; to those under law
as under law (not being myself un-
der law) that I should be gaining
21 those under law; to those without
law as without law (not being
without God's law, but legally
Christ's) that I should be gaining
22 those without law. I became as
weak to the weak, that I should be
gaining the weak. To all I have
become all, that I should undoubt-
23 edly be saving some. Now I am do-
ing all because of the evangel, that
I may become a joint participant
of it.

ΕCΘΙΟΥCΙΝΟΙΤΩΘΥCΙΑCΤ[20]
ARE-EATING . THE-*ones* TO-THE SACRIFICE-place

[s2] ΠΡΟC- TOWARD-
ΗΡΙΩΠΑΡΕΔΡΕΥΟΝΤΕCΤΦΘ[40]
BESIDE-SETTLING TO-THE SAC-

ΥCΙΑCΤΗΡΙΩCΥΜΜΕΡΙΖΟΝ[60]
RIFICE-place ARE-TOGETHER-PARTING .

ΤΑΙΟΥΤΩCΚΑΙΟΚΥΡΙΟCΔΙ[80]
14 thus AND THE Master pre-

ΕΤΑΞΕΝΤΟΙCΤΟΕΥΑΓΓΕΛΙ[100]
scribes TO-THE-*ones* THE WELL-MESSAGE

ΟΝΚΑΤΑΓΓΕΛΛΟΥCΙΝΕΚΤΟ[20]
DOWN-MESSAGING OUT OF-THE

ΥΕΥΑΓΓΕΛΙΟΥΖΗΝΕΓ ΩΔΕΟ[40]
15 WELL-MESSAGE TO-BE-LIVING.I YET NOT

AND[1]* HAVE-USED -ΜΑΙ
ΥΚΕΧΡΗCΑΜΗΝΟΥΔΕΝΙΤΟΥ[60]
USE NOT-YET-ONE OF-these

ΤΩΝΟΥΚΕΓΡΑΨΑΔΕΤΑΥΤΑΙ[80]
NOT I-WRITE YET these THAT

ΝΑΟΥΤΩCΓΕΝΗΤΑΙΕΝΕΜΟΙ[200]
thus it-MAY-BE-BECOMING IN ME

ΚΑΛΟΝΓΑΡΜΟΙΜΑΛΛΟΝΑΠΟ[20]
IDEAL for to-ME RATHER TO-BE-

s o. *for* THAT ANY H ΟΥΔΕΙC Α ΟΥΘΕΙC,
ΘΑΝΕΙΝΗΤΟΚΑΥΧΗΜΑΜΟΥΙ[40]
FROM-DYING OR THE BOAST OF-ME THAT

s[3]* ΟΥΔΙC Α+ΜΗ NO *and* Κ ΑΙ *for* ΚΕ
ΝΑΤΙCΚΕΝΩCΕΙΕΑΝΓΑΡΕΥ[60]
16 ANY WILL-BE-EMPTYING . IF-EVER for I-MAY-

ΑΓΓΕΛΙΖΩΜΑΙΟΥΚΕCΤΙΝΜ[80]
BE-WELL-MESSAGIZING NOT IS to-

s[1] ΧΑΡΙC
ΟΙΚΑΥΧΗΜΑΑΝΑΓΚΗΓΑΡΜΟ[300]
ME BOAST necessity for to-ME

s[2] ΑΕ YET
ΙΕΠΙΚΕΙΤΑΙΟΥΑΙΓΑΡΜΟΙ[20]
18-ON-LYING WOE for to-ME

B -SHOULD- C
ΕCΤΙΝΕΑΝΜΗΕΥΑΓΓΕΛΙΖΩ[40]
IS IF-EVER NO I-MAY-BE-WELL-MESSAGIZING

ΜΑΙΕΙΓΑΡΕΚΩΝΤΟΥΤΟΠΡΑ[60]
17 IF for voluntarily this I-AM-PRAC-

CCΩΜΙCΘΟΝΕΧΩΕΙΔΕΑΚΩΝ[80]
TISING HIRE I-AM-HAVING IF YET UNvoluntarily

ΟΙΚΟΝΟΜΙΑΝΠΕΠΙCΤΕΥΜΑ[400]
stewardship I-HAVE-*been*-BELIEVED .

ΙΤΙCΟΥΝΜΟΥΕCΤΙΝΟΜΙCΘ[20]
18 ANY THEN OF-ME IS THE HIRE

ΟCΙΝΑΕΥΑΓΓΕΛΙΖΟΜΕΝΟC[40]
THAT WELL-MESSAGIZING

ΑΔΑΠΑΝΟΝΘΗCΩΤΟΕΥΑΓΓΕ[60]
UN-SPEND I-SHOULD-BE-PLACING THE WELL-

A o. o.
ΛΙΟΝΕΙCΤΟΜΗΚΑΤΑΧΡΗCΑ[80]
MESSAGE INTO THE NO TO-DOWN-USE

s adds ΕΝ IN
CΘΑΙΤΗΕΞΟΥCΙΑΜΟΥΕΝΤΩ[500]
THE authority OF-ME IN THE

ΕΥΑΓΓΕΛΙΩΕΛΕΥΘΕΡΟCΓΑ[20]
19 WELL-MESSAGE . FREE for

ΡΩΝΕΚΠΑΝΤΩΝΠΑCΙΝΕΜΑΥ[40]
BEING OUT OF-ALL to-ALL MYself

ΤΟΝΕΔΟΥΛΩCΑΙΝΑΤΟΥCΠΛ[60]
I-ENSLAVE THAT THE MORE

s o.
ΕΙΟΝΑCΚΕΡΔΗCΩΚΑΙΕΓΕΝ[80]
20 I-SHOULD-BE-GAINING AND I-BECAME

ΟΜΗΝΤΟΙCΙΟΥΔΑΙΟΙCΩCΙ[000]
to-THE JUDA-ans AS JU-

ΟΥΔΑΙΟCΙΝΑΙΟΥΔΑΙΟΥCΚ[20]
DA-an THAT JUDA-ans I-

ΕΡΔΗCΩΤΟΙCΥΠΟΝΟΜΟΝ ΩC[40]
SHOULD-BE-GAINING.to-THE-*ones* UNDER LAW AS

ΥΠΟΝΟΜΟΝΜΗ ΩΝΑΥΤΟCΥΠΟ[60]
UNDER LAW NO BEING SAME UNDER

ΝΟΜΟΝΙΝΑΤΟΥCΥΠΟΝΟΜΟΝ[80]
LAW THAT THE-*ones* UNDER LAW

ΚΕΡΔΗCΩΤΟΙCΑΝΟΜΟΙCΩC[700]
21 I-SHOULD-BE-GAINING to-THE UN-LAWED AS

ΑΝΟΜΟCΜΗΩΝΑΝΟΜΟCΘΕΟΥ[20]
UN-LAWED NO BEING UN-LAWED OF-God

ΑΛΛΕΝΝΟΜΟCΧΡΙCΤΟΥΙΝΑ[40]
but IN-LAWED OF-ANOINTED THAT

s[2] Η C *and omits* THE
ΚΕΡΔΑΝΩΤΟΥCΑΝΟΜΟΥCΕΓ[60]
22 I-SHOULD-BE-GAINING THE UN-LAWED . I-BE-

AND[1] *omit* (*by s*[2]) AS
ΕΝΟΜΗΝΤΟΙCΑCΘΕΝΕCΙΝΩ[80]
CAME to-THE UN-FIRM AS

CΑCΘΕΝΗCΙΝΑΤΟΥCΑCΘΕΝ[800]
UN-FIRM THAT THE UN-FIRM

s[1]* *o.*
ΕΙCΚΕΡΔΗCΩΤΟΙCΠΑCΙΝΓ[20]
I-SHOULD-BE-GAINING to-THE ALL I-

ΓΓΟΝΑΠΑΝΤΑΙΝΑΠΑΝΤΩCΤ[40]
HAVE-BECOME ALL THAT ALL-ly ANY

ΙΝΑCCΩCΩΠΑΝΤΑΔΕΠΟΙΩΔ[60]
23 I-SHOULD-BE-SAVING . ALL YET I-AM-DOING THRU

AND N
ΙΑΤΟΕΥΑΓΓΕΛΙΟΝΙΝΑCΥΓ[80]
THE WELL-MESSAGE THAT TOGETHER-

ΚΟΙΝΩΝΟCΑΥΤΟΥΓΕΝΩΜΑΙ[000]
communers OF-it I-MAY-BE-BECOMING .

ΟΥΚΟΙΔΑΤΕΟΤΙΟΙΕΝCΤΑΔ[20]
24 NOT YE-HAVE-PERCEIVED that THE-*ones* IN stadium

ΙΩΤΡΕΧΟΝΤΕCΠΑΝΤΕCΜΕΝ[40]
RACING ALL INDEED

ΤΡΕΧΟΥCΙΝΕΙCΔΕΛΑΜΒΑΝ[60]
ARE-RACING ONE YET IS-GETTING-UP

s o. *s o.*
ΕΙΤΟΒΡΑΒΕΙΟΝΟΥΤΩCΤΡΕ[80]
THE prize thus BE-RACING

ΧΕΤΕΙΝΑΚΑΤΑΛΑΒΗΤΕΠΑC[160000]
25 THAT YE-MAY-BE-DOWN-GETTING . EVERY

ΔΕΟΛΓΩΝΙΖΟΜΕΝΟΣΠΑΝΤΑ 20
YET THE *one*-CONTENDING ALL

ΕΓΚΡΑΤΕΥΕΤΑΙΕΚΕΙΝΟΙΜ 40
IS-IN-HOLDING those IN-

ΕΝΟΥΝΙΝΑΦΘΑΡΤΟΝΣΤΕΦΑ 60
DEED THEN THAT CORRUPTible WREATH

ΝΟΝΑΔΒΩΣΙΝΗΜΕΙΣΔΕΑΦΘ 80
THEY-MAY-BE-GETTING WE YET UNCOR-

ΑΡΤΟΝΕΓΩΤΟΙΝΥΝΟΥΤΩΣΤ 100
26 RUPTible . I to-THE-NOW thus AM-

ΡΕΧΦΟΣΟΥΚΑΔΗΛΟΣΟΥΤΩΣ 20
RACING AS NOT UNEVIDENT.y thus

ΠΥΚΤΕΥΟΜΕΝΟΥΚΑΕΡΑΔΕΡΩ 40
I-AM-FISTING AS NOT AIR SKINNING

A8 o.
ΝΑΛΛΑΥΠΩΠΙΑΖΩΜΟΥΤΟΣΩ 60
27 but I-AM-beiaboring OF-ME THE BODY

ΜΑΚΑΙΔΟΥΛΑΓΩΓΩΜΗΠΩΣΑ 80
AND I-AM-SLAVE-LEADING NO how to-

ΑΛΛΟΙΣΚΗΡΥΞΑΣΑΥΤΟΣΑΔΟ 200
others PROCLAIM*ing* SAME UNtested

s2 YET ΔΕ
ΚΙΜΟΣΓΕΝΩΜΑΙΟΥΘΕΛΩΓΑ 20
10 I-MAY-BE-BECOMING.NOT I-AM-WILLING for

ΡΥΜΑΣΑΓΝΟΕΙΝΑΔΕΛΦΟΙΟ 40
YOU*p* TO-BE-UNKNOWING brothers that

ΤΙΟΙΠΑΤΕΡΕΣΗΜΩΝΠΑΝΤΕ 60
THE FATHERS OF-US ALL

ΣΥΠΟΤΗΝΝΕΦΕΛΗΝΗΣΑΝΚΑ 80
UNDER THE CLOUD WERE AND

ΙΠΑΝΤΕΣΔΙΑΤΗΣΘΑΛΑΣΣΗΣ 300
ALL THRU THE SEA

ΣΑΙΗΛΘΟΝΚΑΙΠΑΝΤΕΣΕΙΣ 20
2 THRU-CAME AND ALL INTO

A8 o. B-ΑΝΤΟ
ΤΟΝΜΩΥΣΗΝΕΒΑΠΤΙΣΘΗΣΑ 40
THE MOSES WERE-DIPIZED

ΝΕΝΤΗΝΕΦΕΛΗΚΑΙΕΝΤΗΘΑ 60
IN THE CLOUD . AND IN THE SEA

s1 omits THE A*s1 omit* SAME
ΛΑΣΣΗΚΑΙΠΑΝΤΕΣΤΟΑΥΤΟ 80
3 AND ALL THE SAME

s2 THE SAME FOOD spiritual A THEY-ATE FOOD
ΠΝΕΥΜΑΤΙΚΟΝΒΡΩΜΑΕΦΑΓ 400
spiritual FOOD ATE

A *omits* SAME
ΟΝΚΑΙΠΑΝΤΕΣΤΟΑΥΤΟΠΝΕ 20
4 AND ALL THE SAME spiritual

B+Ε
ΥΜΑΤΙΚΟΝΕΠΙΟΝΠΟΜΑΕΠΙ 40
DRANK DRINK THEY-

ΝΟΝΓΑΡΕΚΠΝΕΥΜΑΤΙΚΗΣΑ 80
DRANK for OUT OF-spiritual fol-

A THE YET ROCK
ΚΟΛΟΥΘΟΥΣΗΣΠΕΤΡΑΣΗΠΕ 80
lowing ROCK THE ROCK

ΤΡΑΔΕΗΝΟΧΡΙΣΤΟΣΑΛΛΟΥ 600
5 YET WAS THE ANOINTED but NOT

ΚΕΝΤΟΙΣΠΛΕΙΟΣΙΝΑΥΤΩΝ 20
IN THE MORE OF-them

H A*B1*
ΕΥΔΟΚΗΣΕΝΟΘΕΟΣΚΑΤΕΣΤ 1
WELL-SEEMS THE God THEY-WERE-DOWN-

ΡΩΘΗΣΑΝΓΑΡΕΝΤΗΕΡΗΜΩΤ 60
6 STREWN for IN THE DESOLATE . those

ΑΥΤΑΔΕΤΥΠΟΙΗΜΩΝΕΓΕΝΗ 80
YET types OF-US WERE-BECOME

ΘΗΣΑΝΕΙΣΤΟΜΗΕΙΝΑΙΗΜΑ 600
INTO THE NO TO-BE US

ΣΕΠΙΘΥΜΗΤΑΣΚΑΚΩΝΚΑΘΩ 20
ON-FEELers OF-EVIL according-

ΣΚΑΚΕΙΝΟΙΕΠΕΘΥΜΗΣΑΝΜ 1
7 AS AND-those ON-FEEL NO-

A o. AB+Ε
ΗΔΕΕΙΔΩΛΟΛΑΤΡΑΙΓΙΝΕΣ 60
YET idolators BE-BECOMING

A *adds* Ε+Σ OUT
ΘΕΚΑΘΩΣΤΙΝΕΣΑΥΤΩΝΩΣΠ 80
according-AS ANY OF-them AS-EVEN

A+Ε
ΕΡΓΕΓΡΑΠΤΑΙΕΚΑΘΙΣΕΝΣ 200
it-HAS-*been*-WRITTEN is-seated THE

B1 *o. s2. o.*
ΛΑΟΣΦΑΓΕΙΝΚΑΙΠΙΕΙΝΚΑ 20
PEOPLE TO-BE-EATING AND TO-BE-DRINKING AND

s for ΑΙ, Ε *s o.*
ΙΑΝΕΣΤΗΣΑΝΠΑΙΖΕΙΝΜΗΔ 10
8 THEY-rose TO-BE-sporting NO-YET

ΕΠΟΡΝΕΥΩΜΕΝΚΑΘΩΣΤΙΝΕ 60
WE-MAY-BE-PROSTITUTING according-AS ANY

ΣΑΥΤΩΝΕΠΟΡΝΕΥΣΑΝΚΑΙΕ 80
OF-them PROSTITUTE AND THEY

ns1 omit IN (*by s2 faint*)
ΠΕΣΑΝΕΝΜΙΑΗΜΕΡΑΕΙΚΟΣ 300
FALL IN ONE DAY TWENTY

s o. B+Ε
ΙΤΡΕΙΣΧΙΛΙΑΔΕΣΜΗΔΕΕΚ 20
9 THREE THOUSAND NO-YET WE-

s o. A ΘΝ God
ΠΕΙΡΑΖΩΜΕΝΤΟΝΚΥΡΙΟΝΚ 40
MAY-BE-OUT-trying THE Master AC-

A+Ε *s1 supplies* OF-L. A O.AB—OUT- *s o.*
ΑΘΩΣΤΙΝΕΣΑΥΤΩΝΕΞΕΠΕΙ 600
cording-AS ANY OF-them OUT-try

ΡΑΣΑΝΚΑΙΥΠΟΤΩΝΟΦΕΩΝΑ
AND by THE serpents WERE-

s WE-MAY- -ΩΜΕΝ
ΠΩΛΑΥΝΤΟΜΗΔΕΓΟΓΓΥΖΕΤ 200
10 destroyed NO-YET YE-BE-MURMURING

A -ΩΣ =according-AS
ΕΚΑΘΑΠΕΡΤΙΝΕΣΑΥΤΩΝΕΓ 20
DOWN-WHICH-EVEN ANY OF-them MUR-

A ΑΥ *for* Ο *as a* ½
ΟΓΓΥΣΑΝΚΑΙΑΠΩΛΟΝΤΟΥΠ 50
MUR AND *were*-destroyed by

AB *omit* ALL *and read* these YET
ΟΤΟΥΟΛΟΘΡΕΥΤΟΥΠΑΝΤΑΔ 60
11 THE WHOLE-RUINer ALL YET

ΕΤΑΥΤΑΤΥΠΙΚΩΣΣΥΝΕΒΑΙ 80
these typically TOGETHER-sTEPS

A Ο *s1** INTO ΕΙΣ
ΝΕΝΕΚΕΙΝΟΙΣΕΓΡΑΦΗΔΕΠ 12000
to-those it-WAS-WRITTEN YET TO-

24 Are you not aware that those
racing in the stadium are, indeed,
all racing, yet one is obtaining the
prize? Thus be racing that you
25 may overtake. Now everyone who
is contending is controlling him-
self in all things; they, indeed, then,
that they may be obtaining a cor-
ruptible wreath, yet we an incor-
26 ruptible. Now then, thus am *I*
racing, not as dubious, thus am I
boxing, not as punching the air,
but I am belaboring my body and
27 leading it unto slavery, lest some-
how, when proclaiming to others, I
may be becoming disqualified my-
self.

10 For I do not want you to be ig-
norant, brethren, that our fathers
all were under the cloud, and all
2 came through the sea, and all were
baptized to Moses in the cloud and
3 in the sea, and all ate the same
4 spiritual food, and all drank the
same spiritual drink, for they
drank of the spiritual Rock fol-
lowing them. Now the Rock was
Christ.

5 But God does not delight in the
majority of them, for they were
6 strewn along in the wilderness. Now
these things became types of us,
so that we are not to lust after evil,
7 according as they also lust. Neither
become idolators, according as some
of them, even as it is written, "The
people are seated to eat and drink,
8 and rose to sport". Neither should
we commit prostitution, according
as some of them commit prostitu-
tion, and fall in one day twenty-
9 three thousand. Neither should we
be putting the Lord on trial, ac-
cording as some of them put Him
on trial, and were destroyed by ser-
10 pents. Neither be murmuring, even
as some of them murmur, and were
destroyed by the exterminator.

25 Contestants in the Grecian games had to take an oath that they had been ten months in training, and that they would violate none of of the regulations. They lived on a prescribed diet and exercised severe self-restraint. The wreath or "crown" was made of the leaves of the pine. Groves of these trees surrounded the stadium near Corinth. Other leaves were used in other cities. For some time parsley was substituted for pine, but it seems that, in the time of the apostle, they used the pine wreaths. To avoid confusing these chaplets with the symbol of regal authority they are never called a "crown" in this version.

26 The subject before the apostle is not salvation but service and reward. The apostle is not concerned lest he should be a "castaway" but whether he should win the prize. Two things are necessary, self-control and obedience to the rules of the game. Both are essential in order to win a wreath. In these days, when "success" is measured by human standards, it is of the utmost importance to press the fact that a violation of the rules absolutely bars the contestant from all hope of a prize. Service at the expense of truth or of conscience, to gain a livelihood or win popularity, no matter how strenuous, wins no prize. God looks on the motive and method, not on the apparent results. May we all so strive that He will be able to bestow the amaranthine wreath upon us!

1 The redemption of Israel out of Egypt was typical of the spiritual deliverance which is ours in Christ. *All*, indeed, were redeemed by the blood of the paschal lamb, but not all by any means pleased God in the wilderness journey. They *all* went through the Red Sea dry shod, *all* were identified with Moses, *all* ate the manna, and *all* drank the water brought forth by Moses' rod in the desert. Yet, notwithstanding these privileges, they failed in self-control, they went back in heart to the flesh pots of Egypt, reverted to idolatry, sinned and murmured. These are the very sins into which some of the Corinthians were ensnared. And these things still have their appeal to us unless we, like the apostle, reduce our bodies to bondage.

11 Now all this befalls them typically. Yet it was written with a view to our admonition, to whom the consummations of the eons have
12 attained. So that, let him who is supposing he stands beware that he
13 should not fall. No trial has taken you except what is human. Now God is faithful, Who will not be leaving you to be tried above what you are able, but, together with the trial, will be making the sequel, also, to enable you to undergo it.
14 Wherefore, my beloved, be flee-
15 ing from idolatry. I am saying this as to the prudent: judge *you*
16 what I am affirming. The cup of blessing which we are blessing, is it not the communion of the blood of Christ? The bread which we are breaking, is it not the communion
17 of the body of Christ? Seeing that we, who are many, are one bread, one body, for all are partaking of the one bread.
18 Observe Israel according to the flesh. Are not those who are eating the sacrifices participants with
19 the altar? What, then, am I affirming? That an idol sacrifice is anything? Or that an idol is anything?
20 But that what the nations are sacrificing, they are sacrificing to demons and not to God. Now I do not want you to become partici-
21 pants with demons. You cannot drink the cup of the Lord and the cup of demons. You cannot be partaking of the table of the Lord
22 and the table of demons. Or are we making the Lord jealous? Are we stronger than He?
23 All is allowed me, but not all is expedient. All is allowed me, but
24 not all is edifying. Let no one be seeking his own, but that which is
25 another's. You may be eating everything sold at the meat mar-

11 The eons are divided into two classes, the first three, which are preparatory, and the last two, called the "eons of the eons", which turn the evil of the first class into good. The last two eons, including the thousand years' reign and the reign of the saints in the new heavens and new earth, are the fruit and consummation of the evil eons. In *spirit*, Paul brought those under his ministry into the new creation, which is the spiritual counterpart of the eon inaugurated by the new heavens and new earth. It is only thus that the consummations of the eons had already reached the Corinthians.

12 Here again, the apostle is not considering salvation but the endurance of trial on the part of those who are saved. Salvation is entirely of God, through Christ. No one need be concerned about its efficacy or power. But beyond salvation there is the possibility of earning a reward, of winning a prize. This requires us to take due heed to our conduct.

13 God does not try us to break us down but to build us up. Hence He sends nothing insupportable. He does not however, make "a way of *escape*" as many of His saints have found by experience. If He did, why or how could *that* enable them to undergo it? They would not need to endure it if He took them out of it. He makes a *sequel*. This word occurs again in Heb. 13[7]: "contemplating the sequel (A. V. *end*) of their behaviour". All the great examples of trial were sustained by a contemplation of its sequel. Joseph held the sceptre in the prison. David wore the crown in Adullam. Even Job knew that he would see his Redeemer. We should not try to escape trial, but seek grace to endure it. We should not occupy ourselves with it but contemplate the blessed outcome which it is designed to produce.

20 There seems little doubt but that the heathen divinities were not mere myths, but actual demons. These are rampant today in Spiritism and often deceive the saints into believing that they are the holy spirit of God by mimicking the gifts which were bestowed during the proclamation of the kingdom.

ΡΟCΝΟΥΘΕCΙΑΝΗΜΩΝΕΙCΟ 20
WARD admonition OF-US INTO WHOM

ΥCΤΑΤΕΛΗΤΩΝΑΙΩΝΩΝΚΑΤ 40
THE FINISHES OF-THE cons HAS-

a attains C
ΗΝΤΗΚΕΝΦCΤΕΟΔΟΚΩΝΕCΤ 60
12 attained AS-BESIDES THE *one*-SEEMING TO-HAVE-

ΑΝΑΙΒΛΕΠΕΤΩΜΗΠΕCΗΠΕΙ 80
13 STOOD LET-him-BE-looking NO he-SHOULD-FALL trial *s o.*

A 1 ΛΕΙΦΕΝ
ΡΑCΜΟCΥΜΑCΟΥΚΕΙΛΗΦΕΝ 100
YOUp NOT HAS-GOTTEN

ΕΙΜΗΑΝΘΡΩΠΙΝΟCΠΙCΤΟC 20
IF NO human BELIEVING

B TO-BE-tried YOUp
ΔΕΟΘΕΟCΟCΟΥΚΕΑCΕΙΥΜΑ 40
YET THE God WHO NOT WILL-BE-LEAVING YOUp

s o.
CΠΕΙΡΑCΘΗΝΑΙΥΠΕΡΟΔΥΝ 60
TO-BE-TRIED OVER WHICH YE-

s -ΑΙ
ΑCΘΕΝΕΙΛΛΑΠΟΙΗCΕΙCΥΝΤΩ 80
ARE-ABLE but WILL-BE-making TOGETHER to-THE

s o.
ΠΕΙΡΑCΜΟΝΚΑΙΤΗΝΕΚΒΑCΙ 200
trial AND THE OUT-STEP

AB*s*1 *omit* YOUP (*by s*2)
ΝΤΟΥΔΥΝΑCΘΑΙΥΜΑCΥΠΕΝ 20
OF-THE TO-BE-ENABLED YOUp TO-BE-UNDER-

ΕΓΚΕΙΝΔΙΟΠΕΡΑΓΑΠΗΤΟΙ 40
14 CARRYING THRU-WHICH-EVEN beLOVED-*ones*

s o.
ΜΟΥΦΕΥΓΕΤΕΑΠΟΤΗCΕΙΔΩ 60
OF-ME BE-FLEEING FROM THE idolatry

bs o.
ΛΟΛΑΤΡΕΙΑCΩCΦΡΟΝΙΜΟΙ 80
15 AS to-DISPOSED-*ones*

b+ϵ *s*1 ΥΜΑC *accusative*
CΛΕΓΩΚΡΙΝΑΤΕΥΜΕΙCΟΦΗ 300
I-AM-saying JUDGE YE WHICH I-AM-

ΜΙΤΟΠΟΤΗΡΙΟΝΤΗCΕΥΛΟΓ 20
16 AVERRING THE DRINK-cup OF-THE blessedness

ΙΑCΟΕΥΛΟΓΟΥΜΕΝΟΥΧΙΚΟ 40
WHICH WE-ARE-blessing NOT *emph.* com-

s OF-THE BLOOD OF-THE ANOINTED IS
ΙΝΩΝΙΑΕCΤΙΝΤΟΥΑΙΜΑΤΟ 60
munion IS OF-THE BLOOD

CΤΟΥΧΡΙCΤΟΥΤΟΝΑΡΤΟΝΟ 80
OF-THE ANOINTED THE BREAD WHICH

ΝΚΛΩΜΕΝΟΥΧΙΚΟΙΝΩΝΙΑΤ 400
WE-ARE-BREAKING NOT *emph.* communion OF-

A IS OF-THE BODY OF-THE ANOINTED
ΟΥCΩΜΑΤΟCΤΟΥΧΡΙCΤΟΥΕ 20
THE BODY OF-THE ANOINTED . IS

CΤΙΝΟΤΙΕΙCΑΡΤΟCΕΝCΩΜ 40
17 that ONE BREAD ONE BODY

ΛΟΙΠΟΛΛΟΙΕCΜΕΝΟΙΓΑΡΠ 80
THE MANY ARE THE for ALL

ΑΝΤΕCΕΚΤΟΥΕΝΟCΑΡΤΟΥΜ 80
OUT OF-THE ONE BREAD ARE-

ΕΤΕΧΟΜΕΝΒΛΕΠΕΤΕΤΟΝΙC 600
18 WITH-HAVING . BE-looking THE IS-

ΡΑΗΛΚΑΤΑCΑΡΚΑΟΥΧΙΟΙΕ 20
RAEL according-to FLESH NOT *emph.* THE *ones*-

*As*1 *o.* (*by s*2)
CΘΙΟΝΤΕCΤΑCΘΥCΙΑCΚΟΙ 40
EATING THE SACRIFICES com-

ΝΩΝΟΙΤΟΥΘΥCΙΑCΤΗΡΙΟΥ 60
munioners OF-THE SACRIFICE-place

ΕΙCΙΝΤΙΟΥΝΦΗΜΙΟΤΙΕΙΔ 80
19 ARE ANY THEN I-AM-AVERRING that idol-

*s*1 *omits* ANY *As*1 *omit* OR that idol
ΩΛΟΘΥΤΟΝΤΙΕCΤΙΝΗΟΤΙ 600
SACRIFICE ANY IS OR that idol

ANY IS
ΙΔΩΛΟΝΤΙΕCΤΙΝΑΛΛΟΤΙ 20
20 ANY IS but that WHICH

B *omits* THE NATIONS
ΘΥΟΥCΙΝΤΑΕΘΝΗΔΑΙΜΟΝΙ 40
ARE-SACRIFICING THE NATIONS to-demons

ΟΙCΚΑΙΟΥΘΕΩΘΥΟΥCΙΝΟΥ 60
AND NOT to-God THEY-ARE-SACRIFICING NOT

ΘΕΛΩΔΕΥΜΑCΚΟΙΝΩΝΟΥCΤ 80
I-AM-WILLING YET YOUp communioners OF-

A *o.*
ΩΝΔΑΙΜΟΝΙΩΝΓΕΙΝΕCΘΑΙ 700
THE demons TO-BE-BECOMING .

As *omit* OF-THE
ΟΥΔΥΝΑCΘΕΠΟΤΗΡΙΟΝΤΟΥ 20
21 NOT YE-ARE-ABLE DRINK-cup OF-THE

b+ϵ *s o.*
ΚΥΡΙΟΥΠΙΝΕΙΝΚΑΙΠΟΤΗΡ 40
Master TO-BE-DRINKING AND DRINK-cup

ΙΟΝΔΑΙΜΟΝΙΩΝΟΥΔΥΝΑCΘ 60
OF-demons NOT YE-ARE-ABLE

A -ΑΙ
ΕΤΡΑΠΕΖΗCΚΥΡΙΟΥΜΕΤΕΧ 80
OF-table OF-Master TO-BE-WITH-

s o.
ΕΙΝΚΑΙΤΡΑΠΕΖΗCΔΑΙΜΟΝ 800
HAVING AND OF-table OF-demons

ΙΩΝΗΠΑΡΑΖΗΛΟΥΜΕΝΤΟΝΚ 20
22 OR WE-ARE-BESIDE-BOILING THE Mas-

ΥΡΙΟΝΜΗΙCΧΥΡΟΤΕΡΟΙΑΥ 40
ter NO STRONGER-*ones* OF-

A *As*1 *omit* to-ME (*by s*2)
ΤΟΥΕCΜΕΝΠΑΝΤΑΜΟΙΕΞΕC 60
23 Him WE-ARE . ALL to-ME IS-allowed

ΤΙΝΑΛΛΟΥΠΑΝΤΑCΥΜΦΕΡΕ 80
but NOT ALL IS-being-expedient .

*As*1 *omit* to-ME (*by s*2)
ΙΠΑΝΤΑΜΟΙΕΞΕCΤΙΝΑΛΛΟ 900
ALL to-ME IS-allowed but NOT

ΥΠΑΝΤΑΟΙΚΟΔΟΜΕΙΜΗΔΕΙ 20
24 ALL IS-HOME-BUILDING . NO-YET-ONE

Α Δ
CΤΟΕΑΥΤΟΥΖΗΤΕΙΤΩΛΛΑ 40
THE OF-self LET-BE-SEEKING but

Α Δ
ΤΟΤΟΥΕΤΕΡΟΥΠΑΝΤΟΕΝΜΑ 60
25 THE OF-THE DIFFERENT-*one* . EVERY THE IN BUTCH-

ΚΕΛΛΩΠΩΛΟΥΜΕΝΟΝΕCΘΙΕ 80
ER-place *being*-SOLD BE-EATING

b+ϵ
ΤΕΜΗΔΕΝΑΝΑΚΡΙΝΟΝΤΕCΔ 18000
NO-YET-ONE examining THRU

ΙΑΤΗΝCΥΝΕΙΔΗCΙΝΤΟΥΚΥ 20
26 THE conscience OF-THE Mas-
s o. A for Master

ΡΙΟΥΓΑΡΗΓΗΚΑΙΤΟΠΛΗΡΩ 40
ter for THE LAND AND THE FILLING

ΜΑΑΥΤΗCΕΙΤΙCΚΑΛΕΙΥΜΑ 60
27 OF-her . IF ANY IS-CALLING YOUp

CΤΩΝΑΠΙCΤΩΝΚΑΙΘΕΛΕΤΕ 80
OF-THE UNBELIEVing-*ones* AND YE-ARE-WILLING
s - ΑΙ

ΠΟΡΕΥΕCΘΑΙΠΑΝΤΑΤΟΠΑΡΑΤ 100
TO-BE-GOING EVERY THE *being*-BESIDE-
*s*¹ - ΕΑΠΑΝΤΑΤΑ

ΙΘΕΜΕΝΟΝΥΜΙΝΕCΘΙΕΤΕΜ 20
PLACED to-YOUp BE-EATING NO-
Α - Δ

ΗΔΕΝΑΝΑΚΡΙΝΟΝΤΕCΔΙΑΤ 40
YET-ONE cxamining THRU THE
Β+Ε

ΗΝCΥΝΕΙΔΗCΙΝΕΑΝΔΕΤΙC 60
28 conscience IF-EVER YET ANY
s o.

ΥΜΙΝΕΙΠΗΤΟΥΤΟΙΕΡΟΘΥΤ 80
to-YOUp MIGHT-say this SACRED-SACRIFICE

ΟΝΕCΤΙΝΜΗΕCΘΙΕΤΕΔΙΕΚ 200
IS NO BE-EATING THRU that

ΕΙΝΟΝΤΟΝΜΗΝΥCΑΝΤΑΚΑΙ 20
THE *one*-DIVULG*ing* AND

ΤΗΝCΥΝΕΙΔΗCΙΝCΥΝΕΙΔΗ 40
29 THE conscience . conscience
s o. *s o.*

CΙΝΔΕΛΕΓΩΟΥΧΙΤΗΝΕΑΥΤ 60
YET I-AM-saying NOT *emph.* THE OF-self

ΟΥΑΛΛΑΤΗΝΤΟΥΕΤΕΡΟΥΙΝ 80
but THE OF-THE DIFFERENT THAT

ΑΤΙΓΑΡΗΕΛΕΥΘΕΡΙΑΜΟΥΚ 300
ANY for THE FREEdom OF-ME IS-
Β+Ε

ΡΙΝΕΤΑΙΥΠΟΑΛΛΗCΣΥΝΕΙ 20
BEING-JUDGED by OF-other conscience .

ΔΗCΕΩCΕΙΕΓΩΧΑΡΙΤΙΜΕΤ 40
30 . IF I to-grace AM-WITH-

ΕΧΩΤΙΒΛΑCΦΗΜΟΥΜΑΙΥΠΕ 60
HAVING ANY I-AM-*be*ING-HARM-AVERRED OVER

ΡΟΥΕΓΩΕΥΧΑΡΙCΤΩΕΙΤΕΟ 80
31 WHICH I AM-THANKING IF-BESIDES THEN

ΥΝΕCΘΙΕΤΕΕΙΤΕΠΙΝΕΤΕΕ 400
YE-ARE-EATING IF-BESIDES YE-ARE-DRINKING IF-
Β+Ε

ΙΤΕΤΙΠΟΙΕΙΤΕΠΑΝΤΑΕΙC 20
BESIDES ANY YE-ARE-DOING ALL INTO

ΔΟΞΑΝΘΕΟΥΠΟΙΕΙΤΕΑΠΡΟ 40
32 esteem OF-God BE-DOING . UN-stumbling
*s*² BECOMING AND to-JUDA-ans Β¹ Υ

CΚΟΠΟΙΚΑΙΙΟΥΔΑΙΟΙCΓΕΙ 60
AND to-JUDA-ans BE-

ΝΕCΘΕΚΑΙΕΛΛΗCΙΝΚΑΙΤΗ 80
BECOMING AND to-GREEKS AND to-THE

ΕΚΚΛΗCΙΑΤΟΥΘΕΟΥΚΑΘΩC 500
33 OUT-CALLED OF-THE God according-AS

ΚΑΓΩΠΑΝΤΑΠΑCΙΝΑΡΕCΚΩ 20
AND-I ALL to-ALL AM-PLEASING

ΜΗΖΗΤΩΝΤΟΕΜΑΥΤΟΥCΥΜΦ 40
NO SEEKING THE OF-myself expedience

ΟΡΟΝΑΛΛΑΤΟΤΩΝΠΟΛΛΩΝΙ 60
*s*²Ε
but THE OF-THE MANY THAT
Β+Ε A *omits* Ε

ΝΑCΩΘΩCΙΝΜΙΜΗΤΑΙΜΟΥΓ 80
11 THEY-MAY-BE-BEING-SAVED . IMITATORS OF-ME BE-
s - ΑΙ

ΕΙΝΕCΘΕΚΑΘΩCΚΑΓΩΧΡΙC 600
BECOMING according-AS AND-I OF-ANOINTED.

ΤΟΥΕΠΑΙΝΩΔΕΥΜΑCΟΤΙΠΑ 20
2 I-AM-ON-PRAISING YET YOUp that ALL
s - ΑΙ A¹ *omits* AND

ΝΤΑΜΟΥΜΕΜΝΗCΘΕΚΑΙΚΑΘ 40
OF-ME YE-HAVE-*been*-REMINDED AND accord-
*s*¹ *inserts* - ΔΔ - *but cancels it*

ΩCΠΑΡΕΔΩΚΑΥΜΙΝΤΑCΠΑΡ 60
ing-AS I-BESIDE-GIVE to-YOUp THE traditions
Α - ΑΙ

ΑΔΟCΕΙCΚΑΤΕΧΕΤΕΘΕΛΩΔ 80
3 YE-ARE-DOWN-HAVING I-AM-WILLING YET

ΕΥΜΑCΕΙΔΕΝΑΙΟΤΙΠΑΝΤΟ 700
YOUp TO-PERCEIVE that OF-EVERY
Β¹ *omits* THE

CΑΝΔΡΟCΗΚΕΦΑΛΗΟΧΡΙCΤ 20
MAN THE HEAD THE ANOINTED

ΟCΕCΤΙΝΚΕΦΑΛΗΔΕΓΥΝΑΙ 40
IS HEAD YET OF-WOMAN

ΚΟCΟΑΝΗΡΚΕΦΑΛΗΔΕΤΟΥΧ 60
THE MAN HEAD YET OF-THE AN-

ΡΙCΤΟΥΘΕΟC ΠΑCΑΝΗΡ ΠΡ 80
4 OINTED THE God . EVERY MAN pray-

ΟCΕΥΧΟΜΕΝΟCΗΠΡΟΦΗΤΕΥ 800
ING OR BEFORE-AVERRING

ΦΝΚΑΤΑΚΕΦΑΛΗCΕΧΦΝΚΑΤ 20
DOWN OF-HEAD HAVING IS-DOWN-

ΑΙCΧΥΝΕΙΤΗΝΚΕΦΑΛΗΝΑΥ 40
VILING THE HEAD OF-him.
A *adds* ΚΑΙ AND YET *omitted by* A

ΤΟΥΠΑCΑΔΕΓΥΝΗΠΡΟCΕΥΧ 60
5 EVERY YET WOMAN praying

ΟΜΕΝΗΗΠΡΟΦΗΤΕΥΟΥCΑΑΚ 80
OR BEFORE-AVERRING to-UN-

ΑΤΑΚΑΛΥΠΤΩΤΗΚΕΦΑΛΗΚΑ 900
DOWN-COVER THE HEAD IS-
Β *prefix* - *s* Ε -

ΤΑΙCΧΥΝΕΙΤΗΝΚΕΦΑΛΗΝΑ 20
DOWN-VILING THE HEAD OF-

ΥΤΗCΕΝΓΑΡΕCΤΙΝΚΑΙΤΟΑ 40
her ONE for IT-IS AND THE SAME

ΥΤΟΤΗΕΞΥΡΗΜΕΝΗΕΙΓΑΡΟ 60
6 THE to-HAVING-*been*-SHAVED IF for NOT

ΥΚΑΤΑΚΑΛΥΠΤΕΤΑΙΓΥΝΗΚ 80
IS-*be*ING-DOWN-COVERED WOMAN AND
Β *adds* ΗΞΥΡΑCΘΩ .

ΑΙΚΕΙΡΑCΘΩΕΙΔΕΑΙCΧΡΟ 1000
LET-her-*be*-SHORN IF YET VILE

ket, examining nothing because of
26 conscience. For the earth and that
which fills it is the Lord's.

27 If any of the unbelievers is in-
viting you, and you want to go, be
eating everything placed before
you, examining nothing because of
28 conscience. Yet if anyone should
say to you, "This is a sacred sac-
rifice", do not eat, because of that
one who divulges it, and conscience.
29 Yet conscience, I am saying, not
your own, but another's. For why
is my freedom being decided by an-
30 other's conscience? If I, with grati-
tude, am partaking, why am I be-
ing calumniated for that for which
31 I am giving thanks? Then,
whether you are eating or drinking,
or whatever you are doing, be do-
32 ing all for the glory of God. And
become not a stumbling block to
Jews and Greeks and the ecclesia
33 of God, according as *I*, too, am
pleasing all in all things, not seek-
ing my own expedience, but that of
the majority, that they may be
11 saved. Become imitators of me, ac-
cording as *I*, also, am of Christ.

2 Now I am applauding you that
you have been reminded of all of
mine, and are retaining the tradi-
tions according as I give them over
3 to you. Now I want you to be aware
that the head of every man is
Christ, yet the head of the woman
is the man, yet the Head of Christ
is God.

4 Every man praying or proph-
esying having aught on his head, is
5 disgracing his Head. Yet every wo-
man praying or prophesying with
uncovered head, is disgracing her
head, for it is one and the same as
6 being shaven. For if a woman is
not covered, let her be shorn also.
Now if it is a shame for a woman

32 It has been customary, in the study of "dispensational" truth, to divide the human race into "the Jew, the Gentile, and the church of God", and base the division on this passage. It is well, however, to note that the classification here is not *Israel* and the *nations*, but the *Jew* and the *Greek*. The Jew stands for the religious man, the Greek for the rationalist. One required signs, the other sought for wisdom. These, especially the Jew, would have a sensitive conscience on matters of small moment, and would be easily offended. Their modern representatives observe days, and abstain from foods, and have things sacred and profane. A tender solicitude for their conscience will keep us from becoming a stumbling block to them.

1 Is it presumption on the part of Paul to set himself up for our imitation? Not at all, for he adds, *as I, also, am of Christ*. He knew *how* to follow Christ. He did not make the mistake of following "Jesus" in His earthly walk, before His death and resurrection, for he never knew Him then. He followed the Christ Who was in the glory, Whom He had met on the Damascus road. It is noteworthy that the Christ Whom Paul knew never appeared to the Circumcision after His ascension as He did to Paul. They were associated with His earthly career and its resumption when He reappears on the mount of Olives at His advent. Paul imitates Him in His gracious dealings with himself and the nations from His heavenly throne. This calls for conduct in many respects radically different from the example He left the twelve apostles. A single point will suffice to show this. The Lord Jesus never preached to any but Jews and proselytes. He warned His disciples not to go to the other nations. How could we imitate Him in this?

5 The man should honor his head because it represents Christ. The woman should cover her head because it represents the man. It is a notable fact that, as men fail to subordinate themselves to Christ, women, in turn, refuse to be subordinate to them. And this is reflected, unconsciously, no doubt, in the matter of head dress. The lifting of the hat is a sign of man's headship over the woman.

7 The modern disregard and ridicule of these wise customs is but a symptom of the prevalent apostasy and insubordination to the truth of God, as well as of the ignorance which does not appreciate the profound wisdom which underlies them. It would seem that the messengers, or angels, realize these various headships and the signs which should acknowledge them. Hence, though men have lost all appreciation of their significance, it is still due to these unseen observers to comply with a custom which is in accord with both nature and revelation. The covering of a woman's head is no disrespect to her. It signifies that her head—the man—should be covered when in God's presence. The uncovering of a man's head is no boast of his. It represents his Head—Christ—Who is the Image and Glory of God.

18 The schisms of that early day did not begin to reach the open rupture we see everywhere about us today. The sects in the Corinthian ecclesia doubtless all came together in one place. No such thing was known as believers in Christ actually divided into independent ecclesias, though living in the same locality. The sin of schism and sectarianism seems to be the most incurable affliction of the church. The later history of the Corinthians shows that, though they were purged of the various heresies and immoralities into which they had fallen, after Paul's death they once more broke up into rival factions, each of which followed some distinguished leader. In recent times, various efforts have been made to restore this outward unity, but, in each case, it has led to another division. The true course for those who wish to please God seems to be indicated by the apostle's charge to keep *the unity of the spirit* in the tie of peace (Eph.4[3]), and to have fellowship with all who invoke the name of the Lord out of a clean heart (2 Tim. 2[22]). The visible, outward unity of believers no longer remains. Let us cultivate fellowship with all, irrespective of the man-made walls which divide us. Soon we shall all be caught up into the presence of Christ and then every barrier will be banished. Let us do our share to realize this unity now.

to be shorn or shaven, let her be
7 covered. For a man, indeed, possessing the image and glory of God, ought not to have the head covered. Yet the woman is the glory of the
8 man. For man is not out of woman,
9 but woman out of man. For man was not even created because of the woman, but a woman, because of
10 the man. Therefore the woman ought to have authority on her head
11 because of the messengers. However, neither is woman apart from man, nor man apart from woman,
12 in the Lord. For even as the woman is out of the man, thus the man also is through the woman, yet all is of God.

13 Judge of them among you. Is it becoming in a woman to be pray-
14 ing to God uncovered? Is not the same instinct teaching you that if a man, indeed, should have tresses,
15 it is a dishonor to him, yet if a woman should have tresses, it is her glory, seeing that tresses have been given her instead of clothing?
16 Now if anyone is presuming to be rivalrous, *we* have no such custom, neither the ecclesias of God.

17 Now in giving this charge I am not applauding, seeing that you are coming together, not for the better,
18 but for discomfiture. For first, indeed, at your coming together in ecclesia I am hearing of schisms existing among you, and some part I
19 am believing. For it must be that there are sects, also, among you, that those also, who are qualified, may be becoming apparent among you.

20 Then, at your coming together for it, it is not to be eating the
21 Lord's dinner, for in the eating, each one is getting his own dinner beforehand, and one, indeed, is

ΝΓΥΝΑΙΚΙΤΟΚΕΙΡΑCΘΑΙΗ[80]
to-WOMAN THE TO-BE-SHORN OR

ΣΥΡΑCΘΑΙΚΑΤΑΚΑΛΥΠΤΕC[40]
TO-BE-SHAVEN LET-her-BE-*being*-DOWN-COVERED

as o.
θΩΑΝΗΡΜΕΝΓΑΡΟΥΚΟΦΕΙΛ[60]
7 MAN INDEED for NOT it-IS-OWING

n[1] o.
ΕΙΚΑΤΑΚΑΛΥΠΤΕCΘΑΙΤΗΝ[80]
TO-BE-*being*-DOWN-COVERED THE

ΚΕΦΑΛΗΝΕΙΚΩΝΚΑΙΔΟΞΑΘ[100]
HEAD image AND esteem OF-

hy s[2] THE
ΕΟΥΥΠΑΡΧΩΝΗΓΥΝΗΔΕΔΟΞ[20]
God belonging THE WOMAN YET esteem

ΑΝΔΡΟCΕCΤΙΝΟΥΓΑΡΕCΤ[40]
8 OF-MAN IS NOT for IS

ΙΝΑΝΗΡΕΚΓΥΝΑΙΚΟCΑΛΛΑ[60]
MAN OUT OF-WOMAN but

ΓΥΝΗΕΞΑΝΔΡΟCΚΑΙΓΑΡΟΥ[80]
9 WOMAN OUT OF-MAN AND for NOT

ΚΕΚΤΙCΘΗΑΝΗΡΔΙΑΤΗΝΓΥ[200]
WAS-CREATED MAN THRU THE WO-

ΝΑΙΚΑΛΛΑΑΝΓΥΝΗΔΙΑΤΟΝΑ[20]
MAN but WOMAN THRU THE MAN

as o.
ΝΔΡΑΔΙΑΤΟΥΤΟΟΦΕΙΛΕΙΗ[40]
10 THRU this IS-OWING THE

ΓΥΝΗΕΞΟΥCΙΑΝΕΧΕΙΝΕΠΙ[00]
WOMAN authority TO-BE-HAVING ON

ΤΗCΚΕΦΑΛΗCΔΙΑΤΟΥCΑΓΓ[80]
THE HEAD THRU THE MESSEN-

A+ε
ΕΛΟΥCΠΛΗΝΟΥΤΕΓΥΝΗΧΩΡ[300]
11 GERS MORELY NOT-BESIDES WOMAN apart-from

A+ε
ΙCΑΝΔΡΟCΟΥΤΕΑΝΗΡΧΩΡΙ[20]
MAN NOT-BESIDES MAN apart-from

ΓΥΝΑΙΚΟCΕΝΚΥΡΙΩΩCΠΕ[40]
12 WOMAN IN Master AS-EVEN

ΡΓΑΡΗΓΥΝΗΕΚΤΟΥΑΝΔΡΟC[60]
for THE WOMAN OUT OF-THE MAN

ΟΥΤΩCΚΑΙΟΑΝΗΡΔΙΑΤΗCΓ[80]
thus AND THE MAN THRU THE WO-

ΥΝΑΙΚΟCΤΑΔΕΠΑΝΤΑΕΚΤΟ[400]
MAN THE YET ALL OUT OF-THE

n+ε
ΥΘΕΟΥΕΝΥΜΙΝΑΥΤΟΙCΚΡΙ[20]
13 God . IN YOU*p* them JUDGE

ΝΑΤΕΠΡΕΠΟΝΕCΤΙΝΓΥΝΑΙ[40]
BEHOOVING it-IS WOMAN

ΚΑΚΑΤΑΚΑΛΥΠΤΟΝΤΩΘΕΩ[00]
UN-DOWN-COVERED to-THE God

ΠΡΟCΕΥΧΕCΘΑΙΟΥΔΕΗΦΥC[80]
14 TO-BE-PRAYING . NOT-YET THE nature

ΙCΑΥΤΗΔΙΔΑCΚΕΙΥΜΑCΟΤ[500]
SAME IS-TEACHING YOU*p* that

s[1] had for ΓΑΡ *but cancels* *n+ε*
ΙΑΝΗΡΜΕΝΕΑΝΚΟΜΑΤΙΜΙ[20]
MAN INDEED IF-EVER MAY-BE-TRESSING UN-VALUE

ΑΥΤΩΕCΤΙΝΓΥΝΗΔΕΕΑΝΚ[40]
15 to-him it-IS WOMAN YET IF-EVER MAY-

ΟΜΑΔΟΣΑΥΤΗCΕCΤΙΝΟΤΙΗ[60]
BE-TRESSING esteem to-her it-IS that THE

ΚΟΜΗΑΝΤΙΠΕΡΙΒΟΛΑΙΟΥΔ[80]
TRESSES INSTEAD OF-ABOUT-CAST HAS-

ΕΔΟΤΑΙΑΥΤΗΕΙΔΕΤΙCΔΟΚ[600]
16 *been*-GIVEN to-her IF YET ANY IS-SEEMING

s o.
ΕΙΦΙΛΟΝΕΙΚΟCΕΙΝΑΙΗΜΕ[20]
FOND-CONQUEROr TO-BE WE

s o.
ΙCΤΟΙΑΥΤΗΝCΥΝΗΘΕΙΑΝΟ[40]
such TOGETHER-CUSTOM NOT

ΥΚΕΧΟΜΕΝΟΥΔΕΝΙΕΚΚΛΗC[60]
ARE-HAVING NOT-YET THE OUT-CALLED*p*

ΙΔΙΤΟΥΘΕΟΥΤΟΥΤΟΔΕΠΑΡ[80]
17 OF-THE God . this YET charging

A o. *s o.*
ΑΓΓΕΛΛΩΝΟΥΚΕΠΑΙΝΩΝΟΤ[700]
NOT ON-PRAISING that

s o.
ΙΟΥΚΕΙCΤΟΚΡΕΙCCΟΝΑΛΛ[20]
NOT INTO THE better but

ΑΕΙCΤΟΗCCΟΝCΥΝΕΡΧΕCΘ[40]
INTO THE DIMINISHly YE-ARE-TOGETHER-COMING

A -ΑΙ
ΕΠΡΩΤΟΝΜΕΝΓΑΡCΥΝΕΡΧΟ[60]
18 BEFORE INDEED for OF-TOGETHER-COMING

ΜΕΝΩΝΥΜΩΝΕΝΕΚΚΛΗCΙΑ[80]
OF-YOU*p* IN OUT-CALLED I-

ΚΟΥΩCΧΙCΜΑΤΑΕΝΥΜΙΝΥΠ[800]
AM-HEADING SPLITS IN YOU*p* TO-BE-

ΑΡΧΕΙΝΚΑΙΜΕΡΟCΤΙΠΙCΤ[20]
belonging AND PART ANY I-AM-BE-

s o.
ΕΥΩΔΕΙΓΑΡΚΑΙΑΙΡΕCΕΙC[40]
19 LIEVING, it-IS-BINDING for AND preferences

as omit AND
ΕΝΥΜΙΝΕΙΝΑΙΙΝΑΚΑΙΟΙΔ[60]
IN YOU*p* TO-BE THAT AND THE test-

ΟΚΙΜΟΙΦΑΝΕΡΟΙΓΕΝΩΝΤΑ[80]
ed-*ones* apparent MAY-BE-BECOMING

ΙΕΝΥΜΙΝCΥΝΕΡΧΟΜΕΝΩΝΟ[900]
20 IN YOU*p* . OF-COMING-TOGETHER THEN

ΥΝΥΜΩΝΕΠΙΤΟΑΥΤΟΟΥΚΕC[20]
OF-YOU*p* ON THE SAME NOT it-IS

s o.
ΤΙΝΚΥΡΙΑΚΟΝΔΕΙΠΝΟΝΦΑ[40]
Master (*adjective*) DINner TO-BE-

s[1] o.
ΓΕΙΝΕΚΑCΤΟCΓΑΡΤΟΙΔΙΟ[60]
21 EATING EACH for THE OWN

s o. *A adds C = -TOWARD-*
ΝΔΕΙΠΝΟΝΠΡΟΛΑΜΒΑΝΕΙΕ[80]
DINner IN-BEFORE-GETTING IN

s o. *as o.*
ΝΤΩΦΑΓΕΙΝΚΑΙΟCΜΕΝΠΕΙ[200000]
THE TO-BE-EATING AND WHO INDEED IS-HUNGER-

ΝΑΟCΔΕΜΕΘΥΕΙΜΗΓΑΡΟΙΚ 20
22 ING WHO YET Is-being-DRUNK.NO for HOMES

A-ΑΙ
ΙΑCΟΥΚΕΧΕΤΕΕΙCΤΟΕCΘΙ 40
NOT YE-ARE-HAVING INTO THE TO-BE-EATING

Β+Ε *s o.*
ΕΙΝΚΑΙΠΙΝΕΙΝΗΤΗCΕΚΚΛ 60
AND TO-BE-DRINKING OR OF-THE OUT-CALLED

ΗCΙΑCΤΟΥΘΕΟΥΚΑΤΑΦΡΟΝ 80
OF-THE God YE-ARE-despising

s o. *s* Ε *for* ΑΙ A-ΑΙ
ΕΙΤΕΚΑΙΚΑΤΑΙCΧΥΝΕΤΕΤ 100
AND YE-ARE-DOWN-VILING THE-

ΟΥCΜΗΕΧΟΝΤΑCΤΙΕΙΠΩΥΜ 20
ones NO HAVING . ANY I-MIGHY-say to-

Β *o. o.* = I-AM-ON-PRAISING
ΙΝΕΠΑΙΝΕCΩΥΜΑCΕΝΤΟΥΤ 40
YOUp I-SHALL-BE-ON-PRAISING YOUp IN this .

ΩΟΥΚΕΠΑΙΝΩΕΓΩΓΑΡΠΑΡΕ 60
23 NOT I-AM-ON-PRAISING.I for BESIDE-GOT

ΑΑΒΟΝΑΠΟΤΟΥΚΥΡΙΟΥΟΚΑ 80
FROM THE Master WHICH AND

ΙΠΑΡΕΔΩΚΑΥΜΙΝΟΤΙΟΚΥΡ 200
I-BESIDE-GIVE to-YOUp that THE Master

Β *omits* JESUS
ΙΟCΙΗCΟΥCΕΝΤΗΝΥΚΤΙΗΠ 20
JESUS IN THE NIGHT to-WHICH

ΑΡΕΔΙΔΕΤΟΕΛΑΒΕΝΑΡΤΟΝ 40
He-WAS-BESIDE-GIVEN GOT BREAD

ΚΑΙΕΥΧΑΡΙCΤΗCΑCΕΚΛΑC 60
24 AND thanking He-BREAKS

ΕΝΚΑΙΕΙΠΕΝΤΟΥΤΟΜΟΥΕC 80
AND said this OF-ME IS

ΤΙΝΤΟCΩΜΑΤΟΥΠΕΡΥΜΩΝΚ 300
THE BODY THE OVER YOUp be-

Α*b*1 *omit* being-BROKEN (*by s*2) Α*s* -ΑΙ
ΑΩΜΕΝΟΝΤΟΥΤΟΠΟΙΕΙΤΕΕ 20
ING-BROKEN this YE-BE-DOING IN-

ΙCΤΗΝΕΜΗΝΑΝΑΜΝΗCΙΝΩC 40
25 TO THE MY UP-REMINDing . AS-

ΑΥΤΩCΚΑΙΤΟΠΟΤΗΡΙΟΝΜΕ 60
SAMEly AND THE DRINK-cup after

s o.
ΤΑΤΟΔΕΙΠΝΗCΑΙΛΕΓΩΝΤΟ 80
THE TO-DINE saying this

ΥΤΟΤΟΠΟΤΗΡΙΟΝΗΚΑΙΝΗΔ 400
THE DRINK-cup THE NEW cov-

A *omits* MY
ΙΑΘΗΚΗΕCΤΙΝΕΝΤΩΕΜΩΑΙ 20
enant IS IN THE MY BLOOD

A *adds* ΜΟΥ OF-ME
ΜΑΤΙΤΟΥΤΟΠΟΙΕΙΤΕΟCΑΚ 40
this YE-DE-DOING as-many-times

Β+Ε A *omits from* YE-MAY-BE-D. *to* IF-EVER
ΙCΕΑΝΠΙΝΗΤΕΕΙCΤΗΝΕΜΗ 60
IF-EVER YE-MAY-BE-DRINKING INTO THE MY

ΝΑΝΑΜΝΗCΙΝΟCΑΚΙCΓΑΡΕ 80
26 UP-REMINDing as-many-times for IF-

ΑΝΕCΘΙΗΤΕΤΟΝΑΡΤΟΝΤΟΥ 600
EVER YE-MAY-BE-EATING THE BREAD this

*s*1* *o.* Α*b*s1 *omit* this (*by s*2)
ΤΟΝΚΑΙΤΟΠΟΤΗΡΙΟΝΤΟΥΤ 20
AND THE DRINK-cup this

Β+Ε
ΟΠΙΝΗΤΕΤΟΝΘΑΝΑΤΟΝΤΟΥ 40
YE-MAY-BE-DRINKING THE DEATH OF-THE

ΚΥΡΙΟΥΚΑΤΑΓΓΕΛΛΕΤΕΑΧ 60
Master YE-ARE-DOWN-MESSAGING UNTIL

Β1s1 *o.* (*s*2) EVER *by s*2 *omitted by* Α*b*s1
ΡΙCΟΥΑΝΕΛΘΗΩCΤΕΟCΑΝΕ 80
27 OF-WHICH EVER He-MAY-BE-COMING AS-BESIDES WHO EVER

A *for* OR, AND Κ ΑΙ Β+Ε
CΘΙΗΤΟΝΑΡΤΟΝΗΠΙΝΗΤΟΠ 600
MAY-BE-EATING THE BREAD OR MAY-BE-DRINKING THE

ΟΤΗΡΙΟΝΤΟΥΚΥΡΙΟΥΑΝΑΞ 20
DRINK-cup OF-THE Master UNWORTHILY

s adds ΤΟΥΚΥΡΙΟΥ *s*-Ε
ΙΩCΕΝΟΧΟCΕCΤΑΙΤΟΥCΩΜ 40
liable WILL-BE OF-THE BODY

ΑΤΟCΚΑΙΤΟΥΑΙΜΑΤΟCΤΟΥ 60
AND OF-THE BLOOD OF-THE

A ΧΥ = ANOINTED
ΚΥΡΙΟΥΔΟΚΙΜΑΖΕΤΩΔΕΑΝ 80
28 Master . LET-DE-testING YET human

Α*b*s1 *omit* BEFORE (*by s*2)
ΘΡΩΠΟCΕΑΥΤΟΝΠΡΩΤΟΝΚΑ 700
self BEFORE AND

ΙΟΥΤΩCΕΚΤΟΥΑΡΤΟΥΕCΘΙ 20
thus OUT OF-THE BREAD LET-BE-

Β+Ε
ΕΤΩΚΑΙΕΚΤΟΥΠΟΤΗΡΙΟΥΠ 40
EATING AND OUT OF-THE DRINK-cup LET-

Β+Ε
ΙΝΕΤΩΟΓΑΡΕCΘΙΩΝΚΑΙΠΙ 60
29 BE-DRINKING THE for *one*-EATING AND DRINK-

Α*b*s1 *omit* UNWORTHILY (*by s*2)
ΝΩΝΑΝΑΞΙΩCΚΡΙΜΑΕΑΥΤΩ 80
ING UNWORTHILY JUDGment to-self

Β+Ε *s o.*
ΕCΘΙΕΙΚΑΙΠΙΝΕΙΜΗΔΙΑΚ 800
IS-EATING AND IS-DRINKING NO THRU-JUDG-

Β+Ε Α*b*s1 *omit* OF-THE Master (*by s*2)
ΡΙΝΩΝΤΟCΩΜΑΤΟΥΚΥΡΙΟΥ 20
ING THE BODY OF-THE Master

ΔΙΑΤΟΥΤΟΕΝΥΜΙΝΠΟΛΛΟΙ 10
30 THRU this IN YOUp MANY

s o.
ΑCΘΕΝΕΙCΚΑΙΑΡΡΩCΤΟΙΚ 600
UN-FIRM AND UN-FARE-WELL AND

Α*b*s1 YET (*for by s*2) ΑΕ
ΚΟΙΜΩΝΤΑΙΙΚΑΝΟΙΕΙΓ 80
31 ARE-reposing enough . IF for

Β+Ε
ΑΡΕΑΥΤΟΥCΔΙΕΚΡΙΝΟΜΕΝ 800
selves WE-THRU-JUDGED

Β+Ε Β+Ε
ΟΥΚΑΝΕΚΡΙΝΟΜΕΘΑΚΡΙΝΟ 20
32 NOT EVER WE-WERE-JUDGED *being*-JUDGED

A *omits* THE
ΜΕΝΟΙΔΕΥΠΟΤΟΥΚΥΡΙΟΥΠ 40
YET UNDER THE Master WE-

ΑΙΔΕΥΟΜΕΘΑΙΝΑΜΗCΥΝΤΩ 600
ARE-*being*-disciplined THAT NO TOGETHER to-THE

ΚΟCΜΩΚΑΤΑΚΡΙΘΩΜΕΝΟCΤ 80
33 SYSTEM WE-MAY-BE-BEING-DOWN-JUDGED AS-BESIDES

ΕΛΔΕΛΦΟΙΜΟΥCΥΝΕΡΧΟΜΕ 21000
brothers OF-ME TOGETHER-COMING

22 hungry, yet one is drunk. For have you no homes in which to eat and drink? Or are you despising the ecclesia of God, and mortifying those who have nothing? What might I say to you? Shall I be applauding you in this? I am not applauding.

23 For *I* accepted from the Lord, what I also give over to you, that the Lord Jesus, in the night in which He was betrayed, took bread, 24 and giving thanks, He breaks it and said, "This is My body which is broken for your sakes. Be doing this for a recollection of Me". 25 Similarly, also, the cup, after dinner, saying, "This is the cup of the new covenant in My blood. Be doing this, whensoever you should be drinking, for a recollection of 26 Me". For whensoever you should be eating this bread and drinking this cup, you are announcing the Lord's death till He should be coming.

27 So that, whoever should be eating the bread or drinking the cup of the Lord unworthily, will be liable for the body and blood of the Lord. 28 Now let each man be testing himself first, and thus let him be eating of the bread and drinking of 29 the cup. For he who is eating and drinking unworthily is eating and drinking judgment to himself, not discriminating the body of the 30 Lord. Because of this many among you are infirm and ailing, and a considerable number are reposing. 31 Now if we adjudicated ourselves, 32 we would not be judged. Yet, being judged, we are disciplined by the Lord, that we may not be condemned with the world.

33 So that, my brethren, be waiting for one another when coming to-

21 The phrase "the Lord's *supper*" is misleading. Supper denotes an *evening* meal, but the word here employed has no such significance, though its first observance was at night. The word denotes the principal meal of the day, just as the word *dinner* does with us, without any reference to the time when it is eaten. The Corinthians brought their own dinners and ate them in the ecclesia. This custom was not approved by the apostle. He would have them eat at home.

23 The fact that Paul received a special revelation, after his severance from the rest, concerning the Lord's dinner, shows that it is in harmony with, and a part of, the new system of truth with which he was entrusted. It is in contrast with baptism, which he never received from Christ (1[17]). He was thankful that he had baptized but few of the Corinthians. The Lord's dinner, however, he had given over to them pursuant to the special revelation which he had received. It was to be observed "till He should be coming".

24 The word "remembrance" fails to give the full force of the Greek word here used. It is a strengthened form of the usual term for remembrance, denoting a voluntary and sustained effort.

25 At this time the believers among the nations were still subordinate to Israel. They were still partakers of their spiritual things, hence they were considered as coming under the blessings of the new covenant. The later revelations contained in the Perfection Epistles, gave them an independent standing outside the new covenant which Jehovah made with Israel.

27 The manner in which the Corinthians partook of the Lord's dinner was not in keeping with the august solemnity befitting such a sacred recollection. The powers of the kingdom were still present among them and led to the judgment of those who had offended. Some suffered from illness and some even died. Even thus, the apostle explains, it is that such should not be condemned with the world. The discipline of the Lord is always salutary, even though it may seem most severe.

4 The threefold treatment of the subject of "spirituals" (as they are called in the Greek) is indicated in the opening sentence. First the graces are enumerated, as they are apportioned to each one by the spirit, in verses seven to eleven. Then the Lordship of Christ in the apportionment of service is illustrated by the figure of the human body, in verses twelve to twenty-seven. The rest of the chapter considers the operation of the graces under the disposition of God.

7 The spirit we have received, though one, manifests itself in a variety of ways. This was far more manifest among the Corinthians than it is today, for the signs which characterized that immature economy were closely allied to the miraculous manifestations which accompany the proclamation of the kingdom. As the next chapter explains, now that maturity has arrived, such exhibitions of the spirit's power are not in keeping with the perfection or maturity of this secret economy.

Spiritual endowments were not confined to one member of an ecclesia, or even to a few. Each one was given some special evidence of the spirit's presence, with a view to the blessing of all. None of these endowments, whether wisdom, or healing, or languages, was the outgrowth of natural ability. Neither could any one acquire them. They were apportioned to each one quite apart from human instrumentality. Though these endowments are no longer given, the divine principle still remains, that God chooses His instruments quite apart from their natural qualifications.

12 The figure of the human body is the most notable of all the illustrations of our relationship to Christ. It is the most marvelous example of unity with diversity in the realm of creation. Spirit baptism unites all who believe God to one another and to Christ, and dissipates all the physical distinctions which divide humanity into diverse and antagonistic classes, making them one in Him. *In Christ* there is no Greek and Jew, bond and free, male and female. In the *Lord*, however, in relation to *service*, these distinctions still remain.

34 gether to eat. Now if anyone is hungry, let him be eating at home, that you may not be coming together for judgment. Now the rest I shall be prescribing as soon as ever I may be coming.

12 Now concerning spiritual endowments, brethren, I do not want you
2 to be ignorant. You are aware that when you were of the nations you were led off to the voiceless
3 idols as ever you were led. Wherefore I am making known to you that no one, speaking by the spirit of God, is saying "Anathema Jesus". And no one is able to say "Lord Jesus" except by holy spirit.
4 Now there are apportionments
5 of graces, yet the same spirit, and there are apportionments of ser-
6 vice, yet the same Lord, and there are apportionments of operations, yet the same God Who is operating all in all.
7 Now to each one is given the manifestation of the spirit, with a
8 view to expedience. For to one, indeed, through the spirit, is given
9 the word of wisdom, yet to another the word of knowledge, according to the same spirit, yet to another faith by the same spirit, yet to another the grace of healing by the
10 one spirit, yet to another operations of powers, yet to another prophecy, yet to another discrimination of spirits, yet to another, species of languages, yet to another, translation of languages.
11 Now one and the same spirit is operating all these, apportioning to each his own, according as it is intending.
12 For even as the body is one and has many members yet all the members of the one body, being many, are one body, thus, also is the
13 Christ. For in one spirit we all

s o.
ΝΟΙΕΙCΤΟΦΑΓΕΙΝΑΛΛΗΛΟ 20
INTO THE TO-BE-EATING one-another

A -ΔΙ
ΥCΕΚΔΕΧΕCΘΕΕΙΔΕΤΙCΠΕ 40
34 YE-BE-OUT-RECEIVING . IF YET ANY 18-HUN- 8

ΙΝΑΕΝΟΙΚΩΕCΘΙΕΤΩΙΝΑΜ 60
GERING IN HOME LET-BE-EATING THAT NO

ΗΕΙCΚΡΙΜΑCΥΝΕΡΧΗCΘΕΤ 80
INTO JUDGMENT YE-MAY-BE-TOGETHER-COMING THE

ΛΔΕΛΟΙΠΑΩCΑΝΕΛΘΩΔΙΑΤ 100
YET rest AS EVER I-MAY-BE-COMING I'LL-BE- 9

A Ω -SHOULD-
ΛΣΟΜΑΙΠΕΡΙΔΕΤΩΝΠΝΕΥΜ 20
12 prescribing . ABOUT YET THE spirituals

ΑΤΙΚΩΝΑΔΕΛΦΟΙΟΥΘΕΛΩΥ 40
brothers NOT I'M-WILLING YOUp

ΜΑCΑΓΝΟΕΙΝΟΙΔΑΤΕΟΤΙΟ 60
2 TO-BE-UN-KNOWING . YE'VE-PERCEIVED that when

s o.
ΤΕΘΝΗΗΤΕΠΡΟCΤΑΕΙΔΩΛ 80
NATIONS YE-WERE TOWARD THE idols

A -ΔΙ
ΑΤΛΑΦΩΝΑΦCΑΝΗΓΕCΘΕΠ 200
THE UN-SOUND AS EVER YE-WERE-LED *being*-

ΑΓΟΜΕΝΟΙΔΙΟΓΝΩΡΙΖΩΥΜ 20
3 FROM-LED THRU-WHICH I-AM-KNOWIZING to-YOUp

s o.
ΙΝΟΤΙΟΥΔΕΙCΕΝΠΝΕΥΜΑΤ 40
that NOT-YET-ONE IN spirit

ΙΘΕΟΥΛΑΛΩΝΛΕΓΕΙΑΝΑΘΕ 60
OF-God TALKING IS-saying anathema

s o.
ΜΑΙΗCΟΥCΚΑΙΟΥΔΕΙCΔΥΝ 80
JESUS AND NOT-YET-ONE IS-ABLE

ΑΤΑΙΕΙΠΕΙΝΚΥΡΙΟCΙΗCΟ 300
TO-BE-saying Master JESUS

ΥCΕΙΜΗΕΝΠΝΕΥΜΑΤΙΑΓΙΩ 20
IF NO IN spirit HOLY

ΔΙΑΙΡΕCΕΙCΔΕΧΑΡΙCΜΑΤ 40
4 apportionments YET OF-grace-effects

B *for* Ε
ΩΝΕΙCΙΝΤΟΔΕΑΥΤΟΠΝΕΥΜ 60
THEY-ARE THE YET SAME spirit

ΑΚΑΙΔΙΑΙΡΕCΕΙCΔΙΑΚΟΝ 80
5 AND apportionments OF-THRU-SERVice

ΙΩΝΕΙCΙΝΚΑΙΟΑΥΤΟCΚΥΡ 400
THEY-ARE AND THE SAME Master

s Ε *for* ΑΙ
ΙΟCΚΑΙΔΙΑΙΡΕCΕΙCΕΝΕΡ 20
6 AND apportionments OF-IN-ACT-

B *a'lds* V ΑΙ YET *omitt'd by* B
ΓΗΜΑΤΩΝΕΙCΙΝΟΔΕΑΥΤΟC 40
effect THEY-ARE THE YET SAME

18 *by* s^2, As^1 *omit* B God THE *One*-IN-ACTING IS
ΕCΤΙΝΘΕΟCΟΕΝΕΡΓΩΝΤΑΠ 60
18 God THE *One*-IN-ACTING THE ALL

ΑΝΤΑΕΝΠΑCΙΝΕΚΑCΤΩΔΕΔ 80
7 IN ALL to-EACH YET IS-

A+Ε
ΙΔΟΤΑΙΗΦΑΝΕΡΩCΙCΤΟΥΠ 600
being-GIVEN THE APPEARing OF-THE spirit

ΝΕΥΜΑΤΟCΠΡΟCΤΟCΥΜΦΕΡ 20
TOWARD THE expedience

ΟΝΩΜΕΝΓΑΡΔΙΑΤΟΥΠΝΕΥΜ 40
to-WHOM INDEED for THRU THE spirit

ΑΤΟCΔΙΔΟΤΑΙΛΟΓΟCCΟΦΙ 60
18-*being*-GIVEN saying OF-WISDOM

ΑCΑΛΛΩΔΕΛΟΓΟCΓΝΩCΕΩC 80
to-other YET saying OF-KNOWledge

ΚΑΤΑΤΟΑΥΤΟΠΝΕΥΜΑΕΤΕΡ 600
according-to THE SAME spirit to-DIFFERENT

YET ^1y As^2, Bs^1 *omit*
ΩΔΕΠΙCΤΙCΕΝΤΩΑΥΤΟΠΝΕ 20
YET BELIEF IN THE SAME spirit

ΥΜΑΤΙΑΛΛΩΔΕΧΑΡΙCΜΑΤΑ 40
to-other YET grace-effects

s ΑΥΤΩ SAME
ΙΑΜΑΤΩΝΕΝΤΩΕΝΙΠΝΕΥΜΑ 60
OF-HEALTH IN THE ONE spirit

ΤΙΑΛΛΩΔΕΕΝΕΡΓΗΜΑΤΑΔΥ 80
10 to-other YET IN-ACT-effects OF-

B *omits* YET s o.
ΝΑΜΕΩΝΑΛΛΩΔΕΠΡΟΦΗΤΕΙ 700
ABILITIES to-other YET BEFORE-AVERment

B *omits* YET s o.
ΑΛΛΩΔΕΔΙΑΚΡΙCΕΙCΠΝΕ 20
to-other YET THRU-JUDging OF-spirits

YET ^1y As^2, Bs^1 *omit*
ΥΜΑΤΩΝΕΤΕΡΩΔΕΓΕΝΗΓΛΩ 40
to-DIFFERENT YET breed OF-

B *omits* to-other *to* OF-T A+ΔΙ- THRU- =interpretation
CCΩΝΑΛΛΩΔΕΕΡΜΗΝΙΑΓΛΩ 60
TONGUES to-other YET TRANSLATION OF-TONGUES

CCΩΝΠΑΝΤΑΔΕΤΑΥΤΑΕΝΕΡ 80
11 ALL YET these IS-IN-ACTING

s o.
ΓΕΙΤΟΕΝΚΑΙΤΟΑΥΤΟΠΝΕΥ 800
THE ONE AND THE SAME spirit

ΜΑΔΙΑΙΡΟΥΝΙΔΙΑΕΚΑCΤΩ 20
apportioning OWN to-EACH

ΚΑΘΩCΒΟΥΛΕΤΑΙΚΑΘΑΠΕΡ 40
12 according-AS it-IS-intending DOWN-WHICH-EVEN

ΓΑΡΤΟCΩΜΑΕΝΕCΤΙΝΚΑΙΜ 60
for THE BODY ONE IS AND MEM-

ΕΛΗΠΟΛΛΑΕΧΕΙΠΑΝΤΑΔΕΤ 60
BERS MANY IS-HAVING ALL YET THE

s *rep ats* ΑΙ-| As^1 *omit* THE ONE (^1y s^2)
ΛΜΕΛΗΤΟΥCΩΜΑΤΟCΤΟΥΕΝ 900
MEMBERS OF-THE BODY THE ONE

ΟCΠΟΛΛΑΟΝΤΑΕΝΕCΤΙΝCΩ 20
MANY BEING ONE IS BODY

ΜΑΟΥΤΩCΚΑΙΟΧΡΙCΤΟCΚΑ 40
13 thus AND THE ANOINTED AND

ΙΓΑΡΕΝΕΝΙΠΝΕΥΜΑΤΙΗΜΕ 60
for IN ONE spirit WE

ΙCΠΑΝΤΕCΕΙCΕΝCΩΜΑΕΒΑ 80
ALL INTO ONE BODY WERE-

ΠΤΙCΘΗΜΕΝΕΙΤΕΙΟΥΔΑΙΟ 22000
DIPIZED IF-BESIDES JUDA-BUS

ΙΕΙΤΕΕΛΛΗΝΕCΕΙΤΕΔΟΥΛ 20
IF-BESIDES GREEKS IF-BESIDES SLAVES

ΟΙΕΙΤΕΕΛΕΥΘΕΡΟΙΚΑΙΠΑ 40
IF-BESIDES FREE AND ALL
A for s. w.-d. CΩΜΑΕCΜΕΝ BODY WE-ARE

ΝΤΕCΕΝΠΝΕΥΜΑΕΠΟΤΙCΘΗ 60
ONE spirit WERE-DRINKIZED

ΜΕΝΚΑΙΓΑΡΤΟCΩΜΑΟΥΚΕC 80
14 AND for THE BODY NOT IS

ΤΙΝΕΝΜΕΛΟCΛΛΑΛΠΟΛΛΑΕ 100
15 ONE MEMBER but MANY . IF-

ΑΝΕΙΠΗΟΠΟΥCΟΤΙΟΥΚΕΙΜ 20
EVER MIGHT-say THE FOOT that NOT I-AM

ΙΧΕΙΡΟΥΚΕΙΜΙΕΚΤΟΥCΩΜ 40
HAND NOT I-AM OUT OF-THE BODY

ΑΤΟCΟΥΠΑΡΑΤΟΥΤΟΟΥΚΕC 60
NOT BESIDE this NOT it-IS

ΤΙΝΕΚΤΟΥCΩΜΑΤΟCΚΑΙΕΑ 80
16 OUT OF-THE BODY AND IF-EVER

ΝΕΙΠΗΤΟΟΥCΟΤΙΟΥΚΕΙΜΙ 200
MIGHT-say THE EAR that NOT I-AM

ΟΦΘΑΛΜΟCΟΥΚΕΙΜΙΕΚΤΟΥ 20
VIEWer NOT I-AM OUT OF-THE

CΩΜΑΤΟCΟΥΠΑΡΑΤΟΥΤΟΟΥ 40
BODY NOT BESIDE this NOT

ΚΕCΤΙΝΕΚΤΟΥCΩΜΑΤΟCΕΙ 60
17 it-IS OUT OF-THE BODY . IF

ΟΛΟΝΤΟCΩΜΑΟΦΘΑΛΜΟCΠΟ 80
WHOLE THE BODY VIEWer ?-where

ΥΗΑΚΟΗΕΙΟΛΟΝΑΚΟΗΠΟΥΗ 300
THE HEARing IF WHOLE HEARing ?-where THE

s+ Ι
ΟCΦΡΗCΙCΝΥΝΔΕΟΘΕΟCΕΘ 20
18 SCENT NOW YET THE God PLACED

ΕΤΟΤΑΜΕΛΗΕΝΕΚΑCΤΟΝΑΥ 40
THE MEMBERS ONE EACH OF-

ΤΩΝΕΝΤΩCΩΜΑΤΙΚΑΘΩCΗΘ 60
them IN THE BODY according-AS He-

Β *omits* THE
ΕΛΗCΕΝΕΙΔΕΗΝΤΑΠΑΝΤΑΕ 80
19 WILLS IF YET WAS THE ALL ONE

ΝΜΕΛΟCΠΟΥΤΟCΩΜΑΝΥΝΔΕ 400
20 MEMBER ?-where THE BODY NOW YET

Β *omits* INDEED
ΠΟΛΛΑΜΕΝΜΕΛΗΕΝΔΕCΩΜΑ 20
MANY INDEED MEMBERS ONE YET BODY

Α *omits* YET
ΟΥΔΥΝΑΤΑΙΔΕΟΟΦΘΑΛΜΟC 40
21 NOT IS-ABLE YET THE VIEWer

s o.
ΕΙΠΕΙΝΤΗΧΕΙΡΙΧΡΕΙΑΝC 60
TO-BE-SAYING to-THE HAND need OF-

s o.
ΟΥΟΥΚΕΧΩΗΠΑΛΙΝΗΚΕΦΑΛ 80
YOU NOT I-AM-HAVING OR AGAIN THE HEAD

s o.
ΗΤΟΙCΠΟCΙΝΧΡΕΙΑΝΥΜΩΝ 500
to-THE FEET need OF-YOUp

ΟΥΚΕΧΩΛΛΑΛΠΟΛΛΩΜΑΛΛΟ 20
22 NOT I'M-HAVING . but to-much RATHER

ΝΤΑΔΟΚΟΥΝΤΑΜΕΛΗΤΟΥCΩ 40
THE SEEMING MEMBERS OF-THE BODY

ΜΑΤΟCΑCΘΕΝΕCΤΕΡΑΥΠΑΡ 60
more-UN-FIRM TO-BE-

ΧΕΙΝΑΝΑΓΚΑΙΑΕCΤΙΝΚΑΙ 80
23 belonging necessary IS AND

Β+Ε
ΑΔΟΚΟΥΜΕΝΑΤΙΜΟΤΕΡΑΕΙ 500
WHICH WE-ARE-SEEMING more-UN-VALUED TO-

ΝΑΙΤΟΥCΩΜΑΤΟCΤΟΥΤΟΙC 20
BE OF-THE BODY to-these

Β+Ε
ΤΙΜΗΝΠΕΡΙCCΟΤΕΡΑΝΠΕΡ 40
VALUE more-excessive WE-ARE-

ΙΤΙΘΕΜΕΝΚΑΙΤΑΑCΧΗΜΟΝ 60
ABOUT-PLACING AND THE indecent

ΑΗΜΩΝΕΥCΧΗΜΟCΥΝΗΝΠΕΡ 80
OF-US decorum more-

ΙCCΟΤΕΡΑΝΕΧΕΙΤΑΔΕΕΥC 700
24 excessive IS-HAVING THE YET decorum

As o.
ΧΗΜΟΝΑΗΜΩΝΟΥΧΡΕΙΑΝΕΧ 20
OF-US NOT need IS-HAV-

Α TOGETHER-blends THE God
ΕΙΑΛΛΑΟΘΕΟCΥΝΕΚΕΡΑC 40
ING but THE God TOGETHER-blends

THE *by s*[2] *s*[2]-ΝΤΙ
ΕΝΤΟCΩΜΑΤΦΥCΤΕΡΟΥΜΕΝ 60
THE BODY to-THE *one*-WANTING

Β+ΤΙ ANY Β Ο Β *omits* VALUE
ΩΠΕΡΙCCΟΤΕΡΑΝΔΟΥCΤΙΜ 50
more-excessive GIVING VALUE

s adds -ΤΑ = SPLITS
ΗΝΙΝΑΜΗΗCΧΙCΜΑΕΝΤΩCΩ 300
25 THAT NO MAY-BE SPLIT IN THE BODY

ΜΑΤΙΑΛΛΑΤΟΑΥΤΟΥΠΕΡΑΑ 20
but THE SAME OVER one-

Β*s o.*
ΑΗΛΩΝΜΕΡΙΜΝΩCΙΝΤΑΜΕΑ 40
another MAY-BE-being-anxious THE MEMBERS

Β Ι Α *omits* ONE
ΗΚΑΙΕΙΤΕΠΑCΧΕΙΕΝΜΕΛΟ 60
26 AND IF-BESIDES IS-EMOTIONING ONE MEMBER

Β[1] Μ
CCΥΝΠΑCΧΕΙΠΑΝΤΑΤΑΜΕΑ 80
IS-TOGETHER-EMOTIONING ALL THE MEMBERS

ΑΒ*s*[1] *omit* ONE (*Ν s*[2])
ΗΕΙΤΕΔΟΞΑΖΕΤΑΙΕΝΜΕΛΟ 300
IF-BESIDES IS-*being*-esteemed ONE MEMBER

ΑΒ[1] Ν
CCΥΓΧΑΙΡΕΙΠΑΝΤΑΤΑΜΕΑ 20
IS-TOGETHER-JOYING ALL THE MEMBERS

Α -ΑΙ
ΗΥΜΕΙCΔΕΕCΤΕCΩΜΑΧΡΙC 40
27 YE YET ARE BODY OF-ANOINTED

ΤΟΥΚΑΙΜΕΛΗΕΚΜΕΡΟΥCΚΑ 60
28 AND MEMBERS OUT OF-PART AND

ΙΟΥCΜΕΝΕΘΕΤΟΘΕΟCΕΝΤ 80
WHOM INDEED PLACED THE God IN THE

ΗΕΚΚΛΗCΙΑΠΡΩΤΟΝΑΠΟCΤ 23000
OUT-CALLED BEFORE commissioners

were baptized into one body, whether Jews or Greeks, whether slaves or free, and all were made to imbibe one spirit.

14 For the body is not one member,
15 but many. If a foot would say, "Seeing that I am not a hand, I am not of the body," not for this is it
16 not of the body. And if an ear would say, "Seeing that I am not an eye, I am not of the body," not
17 for this is it not of the body. If the whole body were an eye, where were the hearing? If the whole were hearing, where were the scent?
18 Yet now God has placed the members, each of them, in the body ac-
19 cording as He wills. Now if it were all one member, where were the body?

20 Yet now there are, indeed, many
21 members, yet one body. Yet the eye cannot say to the hand, "I have no need of you", or, again, the head to the feet, "I have no need
22 of you". Nay, much rather, the members of the body supposed to belong to those that are weaker, are
23 necessary, and which we suppose to be more to the dishonor of the body, these we are investing with more exceeding honor, and our indecent members have more exceed-
24 ing respectability. Now our respectable members have no need, but God blends the body together, giving that which is deficient more ex-
25 ceeding honor, that there may be no schism in the body, but the members may be mutually solici-
26 tous over one another. And whether one member suffers all the members are sympathizing, or one member is being esteemed, all the members are rejoicing together.

27 Now *you* are the body of Christ,
28 and members of a part, whom also God, indeed, placed in the ecclesia,

13 The body of Jesus, or of the Lord, denotes His physical frame. The body of *Christ*, however, is quite a distinct thought. Christ, or the Anointed, is a title rather than a name. It suggests official position. We are not united to Him by physical ties, as Israel was, but by purely *spiritual* relationships. This is forcibly suggested by the two figures used, baptism, or dipping, and drinking. One spirit, within and without, binds us together and unites us to Christ. The true ecclesia, or "church", today is not to be seen in the multitudinous organizations of Christendom with their many heads, but in the one spiritual, invisible unity, composed of all who have God's spirit, by which they are vitally joined to the living organism of which Christ Himself is Head.

All the members of this spiritual body are mutually dependent on one another. Some perform one function, some another, but none can be dispensed with. No one can choose his own place in the body, for God reserves this entirely within His own power. It is futile to usurp some function for which we are not divinely endowed. It is failure when we do not exercise the function for which the spirit of God has fitted us. Each one should be deeply exercised to discover his own place in the body, whether high or low, respectable or mean, and seek, by God's grace, to fill it. None can be apostles or prophets now, for their work has been accomplished. Few can be teachers, but the work of a pastor, who shepherds the saints, or an evangelist, who proclaims the evangel, is, in measure, open to all in a private, if not in a public way.

25 It is the privilege of all who love God to co-operate with Him in avoiding schism in the body of Christ, by cultivating a due sense of their dependence on all other members, and a godly solicitude and sympathetic regard for their welfare; and this, too, even when fellow members despise and oppose them and persecute them. The body *is* one. We need only act accordingly. Christ *is* its Head. We need only accord Him His place.

28 In the later revelation (Eph.4[11]) "suited to transcendence" (12[31]), we have a revised list of the gifts. There

the lesser graces, such as powers, healing, and languages are omitted. That this would be the case is predicted in the next chapter (13[8]) where we are told of a time when the gift of languages would cease. The revised list given in Ephesians, however, looks backward as well as forward. Apostles and prophets are no longer necessary to the edifying of the body of Christ. We are distinctly told that prophecies will be abrogated (13[8]) when maturity arrives. They were needed only so long as God's written revelation was incomplete. So that, today, the special gifts have narrowed down to three: evangelists, pastors and teachers.

[31] Most of the graces were transient, suited to immaturity, hence the apostle seeks to lead them up to those which will remain in the impending transcendent economy, in which we find ourselves today.

1 The "gift of tongues", even when it was a reality, was nothing but a noise unless impelled by the power of love.

Even those high endowments, such as prophecy and knowledge, amount to nothing unless love regulates their exercise. Yes, and every personal sacrifice, even martyrdom itself is without value apart from the spirit of love.

[8] It would seem that a few were already mature (2[6]), but the secret wisdom into which they were initiated was not made public until Paul wrote his Perfection Epistles, Ephesians (Eph.4[13]), Philippians (Phil.3[15]) and Colossians (Col.1[28]4[12]). The writing of these epistles was the signal for the abrogation of the gift of prophecy, as they completed the word of God (Col. 1[25]), for the cessation of the gift of languages, as it was a sign of earthly powers in the coming eon, and we are blessed among the celestials (Eph.1[3]), and for the abrogation of the gift of knowledge (directly revealed), as there was a final written revelation.

[9] These gifts belonged to the time of transition, when the full orb of truth was not revealed. When it was, there came the necessity of withdrawing much which did not accord with its final form.

first, apostles, second, prophets, third teachers, thereupon powers, thereupon gracious gifts of healing, supports, pilotage, species of lan-
29 guages. Not all are apostles. Not all are prophets. Not all are teach-
30 ers. Not all have powers. Not all have the graces of healing. Not all are talking languages. Not all
31 are interpreting. Yet be zealous for the greater graces. And still I am showing you a path suited to transcendence.

13 If I should be talking the languages of men and of messengers, yet have no love, I have become resounding copper or a clanging cym-
2 bal. And if I should have prophecy and perceive all secrets and all knowledge, and if I should have all faith, so as to transport mountains, yet have no love, I am nothing.
3 And if I should be parceling out my possessions, and if I should be giving up my body, that I should boast, yet have no love, I am noth-
4 ing benefited. Love is patient, kind. Love is not jealous. Love is not bragging, is not puffed up,
5 is not indecent, is not self-seeking, is not incensed, is not taking ac-
6 count of evil, is not rejoicing in injustice, yet is rejoicing together
7 with the truth, is foregoing all, is believing all, is expecting all, is enduring all.

8 Love never lapses: yet, whether prophecies, they will be abrogated; whether languages, they will cease; whether knowledge, it will be ab-
9 rogated. For we know from an instalment, and we are prophesying
10 from an instalment. Now whenever maturity may come, that which is out of an instalment shall be
11 abrogated. When I was a minor, I talked as a minor, I had a minor's disposition, I took account of

ΟΛΟΥCΔΕΥΤΕΡΟΝΠΡΟΦΗΤΑ 20
SECOND BEFORE-AVERERS

CΤΡΙΤΟΝΔΙΔΑCΚΑΛΟΥCΕΠ 40
third TEACHERS ON-

s 0.
ΕΙΤΑΔΥΝΑΜΕΙCΕΠΕΙΤΑΧΑ 60
THEREAFTER ABILITIES ON-THEREAFTER grace-

ΡΙCΜΑΤΑΙΑΜΑΤΩΝΑΝΤΙΑΗ 80
effects OF-HEALth INSTEAD-GETS

s 0. *s*[1] *omits* breed
ΜΥΕΙCΚΥΒΕΡΝΗCΕΙCΓΕΝΗ 100
STEERings breed

ΓΑΦCCΩΝΜΗΠΑΝΤΕCΑΠΟCΤ 20
29 OF-TONGUES . NO ALL commissioners

ΟΛΟΙΜΗΠΑΝΤΕCΠΡΟΦΗΤΑΙ 40
NO ALL BEFORE-AVERERS

ΜΗΠΑΝΤΕCΔΙΔΑCΚΑΛΟΙΜΗ 60
NO ALL TEACHERS NO

s 0.
ΠΑΝΤΕCΔΥΝΑΜΕΙCΜΗΠΑΝΤ 80
30 ALL ABILITIES NO ALL

ΕCΧΑΡΙCΜΑΤΑΕΧΟΥCΙΝΙΑ 200
grace-effects ARE-HAVING OF-

ΜΑΤΩΝΜΗΠΑΝΤΕCΓΛΩCCΑΙ 20
HEALth NO ALL to-TONGUES

CΑΛΛΟΥCΙΝΜΗΠΑΝΤΕCΔΙΕ 40
ARE-TALKING NO ALL ARE-

A ΔΙ
ΡΜΗΝΕΥΟΥCΙΝΖΗΛΟΥΤΕΔΕ 80
31 THRU-TRANSLATING . BE-BOILING YET

s 0.
ΤΑΧΑΡΙCΜΑΤΑΤΑΜΕΙΖΟΝΑ 80
THE grace-effects THE GREATer

ΚΑΙΕΤΙΚΑΘΥΠΕΡΒΟΛΗΝΟΔ 300
AND STILL according-to OVER-CAST WAY

AS 0. A Γ
ΟΝΥΜΙΝΔΕΙΚΝΥΜΙΕΑΝΤΑΙ 20
13 to-YOUp I-AM-SHOWING . IF-EVER to-THE

CΓΛΩCCΑΙCΤΩΝΑΝΘΡΩΠΩΝ 40
TONGUES OF-THE humans

ΑΛΛΩΚΑΙΤΩΝΑΓΓΕΛΩΝΑΓΑ 60
I-MAY-BE-TALKING AND OF-THE MESSENGERS LOVE

s[1] *omits from* 371 *to* 614
ΠΗΝΔΕΜΗΕΧΩΓΕΓΟΝΑΧΑΛΚ 80
YET NO HAVING I-HAVE-BECOME COPPER

ΟCΗΧΟΝΗΚΥΜΒΑΛΟΝΑΛΑΛΑ 400
RESOUNDING OR cymbal SCREAMING

A Ω *A 0. 0. 0.* *s 0.*
ΖΩΝΚΑΙΕΑΝΕΧΩΠΡΟΦΗΤΕΙ 20
2 AND IF-EVER I-MAY-BE-HAVING BEFORE-AVER-

A 0.
ΑΝΚΑΙΕΙΔΩΤΑΜΥCΤΗΡΙΑ 40
ment AND I-MIGHT-PERCEIVE THE CLOSE-KEEPS ALL

ΑΝΤΑΚΑΙΠΑCΑΝΤΗΝΓΝΩCΙ 60
AND EVERY THE KNOWledge

AB *0. 0. 0.*
ΝΚΑΙΕΑΝΕΧΩΠΑCΑΝΤΗΝΠΙ 80
AND IF-EVER I-MAY-BE-HAVING EVERY THE BE-

A ΕΙΝ
CΤΙΝΩCΤΕΟΡΗΜΕΘΙCΤΑΝΑ 600
LIEF AS-BESIDES mountains TO-after-STAND

A *for* I-AM *has* I-AM-*being*-bene-fited Ω
ΙΑΓΑΠΗΝΔΕΜΗΕΧΩΟΥΘΕΝΕ 20
LO 'E YET NO I-MAY-BE-HAVING NOT-YET-ONE

ΦΕΛ (AB *0. 0. 0.*) ΟΥΜΑΙ
ΙΜΙΚΑΙΕΑΝΨΩΜΙCΩΠΑΝΤΑ 40
3 I-AM AND IF-EVER I-SHOULD-BE-MORSELLING ALL

A *0.0* AB0.
ΤΑΥΠΑΡΧΟΝΤΑΜΟΥΚΑΙΕΑΝ 60
THE belongings OF-ME AND IF-EVER

ΠΑΡΑΔΩΤΟCΩΜΑΜΟΥΙΝΑΚΑ 80
I-MAY-BE-BESIDE-GIVING THE BODY OF-ME THAT I-

ΥΧΗCΩΜΑΙΑΓΑΠΗΝΔΕΜΗΕΧ 600
SHOULD-BE-BOASTING LOVE YET NO I'M-HAV-

AS Θ
ΦΟΥΔΕΝΩΦΕΛΟΥΜΑΙΗΑΓΑΠ 20
4 ING NOT-YET-ONE I-AM-*being*-benefiTED . THE LOVE

ΗΜΑΚΡΟΘΥΜΕΙΧΡΗCΤΕΥΕΤ 40
IS-FAR-FEELING IS-being-kind

B *omits* THE LOVE
ΑΙΗΑΓΑΠΗΟΥΖΗΛΟΙΗΑΓΑΠ 60
THE LOVE NOT IS-BOILING THE LOVE

A Ο
ΗΟΥΠΕΡΠΕΡΕΥΕΤΑΙΟΥΦΥC 80
NOT IS-bragging NOT IS-*being*-

ΙΟΥΤΑΙΟΥΚΑCΧΗΜΟΝΕΙΟΥ 700
5 INFLATED NOT IS-being-indecent NOT

s 0. B ΤΟΜΙ | THE NO *for* THE
ΖΗΤΕΙΤΑΕΑΥΤΗCΟΥΠΑΡΟΞ 20
IS-SEEKING THE OF-herself NOT IS-*being*-BESIDE-

ΥΝΕΤΑΙΟΥΛΟΓΙΖΕΤΑΙΤΟΚ 40
SHARPENED NOT IS-accounting THE EVIL

ΑΚΟΝΟΥΧΑΙΡΕΙΕΠΙΤΗΑΔΙ 60
6 NOT IS-JOYING ON THE UNJUST-

B+Ε B N *s 0.*
ΚΙΑCΥΓΧΑΙΡΕΙΔΕΤΗΑΛΗΘ 80
ness IS-TOGETHER-JOYING YET to-THE TRUTH

s 0. B *reprats and brackets* ALL IS-EXCLUDING
ΕΙΑΠΑΝΤΑCΤΕΓΕΙΠΑΝΤΑΠ 800
7 ALL IS-EXCLUDING ALL IS-

ΙCΤΕΥΕΙΠΑΝΤΑΕΑΠΙΖΕΙΠ 20
BELIEVING ALL IS-EXPECTING ALL

B *omits* THE
ΑΝΤΑΥΠΟΜΕΝΕΙΗΑΓΑΠΗΟΥ 40
8 IS-UNDER-REMAINING.THE LOVE NOT-

AB*s*[1] *omit* -OUT- (*by s*[2])
ΔΕΠΟΤΕΕΚΠΙΠΤΕΙΕΙΤΕΔΕ 60
YET-?-when IS-OUT-FALLING IF-BESIDES YET

AS 0. AB *0.*
ΠΡΟΦΗΤΕΙΑΙΚΑΤΑΡΓΗΘΗC 80
BEFORE-AVERments THEY-WILL-BE-DOWN-UN-ACTED

B Ε *for* ΟΝ
ΟΝΤΑΙΕΙΤΕΓΛΩCCΑΙΠΑΥC 900
IF-BESIDES TONGUES THEY-WILL-

A Ι-Ε
ΟΝΤΑΙΕΙΤΕΓΝΩCΙCΚΑΤΑΡ 20
CEASE IF-BESIDES KNOWledge it-WILL-BE-

A ΟΝ *for* Ε
ΓΗΘΗCΕΤΑΙΕΚΜΕΡΟΥCΓΑΡ 40
9 DOWN-UN-ACTED OUT OF-PART for

B+Ε
ΓΙΝΩCΚΟΜΕΝΚΑΙΕΚΜΕΡΟΥ 60
WE-ARE-KNOWING AND OUT OF-PART

CΠΡΟΦΗΤΕΥΟΜΕΝΟΤΑΝΔΕΕ 80
10 WE-ARE-BEFORE-AVERRING whenever YET MAY-

s 0.
ΑΘΗΤΟΤΕΛΕΙΟΝΤΟΕΚΜΕΡΟ 24000
BE-COMING THE mature THE OUT OF-PART

ΥCΚΑΤΑΡΓΗΘΗCΕΤΑΙΟΤΕΗ 20
11 WILL-BE-DOWN-UN-ACTED . when I-

ΜΗΝΝΗΠΙΟCΕΛΛΑΟΥΝΩCΝΗ 40
WAS minor I-TALKED AS minor

ΠΙΟCΕΦΡΟΝΟΥΝΩCΝΗΠΙΟC 60
I-WAS-DISPOSED AS minor

ΕΛΟΓΙΖΟΜΗΝΩCΝΗΠΙΟCΟΤ 80
I-accounted AS minor when

B ΕΓΕΝΟΜΗΝ *was*-BECOME ABs' *omit* ΥΕΤ (*by s*2)
ΕΔΕΓΕΓΟΝΑΝΗΡΚΑΤΗΡΓΗ 100
YET I-HAVE-BECOME MAN I-HAVE-DOWN-UN-ACT-

ΚΑΤΑΤΟΥΝΗΠΙΟΥΒΛΕΠΟΜΕ 20
12 ED THE OF-THE minor WE-ARE-looking

ΝΓΑΡΑΡΤΙΔΙΕCΟΠΤΡΟΥΕΝ 40
for at-PRESENT THRU INTO-VIEW IN

ΑΙΝΙΓΜΑΤΙΤΟΤΕΔΕΠΡΟCΩ 60
ENIGMA then YET face

AB+Ε
ΠΟΝΠΡΟCΠΡΟCΩΠΟΝΑΡΤΙΓ 80
TOWARD face . at-PRESENT

*s*1 *o. o.*
ΙΝΩCΚΦΕΚΜΕΡΟΥCΤΟΤΕΔΕ 200
I-AM-KNOWING OUT OF-PART then YET

ΕΠΙΓΝΩCΟΜΑΙΚΑΘΩCΚΑΙΕ 20
I-SHALL-ON-KNOW according-AS AND I-

D+Ε
ΠΕΓΝΩCΘΗΝΝΥΝΙΔΕΜΕΝΕΙ 40
13 AM-ON-KNOWN NOW YET IS-REMAINING

ΠΙCΤΙCΕΛΠΙCΑΓΑΠΗΤΑΤΡ 60
BELIEF EXPECTATION LOVE THE THREE

s o.
ΙΑΤΑΥΤΑΜΕΙΖΩΝΔΕΤΟΥΤΩ 80
these GREATER YET OF-these

ΝΗΑΓΑΠΗΔΙΩΚΕΤΕΤΗΝΑΓΑ 300
14 THE LOVE . BE-CHASING THE LOVE .

A -ΔΙ
ΠΗΝΖΗΛΟΥΤΕΔΕΤΑΠΝΕΥΜΑ 20
BE-BOILING YET THE spirituals

ΤΙΚΑΜΑΛΛΟΝΔΕΙΝΑΠΡΟΦΗ 40
RATHER YET THAT YE-MAY-BE-BE-

ΤΕΥΗΤΕΟΓΑΡΛΑΛΟΥΝΓΛΩCC 60
2 FORE-AVERRING THE for *one*-TALKING to-TONGUE

s X
ΗΟΥΚΑΝΘΡΩΠΟΙCΑΛΛΑΛΕΙΑΛ 80
NOT to-humans IS-TALKING but

Bs1 *omit* to-THE (*by s*2) *s* Θ *o.*
ΑΛΤΦΘΕΦΟΥΔΕΙCΓΑΡΑΚΟΥ 400
to-THE God NOT-YET-ONE for IS-HEARING

ΕΙΠΝΕΥΜΑΤΙΔΕΛΑΛΕΙΜΥC 20
to-spirit YET he-IS-TALKING CLOSE-

ΤΗΡΙΑΟΔΕΠΡΟΦΗΤΕΥΩΝΑΝ 40
3 KEEPS THE YET *one*-BEFORE-AVERRING to-

ΘΡΩΠΟΙCΛΛΑΛΕΙΟΙΚΟΔΟΜΗ 9
humans IS-TALKING HOME-BUILDING

ΝΚΑΙΠΑΡΑΚΛΗCΙΝΚΑΙΠΑΡ 80
AND BESIDE-CALLING AND BESIDE-

ΑΜΥΘΙΑΝΟΛΑΛΩΝΓΛΩCCΗΕ 500
4 CLOSE THE *one*-TALKING to-TONGUE self

ΑΥΤΟΝΟΙΚΟΔΟΜΕΙΟΔΕΠΡΟ 20
IS-HOME-BUILDING THE YET *one*-BE-

ΦΗΤΕΥΩΝΕΚΚΛΗCΙΑΝΟΙΚΟ 40
FORE-AVERRING OUT-CALLED IS-HOME-

A YOUp ALL to-TONGUES TO-BE-TALKING
ΔΟΜΕΙΘΕΛΩΔΕΠΑΝΤΑCΥΜΑ 60
5 BUILDING I-AM-WILLING YET ALL YOUp

s o.
CΑΛΛΕΙΝΓΛΩCCΑΙCΜΑΛΛΟ 80
TO-BE-TALKING to-TONGUES RATHER

ΝΔΕΙΝΑΠΡΟΦΗΤΕΥΗΤΕΜΕΙ 600
YET THAT YE-MAY-BE-BEFORE-AVERRING GREAT-

ABs1 ΔΕ YET (*by s*2)
ΖΩΝΓΑΡΟΠΡΟΦΗΤΕΥΩΝΗΟΛ 20
er for THE *one*-BEFORE-AVERRING OR THE

ΛΛΩΝΓΛΩCCΑΙCΕΚΤΟCΕΙΜ 40
one-TALKING to-TONGUES OUTside IF NO

ΗΔΙΕΡΜΗΝΕΥΗΙΝΑΗΕΚΚΛΗ 60
he-MAY-BE-THRU-TRANSLATING THAT THE OUT-CALLED

CΙΑΟΙΚΟΔΟΜΗΝΑΛΒΗΝΥΝΔ 8
6 HOME-BUILDING MAY-BE-GETTING NOW YET

ΕΑΔΕΛΦΟΙΕΑΝΕΛΘΩΠΡΟCΥ 700
brothers IF-EVER I-MAY-BE-COMING TOWARD

ΜΑCΓΛΩCCΑΙCΛΑΛΩΝΤΙΥΜ 2
YOUp to-TONGUES TALKING ANY YOUp

ΑCΩΦΕΛΗCΩΕΑΝΜΗΥΜΙΝΑΛ 1
I-SHALL-BE-benefiting IF-EVER NO to-YOUp I-SHOULD

s omits OR
ΑΗCΩΗΕΝΑΠΟΚΑΛΥΨΕΙΗΕΝ 70
BE-TALKING OR IN FROM-COVERING OR IN

s o. IN *by s*2
ΓΝΩCΕΙΗΕΝΠΡΟΦΗΤΕΙΑΗΕ 5
KNOWledge OR IN BEFORE-AVERment OR IN

ΝΔΙΔΑΧΗΟΜΦCΤΑΛΥΥΚΑΦΩ 800
7 TEACHing LIKE-AS THE UN-soul SOUND

ΗΗΝΔΙΔΟΝΤΑΕΙΤΕΑΥΛΟCΕ 20
GIVING IF-BESIDES FLAGEOLET IF-

ΙΤΕΚΙΘΑΡΛΕΑΝΔΙΑCΤΟΛΗ 1
BESIDES LYRE IF-EVER distinction

B *omits* to-THE B -Υ *for* -ΙC OF-UTTERance
ΝΤΟΙCΦΘΟΓΓΟΙCΜΗΔΩΠΩC 2
to-THE UTTERances NO MAY-BE-GIVING how

ΓΝΩCΘΗCΕΤΑΙΤΟΑΥΛΟΥΜΕ 8
WILL-BE-BEING-KNOWN THE FLAGEOLETING

ΝΟΝΗΤΟΚΙΘΑΡΙΖΟΜΕΝΟΝΚ 900
8 OR THE LYREING AND

B SOUND TRUMPET A *o.*
ΑΙΓΑΡΕΑΝΑΔΗΛΟΝCΑΑΠΙΓ 20
for IF-EVER UN-EVIDENT TRUMPET

ΣΦΩΝΗΝΔΩΤΙCΠΑΡΑCΚΕΥΑ 4
SOUND MAY-BE-GIVING ANY WILL-BE-*b*eING-

A Z
CΕΤΑΙΕΙCΠΟΛΕΜΟΝΟΥΤΩC 60
9 prepared INTO BATTLE thus

s o.
ΚΑΙΥΜΕΙCΔΙΑΤΗCΓΛΩCCΗ 80
AND YE THRU THE TONGUE

CΕΑΝΜΗΕΥCΗΜΟΝΛΟΓΟΝΔΩ 25000
IF-EVER NO WELL-SIGNED saying YOU-MAY-

things as a minor. Yet when I have become a man, I have discarded
12 that which is a minor's. For at present we are observing by means of a mirror, in an enigma, yet then, face to face. At present I know out of an instalment, yet then I shall recognize even as I am recognized.

13 Yet now are remaining faith, expectancy, love—these three. Yet
14 the greatest of these is love. Be pursuing love.

Now be zealous for spiritual endowments, yet rather that you may
2 be prophesying. For he who is talking a language is not talking to men, but to God. For no one is hearing, but in spirit he is speaking
3 secrets. Yet he who is prophesying is speaking to men to edification and consolation and comfort.
4 He who is talking a language is edifying himself, yet he who is proph-
5 esying is edifying the ecclesia. Now I want you all to be talking languages, yet rather that you may be prophesying, for greater is he who is prophesying than he who is talking languages, outside and except he may be interpreting, that the ecclesia may be getting edification.

6 Yet now, brethren, if I should be coming to you talking languages, what shall I be benefiting you if I should not be speaking either in revelation, or in knowledge, or
7 in prophecy, or in teaching? Like the sounds given by soulless things, whether flageolet or lyre, if I should not be giving a distinction to the utterances, how will the fluting or lyre playing be known?
8 For even if a trumpet should give a dubious sound, who will be pre-
9 paring for battle? Thus, you, too, if you should not be using an intel-

11 The time came when the apostle admonished and taught in order that he should present every man *mature* in Christ (Col.1[28]). Epaphras struggled in prayers that they should stand *mature* and complete in all the will of God (Col.4[12]). It is evident that maturity came with the last ministry of Paul, when he was a prisoner at Rome. Till then the saints, as a whole, were in a state corresponding to a man who has not yet attained his majority. But then, as was the case when a boy assumed the duties of manhood, there was a vast revolution. As a man discards the toys of his childhood, so they discarded the marks of minority. Chief among these were the gifts, especially prophecy and languages. Those who claim these now cannot avoid marking themselves as immature.

12 At this time the present secret administration (Eph.3[9]) had not been publicly revealed. The destiny of the saints who had received Paul's evangel was clouded in mystery. Only a little was known. Their celestial allotment was still concealed. Israel's fate was still in the balance. It was not till their final rejection at the close of the book of Acts, that the secret was revealed that the ecclesia which is His body, to which Paul ministered, was not to have a place on earth subordinate to Israel, but was to be blessed with transcendent spiritual blessings among the celestials. Now that maturity *has* come, we no longer are in an enigma, but realize something of the unutterable grace which is ours in Christ Jesus.

13 Faith, expectation, and love are the abiding trinity in this administration of God's grace. Neither faith nor expectation will remain in the glory. Love alone will abide His coming. Let us believe God. Let us glory in expectation. But, above all, let us charge our hearts to love Him and His with a fervency which His love alone can inspire. These graces will *not* abide in heaven, to which they are usually relegated. Hope will then be past, faith unnecessary. This is the time of "perfection" or maturity.

1 Prophecy prepared them for further unfoldings and maturity. Languages tended to draw them back to the kingdom proclamation and its attendant signs.

ligible expression through the languages, how will it be known what is being spoken? For you will be
10 talking into the air. There are, perchance, so many species of sounds in the world, and nothing
11 is soundless. If, then, I should not perceive the efficacy of the sound, I shall be a barbarian to the one talking and the one talking a bar-
12 barian to me. Thus you, too, since you are zealous for spiritual endowments, seek that you may be superabounding to the edification of the ecclesia.

13 Wherefore let even him who is talking a language be praying that
14 he may be interpreting. For if I should be praying in a language, my spirit is praying, yet
15 my mind is unfruitful. What is it then? Should I be praying in spirit, yet I will be praying with the mind, also. In the spirit I will be playing, yet I will be playing
16 with the mind, also. Else, if you should be blessing in the spirit, how shall he who is filling the place of a plain man be declaring *"Amen!"* at your giving of thanks, since, in fact, he is not aware what
17 you are saying? For *you*, indeed, are giving thanks ideally, but the other is not edified.

18 I am thanking God, I talk in a
19 language more than all of you. But in the ecclesia do I want to speak five words with my mind, that I should be instructing others, also, or ten thousand words in a language?

20 Brethren, do not become little children in disposition. But in evil be minors, yet in disposition become
21 mature. In the law it is written that, " 'By different languages and by different lips shall I be talking to this people, and neither thus

10 Though without any manuscript evidence, it may be that the original reading of "nothing is soundless" was "none of them is *senseless*". This seems to be demanded by the context, which insists on sense as well as sound. A single letter P (which is the equivalent of our R) would change *aphoonon*, soundless, to *aphroonon*, senseless. As this version is founded on *facts*, rather than the judgment of its editor, he could not make this alteration, however much it may appeal to him.

12 The gifts were given for mutual edification, not for entertainment or vain display. The misuse of the gift of languages was a clear indication of the childish immaturity of the Corinthians, for they were eager to display the possession of the gift without any regard for the edification of others. A foreign language is a mere babel of sounds to those who do not understand it. And even if it should be interpreted, of what real gain is it to use such a circuitous method when the same things could be told just as well without the need of interpretation? Such was not the divine intention in giving this gift. On the day of Pentecost this gift was used in a useful and rational way, for it was a sign that Jehovah was speaking to His people. Moreover, this sign is not for believers, or even to reach unbelievers, for it is written "neither thus will they be hearkening to Me". (Isa. 28[12]). Surely it is far better to speak five instructive words in the vernacular than any number in an unknown language, even if it be the exhibition of a spiritual endowment. The same argument applies with even more force to the use of a foreign language, which no one understands, in a church ritual. It may be imposing and spectacular but it fails utterly in edifying the saints.

22 Paul's high regard for the gift of prophecy is founded on the fact that *it* was the chief means used to bring the saints to that maturity which he earnestly desired they should attain. The gift of teaching, the exposition of the scriptures, now takes the place of prophecy, for God has fully revealed His will in His word.

ΤΕΠΦΣΓΝΩΣΘΗΣΕΤΑΙΤΟΛΑ 20
BE-GIVING how WILL-BE-BEING-KNOWN THE *being*-

ΛΟΥΜΕΝΟΝΕΣΕΣΘΕΓΑΡΕΙΣ 40
TALKED YE-WILL-BE for INTO

ΛΕΡΑΛΛΟΥΝΤΕΣΤΟΣΑΥΤΑ 60
10 AIR TALKING . so-much

ΕΙΤΥΧΟΙΓΕΝΗΦΩΝΩΝΕΙΣΙ 80
IF it-MAY-BE-HAPPENING breed OF-SOUNDS ARE

ΝΕΝΚΟΣΜΩΚΑΙΟΥΔΕΝΑΦΩΝ 100
IN SYSTEM AND NOT-YET-ONE UN-SOUND .
UN-S. = ΑΦΡ. senseless? *A o.* *A* C

ΟΝΕΑΝΟΥΝΜΗΕΙΔΩΤΗΝΔΥΝ 20
11 IF-EVER THEN NO I-MIGHT-PERCEIVE THE ABILITY

ΑΜΙΝΤΗΣΦΩΝΗΣΕΣΟΜΑΙΤΩ 40
OF-THE SOUND I-SHALL-BE to-THE

ΛΑΛΟΥΝΤΙΒΑΡΒΑΡΟΣΚΑΙΟ 60
one-TALKING BARBARIAN AND THE

ΛΑΛΩΝΕΝΕΜΟΙΒΑΡΒΑΡΟΣΟ 80
12 *one*-TALKING IN ME BARBARIAN thus

A s o.
ΥΤΩΣΚΑΙΥΜΕΙΣΕΠΕΙΖΗΛΩ 200
AND YOU*p* since BOILING

A -ΑΙ
ΤΑΙΕΣΤΕΠΝΕΥΜΑΤΩΝΠΡΟΣ 20
YE-ARE OF-spirits TOWARD

ΤΗΝΟΙΚΟΔΟΜΗΝΤΗΣΕΚΚΛΗ 40
THE HOME-BUILDing OF-THE OUT-CALLED

s o. A-BEFORE AVERR. ΠΡΟΦΗΤ
ΣΙΑΣΖΗΤΕΙΤΕΙΝΑΠΕΡΙΣΣ 60
BE-SEEKING THAT YE-MAY-BE-exceed-

AB *s*1 *omit* EVEN (*by s*2)
ΕΥΗΤΕΔΙΟΠΕΡΟΛΑΛΩΝΓΛΩ 80
13 ING THRU-WHICH-EVEN THE *one*-TALKING to-

ΣΣΗΠΡΟΣΕΥΧΕΣΘΩΙΝΑΔΙΕ 300
TONGUE LET-BE-praying THAT he-MAY-BE-

B *omits* for
ΡΜΗΝΕΥΗΕΑΝΓΑΡΠΡΟΣΕΥΧ 20
14 THRU-TRANSLATING IF-EVER for I-MAY-BE-praying

ΦΜΑΙΓΛΩΣΣΗΤΟΠΝΕΥΜΑΜΟ 40
to-TONGUE THE spirit OF-ME

ΥΠΡΟΣΕΥΧΕΤΑΙΟΔΕΝΟΥΣΜ 80
IS-praying THE YET MIND OF-

ΟΥΑΚΑΡΠΟΣΕΣΤΙΝΤΙΟΥΝΕ 80
15 ME UNFRUIT ul IS . ANY THEN it-IS

B -SHALL-
ΣΤΙΝΠΡΟΣΕΥΞΟΜΑΙΤΩΠΝΕ 400
I-SHOULD-BE-praying to-THE spirit

A -SHOULD-
ΥΜΑΤΙΠΡΟΣΕΥΞΟΜΑΙΔΕΚΑ 20
I-SHALL-BE-praying YET AND

ΙΤΩΝΟΙΨΑΛΩΤΩΠΝΕΥΜΑΤΙ 40
to-THE MIND. I'LL-BE-psalming to-THE spirit

B *omits* YET
ΨΑΛΩΔΣΚΑΙΤΩΝΟΙΕΠΕΙΣΑ 60
16 I'LL-BE-psalming YET AND to-THE MIND since IF-EVER

*A s*1 *omit* IN (*by s*2)
ΝΕΥΛΟΓΗΣΕΣΠΝΕΥΜΑΤΙΟΙ 80
YOU-MAY-BE-blessing IN spirit THE *one*-

ΝΑΠΛΗΡΩΝΤΟΝΤΟΠΟΝΤΟΥΙ 500
UP-FILLING THE PLACE OF-THE OF-

ΔΙΩΤΟΥΠΩΣΕΡΕΙΤΟΑΜΗΝΕ 20
dinary how he'LL-BE-declaring THE AMEN

A+Ε B *omits* -BIND
ΠΙΤΗΣΗΕΥΧΑΡΙΣΤΙΑΕΠΕΙ 40
ON THE YOUR thanking ON-IF-BIND

ΔΗΤΙΑΕΓΕΙΣΟΥΚΟΙΔΕΝΣΥ 60
17 ANY YOU-ARE-saying NOT he-HAS-PERCEIVED YOU

s o.
ΜΕΝΓΑΡΚΑΛΩΣΕΥΧΑΡΙΣΤΕ 80
INDEED for IDEALLY ARE-thanking

A s o.
ΙΣΑΛΛΑΟΕΤΕΡΟΣΟΥΚΟΙΚΟ 600
but THE DIFFERENT-*one* NOT IS-*being*-

ΔΟΜΕΙΤΑΙΕΥΧΑΡΙΣΤΩΤΘΕ 20
18 HOME-BUILDED . I-AM-thanking to-THE God

ΕΦΠΑΝΤΩΝΥΜΩΝΜΑΛΛΟΝΓΛ 40
OF-ALL OF-YOU RATHER to-

B TONGUES-ΑΙΣ *s*2 *supplies* but *o.* *A omits* I-AM-TALKING
ΦΣΣΗΛΑΛΩΛΛΑΕΝΕΚΚΛΗΣ 60
19 TONGUE I-AM-TALKING but IN OUT-CALLED

ΙΑΘΕΛΩΠΕΝΤΕΛΟΓΟΥΣΤΩΝ 80
I-AM-WILLING FIVE sayings to-THE

ΟΙΜΟΥΛΑΛΗΣΑΙΙΝΑΚΑΙΑΛ 700
MIND OF-ME TO-TALK THAT AND others

ΛΟΥΣΚΑΤΗΧΗΣΩΗΜΥΡΙΟΥΣ 20
I-SHOULD-BE-instructing OR MYRIADS

ΛΟΓΟΥΣΕΝΓΛΩΣΣΗΛΑΔΕΛΦΟ 40
20 sayings IN TONGUE . brothers

A+Ε
ΙΜΗΠΑΙΔΙΑΓΕΙΝΕΣΘΕΤΑΙ 60
NO little-boys BE-BECOMING to-THE

ΣΦΡΕΣΙΝΑΛΛΑΤΗΚΑΚΙΑΝΗ 80
DISPOSITION but to-THE EVIL BE- .

ΠΙΑΖΕΤΕΤΑΙΣΔΕΦΡΕΣΙΝΙ 800
minors to-THE YET DISPOSITION ma-

s o. A -ΑΙ
ΕΛΕΙΟΙΓΕΙΝΕΣΘΕΕΝΤΩΝΟ 20
21 ture BE-BECOMING . IN THE LAW

*s*1* *adds* ΤΙ ANY
ΜΩΓΕΓΡΑΠΤΑΙΟΤΙΝΕΤΕΡ 40
it-HAS-*been*-WRITTEN that IN DIFFERENT-

ΟΓΛΩΣΣΟΙΣΚΑΙΕΝΧΕΙΛΕΣ 60
TONGUES AND IN LIPS

ΙΝΕΤΕΡΩΝΑΛΛΗΣΣΟΥΣΛΑΟΥ 80
OF-DIFFERENT I'LL-BE-TALKING to-THE PEOPLE this

ΟΥΤΩΚΑΙΟΥΔΟΥΤΩΣΕΙΣΑΚ 900
AND NOT-YET thus THEY-WILL-BE-

ΟΥΣΟΝΤΑΙΜΟΥΛΕΓΕΙΚΥΡΙ 20
INTO-HEARING OF-ME IS-saying Master

ΟΣΩΣΤΕΛΙΓΛΩΣΣΑΙΕΙΣΣΗ 40
22 AS-BESIDES THE TONGUES INTO SIGN

s o.
ΜΕΙΟΝΕΙΣΙΝΟΥΤΟΙΣΠΙΣΤ 60
ARE NOT to-THE *ones*-BELIEV-

ΕΥΟΥΣΙΝΑΛΛΑΤΟΙΣΑΠΙΣΤ 80
ING but to-THE UNBELIEVERS

s o.
ΟΙΣΗΔΕΠΡΟΦΗΤΕΙΑΟΥΤΟΙ 20800
THE YET BEFORE-AVERMENT NOT to-THE

ΑΠΙΣΤΟΙΣΑΛΛΑΤΟΙΣΠΙΣ[20]
UNBELIEVERS but to-THE *ones*-
B *omits* -TOGETHER-
ΤΕΥΟΥΣΙΝΕΑΝΟΥΝΣΥΝΕΛΘ[40]
23 BELIEVING IF-EVER THEN MAY-BE-TOGETHER-

ΗΗΕΚΚΛΗΣΙΑΟΛΗΕΠΙΤΟΑΥ[60]
COMING THE OUT-CALLED WHOLE ON THE SAME
B *0.*
ΤΟΚΑΙΠΑΝΤΕΣΑΛΑΩΣΙΝΓΛ[80]
AND ALL MAY-BE-TALKING to-

ΩΣΣΑΙΣΕΙΣΕΛΘΩΣΙΝΔΕΙΔ[100]
TONGUES MAY-BE-INTO-COMING YET or-
B *omits* OR UNBELIEVING
ΙΩΤΑΙΗΑΠΙΣΤΟΙΟΥΚΕΡΟΥ[20]
dinary OR UNBELIEVING NOT THEY'LL-BE-
A ∈ *for* ΑΙ A -ΑΙ
ΣΙΝΟΤΙΜΑΙΝΕΣΘΕΕΑΝΔΕΠ[40]
24 declaring that YE-ARE-*be*ING-MAD . IF-EVER YET ALL

ΑΝΤΕΣΠΡΟΦΗΤΕΥΟΣΙΝΕΙΣ[60]
MAY-BE-BEFORE-AVERRING MAY-BE-
A T = BESIDES
ΕΛΘΗΔΕΤΙΣΑΠΙΣΤΟΣΗΙΔΙ[80]
INTO-COMING YET ANY UNBELIEVER OR ordin-

ΩΤΗΣΕΛΕΓΧΕΤΑΙΥΠΟΠΑΝΤ[200]
ary he-IS-*be*ING-EXPOSED by ALL
B ∈
ΩΝΑΝΑΚΡΙΝΕΤΑΙΥΠΟΠΑΝΤ[20]
he-IS-*be*ING-examinED by ALL .

ΩΝΤΑΚΡΥΠΤΑΤΗΣΚΑΡΔΙΑΣ[40]
25 THE HIDden OF-THE HEART

ΑΥΤΟΥΦΑΝΕΡΑΓΕΙΝΕΤΑΙΚΑ[61]
OF-him apparent IS-BECOMING AND

ΙΟΥΤΩΣΠΕΣΩΝΕΠΙΠΡΟΣΩΠ[80]
thus FALLING ON face

ΟΝΠΡΟΣΚΥΝΗΣΕΙΤΩΘΕΩΑΠ[300]
he-WILL-BE-worshiping to-THE God FROM-
s[2] *supplies* THE
ΑΓΓΕΛΛΩΝΟΤΙΟΝΤΩΣΟΘΕΟ[20]
MESSAGING that DEINGly THE God

ΣΕΝΥΜΙΝΕΣΤΙΝΤΙΟΥΝΕΣΤ[40]
26 IN YOU*p* IS . ANY THEN it-IS

ΙΝΑΔΕΑΔΕΛΦΟΙΟΤΑΝΣΥΝΕΡΧΗ[60]
brothers whenever YE-MAY-BE-TOGETHER-
AD*s*[1] *omit* OF-YOU*p* (*by s*[2])
ΣΘΕΕΚΑΣΤΟΣΥΜΩΝΨΑΛΜΟΝ[80]
COMING EACH OF-YOU*p* psalm
A *omits* TEACHing IS-HAVING
ΕΧΕΙΔΙΔΑΧΗΝΕΧΕΙΑΠΟΚΑ[400]
IS-HAVING TEACHing IS-HAVING FROM-COVERing

ΑΥΨΙΝΕΧΕΙΓΛΩΣΣΑΝΕΧΕΙ[20]
IS-HAVING TONGUE IS-HAVING
As 0.
ΕΡΜΗΝΕΙΑΝΕΧΕΙΠΑΝΤΑΠΡ[40]
TRANSLATION IS-HAVING. ALL TOWARD
s 0.
ΟΣΟΙΚΟΔΟΜΗΝΓΕΙΝΕΣΘΩΣ[60]
27 HOME-BUILDING LET-BE-BECOMING IF-
s 0.
ΙΤΕΓΛΩΣΣΗΤΙΣΛΑΛΕΙΚΑΤ[80]
BESIDES TO-TONGUE ANY IS-TALKING according-
s 0.
ΑΔΥΟΗΤΟΠΛΕΙΣΤΟΝΤΡΕΙΣ[500]
to TWO OR THE MOST THREE

ΚΑΙΑΝΑΜΕΡΟΣΚΑΙΕΙΣΔΙΕ[20]
AND UP PART AND ONE LET-BE-
B *omits* -THRU-
ΡΜΗΝΕΥΕΤΩΣΑΝΔΕΜΗΗΔΙΕ[40]
28 THRU-TRANSLATING IF-EVER YET NO MAY-BE THRU-
B ∈
ΡΜΗΝΕΥΤΗΣΣΙΓΑΤΩΣΕΝΕΚΚ[60]
TRANSLATOR LET-him-BE-HUSHING IN OUT-

ΑΗΣΙΑΕΑΥΤΩΔΕΛΛΑΕΙΤΩΚ[80]
CALLED to-self YET LET-him-BE-TALKING AND

ΔΙΤΩΘΕΩΠΡΟΦΗΤΑΙΔΕΔΥΟ[200]
29 to-THE God . BEFORE-AVERers YET TWO
s 0.
ΗΤΡΕΙΣΑΛΛΕΙΤΩΣΑΝΚΑΙΟ[20]
OR THREE LET-BE-TALKING AND THE
B ∈
ΙΑΛΟΙΔΙΑΚΡΙΝΕΤΩΣΑΝΕ[40]
30 others LET-BE-THRU-JUDGING IF-
s[1*a*] Ο Π
ΑΝΔΕΑΛΛΑΦΑΠΟΚΑΛΥΦΘΗΚΑ[60]
EVER YET to-other MAY-BE-FROM-COVERED sitting
B ∈
ΘΗΜΕΝΩΣΠΡΩΤΟΣΣΙΓΑΤΩΔ[80]
31 THE BEFORE-*one* LET-BE-HUSHING YE-

ΥΝΑΣΘΕΓΑΡΚΑΘΕΝΑΠΑΝΤΕ[200]
ARE-ABLE for according-to ONE ALL

ΣΠΡΟΦΗΤΕΥΕΙΝΙΝΑΠΑΝΤΕ[20]
TO-BE-BEFORE-AVERRING THAT ALL

ΣΜΑΝΘΑΝΩΣΙΝΚΑΙΠΑΝΤΕΣ[40]
MAY-BE-UP-LEARNING AND ALL

ΠΑΡΑΚΑΛΩΝΤΑΙΚΑΙΠΝΕΥΜ[60]
32 MAY-BE-*be*ING-BESIDE-CALLED AND spirits

ΑΤΑΠΡΟΦΗΤΩΝΠΡΟΦΗΤΑΙΣ[80]
OF-BEFORE-AVERers to-BEFORE-AVERers

ΥΠΟΤΑΣΣΕΤΑΙΟΥΓΑΡΕΣΤΙ[300]
33 IS-*be*ING-UNDER-SET NOT for IS
A THE God OF-UN-DOWN-STANDing
ΝΑΚΑΤΑΣΤΑΣΕΩΣΘΕΟΣΑΛ[20]
OF-UN-DOWN-STANDing THE God but

ΑΛΕΙΡΗΝΗΣΩΣΕΝΠΑΣΑΙΣΤ[40]
OF-PEACE AS IN ALL THE

ΑΙΣΕΚΚΛΗΣΙΑΙΣΤΩΝΑΓΙΩ[60]
OUT-CALLED*p* OF-THE HOLY-*ones*.

ΝΑΙΓΥΝΑΙΚΕΣΕΝΤΑΙΣΕΚΚ[80]
34 THE WOMEN IN THE OUT-
B ∈
ΑΗΣΙΑΙΣΣΙΓΑΤΩΣΑΝΟΥΓΑ[300]
CALLED*p* LET-BE-HUSHING NOT for
A ∈
ΡΕΠΙΤΡΕΠΕΤΑΙΑΥΤΑΙΣΑΛ[20]
it-IS-*be*ING-permitTED to-them TO-BE-

ΛΕΙΝΑΛΛΑΥΠΟΤΑΣΣΕΣΘΩΣ[40]
TALKING but LET-THEM-BE-*be*ING-UNDER-SET
A *adds* ΤΟΙΣΑΝΔΡΑΣΙΝ to-THE MEN
ΑΝΚΑΘΩΣΚΑΙΟΝΟΜΟΣΛΕΓΕ[60]
according-AS AND THE LAW IS-SAYING
s[2] ΜΑΝΘΕΙΝ *and As*[1] ΜΑΝΘΑΝΕΙΝ A Ω
ΕΙΔΕΤΙΜΑΘΕΙΝΘΕΛΟΥΣ[79]
35 IF YET ANY TO-BE-LEARNING ARE-WILLING

ΙΝΕΝΟΙΚΩΤΟΥΣΙΔΙΟΥΣΑΝ[27000]
IN HOME THE OWN MEN

will they be hearkening to Me', the
22 Lord is saying''. So that languages
are for a sign, not to those who are
believing, but to the unbelieving.
Yet prophecy is not for the un-
believing but for those who are be-
lieving.

23 If, then, the whole ecclesia should
be coming together in the same
place, and should be talking lan-
guages, and should plain persons or
unbelievers be entering, will they
not be declaring that you are mad?
24 Yet should all be prophesying, and
some unbeliever or plain person
be entering, he is convinced by all,
25 he is examined by all. The hid-
den things of his heart are becom-
ing apparent, and thus, falling on
his face, he will be worshiping God,
reporting that God really is among
you.

26 What is it, then, brethren? When-
ever you may be coming together
each of you has a psalm, has a
teaching, has a revelation, has a
language, has a translation. Let
all occur with a view to edification.
27 Whether anyone is talking a lan-
guage, by two, or, at most, three,
and in instalments, and let one be
28 interpreting. Now if there should
be no interpreter, let him hush in
the ecclesia, yet let him be speaking
to himself and to God.

29 Now let the prophets be speak-
ing by two or three, and let the
30 others be discriminating. Yet if
it should be revealed to another
31 sitting by, let the first hush, for
you can all be prophesying one at
a time, that all may be learning
32 and all be consoled. And the spirits
of prophets are subject to the
33 prophets. For God is not for tur-
bulence, but peace, as in all the
ecclesias of the saints.

24 Predicting, or foretelling, is not necessarily involved in the gift of prophecy. The prophet, in Scripture, is the mouthpiece or spokesman of God. He may speak of the past, the present, or the future. Prediction is incidental, not essential, to prophecy. Before the canon was complete it was needful for the saints to have some means of knowing the mind of God. The scriptures fully meet that need now. What a decided contrast there would be between a meeting at which all declared God's mind in sober succession, so that all are helped, and one in which each seeks an opportunity to display a gift which is of no benefit to his follow saints! Even unbelievers have discrimination enough to see how foolish it is to talk into the air, and can appreciate the solemn declaration of God's spokesmen.

27 To curb their childish desire to talk in unknown languages the apostle lays down rules to govern the exercise of this gift. It was not to be exercised unless there was an interpreter, so that the message would not be lost on the meeting. Not more than two or three were to speak in unknown languages in succession, and their speaking was to be in instalments, that is, they were to pause at frequent intervals to allow for interpretation. If no one could interpret, they were not to speak in the ecclesia.

29 Prophecy, also, was to be exercised within bounds. It was not to be like the turbulent, unrestrained ranting of the oracles of the false gods to which they were accustomed, whose spirits were beyond their control, but peaceful, discriminating discourse, two or three in succession, yet ready to yield to another who may receive a revelation. The spirits of the prophets of the Greek gods were not subject to them. They worked themselves into a frenzy, foaming at the mouth. They were controlled by demon spirits rather than the spirit of God.

34 "Now if anyone is ignorant, let him be ignorant!" (14[38]) is the apostle's indignant protest to those who presume to oppose these words. And again "If anyone presumes to be a prophet or spiritual, let him be recognizing that what I am writing to you is a precept of the Lord."

1 There is a notable contrast between the methods with which the apostle deals with fundamental doctrinal error and moral evil. The wicked man (5[5]) is delivered to Satan, but those who denied the resurrection are not put away. In these days the contrary course is pursued. Doctrinal differences, not nearly so vital as the denial of the resurrection, are made the ground for disfellowshipping godly saints, while moral evil is often condoned and overlooked. Differences in doctrine do not demand a severance of fellowship, or Paul would have so dealt with the Corinthians who denied the one doctrine which, because it involves all others, has the right to be called "fundamental".

3 The evangel which Paul preached was concerned with *Christ*. Not, however, with His *life*, but with His *death*, *burial*, and *resurrection*. These are the fundamental facts of the evangel. Not His death only, for that would be no evangel at all, but His burial and His resurrection.

5 The evidence for the resurrection of Christ is as conclusive as it is possible for any evidence to be. There were over five hundred witnesses and some of these were especially appointed and given ample opportunity to convince themselves. But the crowning proof was the descent of the glorified Christ to call Saul, upon the Damascus road. Saul was His enemy, and would have done much to prove that He was *not* roused. His testimony is of special weight. The resurrection is of the utmost consequence to Paul, for he did not know the Lord before His death, like the twelve apostles. Consequently he never would have known Him nor would he have seen Him unless He had been raised. In a very special sense Paul is the apostle of the ascended and glorified Christ. He never bases his teaching on the life of Jesus before His death and resurrection.

9 Paul's persecution of the ecclesia was the necessary prelude to the transcendent grace which called and sustained him so that he became at once the least and the greatest of the apostles. It was necessary that he should be the most undeserving in order that he might become the pattern for God's present dealings in grace.

34 Let the women in the ecclesias
be hushing, for it is not permitted
to them to be talking, but let them
be subject, as the law, too, is say-
35 ing. Now if any want to learn,
let them be inquiring of their own
husbands at home, for it is a shame
for a woman to be talking in the
36 ecclesia. Or came the word of God
out from you? or attains it to you
37 only? If anyone presumes to be
a prophet or spiritual, let him
be recognizing that what I am writ-
ing to you is a precept of the Lord.
38 Now if anyone is ignorant, let him
be ignorant!
39 So that, my brethren, be zealous
to be prophesying, and do not for-
40 bid talking languages. Yet let all
occur decorously and in order.

15 Now I am making known to you,
brethren, the evangel which I
preach to you and which you ac-
cepted, and in which you stand,
2 through which you are saved, also,
if you are retaining what I said in
preaching the evangel, outside and
except your belief is a sham.
3 For I give over to you first what
I also accepted, that Christ died
for our sins according to the scrip-
4 tures, and that He was entombed,
and that He has been roused the
third day according to the scrip-
5 tures, and that He was seen by
Cephas, thereupon by the twelve.
6 Thereupon He was seen by above
five hundred brethren at once, of
whom the majority are remaining
hitherto, yet some also were put to
7 repose. Thereupon He was seen
by James, thereafter to all the
apostles.
8 Yet last of all He was seen by
me also, even as if to an abortion.
9 For *I* am the least of the apostles,
who am not competent to be called
an apostle, because I persecute

ΔΡΑCΕΠΕΡΩΤΑΤΦCΑΝΑΙCΧ20
LET-THEM-BE-inquiring VILE
B *omits* it-is s^{1*} *o.* s^2 ⸗
ΡΟΝΓΑΡΕCΤΙΝΓΥΝΑΙΚΙΑΔ40
for it-is to-WOMAN TO-BE-

ΑΕΙΝΕΝΕΚΚΑΝCΙΑΗΑΦΥΜΩ60
30 TALKING IN OUT-CALLED OR FROM YOUp 4 AND that He-was-entombed AND that He-

ΝΟΛΟΓΟCΤΟΥΘΕΟΥΕΞΗΛΘΕ80
THE saying OF-THE God OUT-CAME

ΝΗΕΙCΥΜΑCΜΟΝΟΥCΚΑΤΗΝ100
OR INTO YOUp ONLY it-attains.

ΤΗCΕΝΕΙΤΙCΔΟΚΕΙΠΡΟΦΗ20
37 IF ANY IS-SEEMING BEFORE-AVER-

ΤΗCΕΙΝΑΙΗΠΝΕΥΜΑΤΙΚΟC40
er TO-BE OR spiritual
B |∈ *and omits* -ON-
ΕΠΙΓΙΝΩCΚΕΤΩΑΓΡΑΦΩΥΜ60
LET-him-BE-ON-KNOWING WHICH I-AM-WRITING to-
A ΘΥ=God s^{1*} direction it-is
ΙΝΟΤΙΚΥΡΙΟΥΕCΤΙΝΕΝΤΟ80
YOUp that OF-Master it-is direction

ΑΝΕΙΔΕΤΙCΑΓΝΟΕΙΑΓΝΟΕ200
38 IF YET ANY IS-UN-KNOWING LET-him-BE-UN-
s^{1*} -ΑΙ B^2 *omits* OF-ME
ΙΤΩΩCΤΕΑΔΕΛΦΟΙΜΟΥ ΖΗΛ 20
39 KNOWING:AS-BESIDES brothers OF-ME BE-BOILING
A -ΑΙ
ΟΥΤΕΤΟΠΡΟΦΗΤΕΥΕΙΝΚΑΙ40
THE TO-BE-BEFORE-AVERRING AND
THE *omitted by* B A -ΑΙ *as omit* IN
ΤΟΛΑΛΕΙΝΜΗΚΩΛΥΕΤΕΕΝΓ 60
THE TO-BE-TALKING NO BE-FORBIDDING IN TON-
B^1 *o.*
ΛΩCCΑΙCΠΑΝΤΑΔΕΕΥCΧΗΜ80
40 GUES ALL YET decorously
s o.
ΟΝΩCΚΑΙΚΑΤΑΤΑΞΙΝΓΕΙΝ300
AND according-to order LET-BE-BE-
s^1+Δ *and deletes*
ΕCΘΩΓΝΩΡΙΖΩΔΕΥΜΙΝΑΔΕ20
15 COMING . I-AM-KNOWizING YET to-YOUp brothers

ΑΦΟΙΤΟΕΥΑΓΓΕΛΙΟΝΟΕΥΗ40
THE WELL-MESSAGE WHICH- I-

ΓΓΕΛΙCΑΜΗΝΥΜΙΝΟΚΑΙΠΑ60
WELL-MESSAGize to-YOUp WHICH AND YE-

ΡΕΛΑΒΕΤΕΕΝΩΚΑΙΕCΤΗΚΑ80
BESIDE-GOT IN WHICH AND YE-HAVE-STOOD
A -ΑΙ
ΤΕΔΙΟΥΚΑΙCΩΖΕCΘΕΤΙΝΙ400
2 THRU WHICH AND YE-ARE-*being*-SAVED to-ANY

ΛΟΓΩΕΥΗΓΓΕΛΙCΑΜΗΝΥΜΙ20
saying I-WELL-MESSAGize to-YOUp

ΝΕΙΚΑΤΕΧΕΤΕΕΚΤΟCΕΙΜΗ40
IF YOU-ARE-DOWN-HAVING OUTside IF NO

ΕΙΚΗΕΠΙCΤΕΥCΑΤΕΠΑΡΕΔ60
3 SIMULATEly YE-BELIEVE I-BESIDE-GIVE

ΩΚΑΓΑΡΥΜΙΝΕΝΠΡΩΤΟΙCΟ80
for to-YOUp IN BEFORES WHICH

ΚΑΙΠΑΡΕΛΑΒΟΝΟΤΙΧΡΙCΤ500
AND I-BESIDE-GOT that ANOINTED

ΟCΑΠΕΘΑΝΕΝΥΠΕΡΤΩΝΑΜΑ20
FROM-DIED OVER THE misses

ΡΤΙΦΝΗΜΩΝΚΑΤΑΤΑCΓΡΑΦ30
OF-US according-to THE WRITings

ΑCΚΑΙΟΤΙΕΤΑΦΗΚΑΙΟΤΙΕ60
AND that He-was-entombed AND that He-

ΓΗΓΕΡΤΑΙΤΗΗΜΕΡΑΤΗΤΡΙ80
HAS-*been*-ROUSED to-THE DAY THE THIRD

ΤΗΚΑΤΑΤΑCΓΡΑΦΑCΚΑΙΟΤ600
5 according-to THE WRITings AND that
B *omits* ON- s^1 Β' 12
ΙΩΦΘΗΚΗΦΑΕΠΕΙΤΑΤΟΙCΔ20
He-was-viewed to-CEPHAS ON-THEREAFTER to-THE TWO-

ΩΔΕΚΑΕΠΕΙΤΑΦΦΘΗΕΠΑΝΩ40
6 TEN ON-THEREAFTER He-was-viewed ON-UP

ΠΕΝΤΑΚΟCΙΟΙCΑΔΕΛΦΟΙC60
to-FIVE-hundred brothers
s o.
ΕΦΑΠΑΞΕΞΩΝΟΙΠΛΕΙΟΝΕC80
ON-once OUT OF-WHOM THE MORE

ΜΕΝΟΥCΙΝΕΩCΑΡΤΙΤΙΝΕC700
ARE-REMAINING TILL at-PRESENT ANY
B^3 *omit* AND (*by* s^2)
ΔΕΚΑΙΕΚΟΙΜΗΘΗCΑΝΕΠΕΙ20
7 YET AND WERE-reposed ON-THERE-
$A s^{1*}$ *add* ∈Π- ON-
ΤΑΩΦΘΗΙΑΚΩΒΩΕΙΤΑΤΟΙC40
AFTER He-was-viewed to-JACOBUS THEREAFTER to-THE

ΑΠΟCΤΟΛΟΙCΠΑCΙΝΕCΧΑΤ60
8 commissioners ALL LAST

ΟΝΔΕΠΑΝΤΩΝΩCΠΕΡΕΙΤΩΕ80
YET OF-ALL AS-EVEN-IF to-THE OUT-

ΚΤΡΩΜΑΤΙΩΦΘΗΚΑΜΟΙΕΓΩ800
9 abortion He-was-viewed AND-to-ME I

ΓΑΡΕΙΜΙΟΕΛΑΧΙCΤΟCΤΩΝ20
for AM THE INFERIOR-most OF-THE
s o.
ΑΠΟCΤΟΛΩΝΟCΟΥΚΕΙΜΙΙΚ40
commissioners WHO NOT AM e-

ΑΝΟCΚΑΛΕΙCΘΑΙΑΠΟCΤΟΛ60
nough TO-BE-CALLED commissioner

ΟCΔΙΟΤΙΕΔΙΩ ΞΑΤΗΝΕΚΚΛ80
THRU-that I-CHASE THE OUT-CALLED

ΗCΙΑΝΤΟΥΘΕΟΥΧΑΡΙΤΙΔΕ900
10 OF-THE God to-grace YET
A+∈
ΘΕΟΥΕΙΜΙΟΕΙΜΙΚΑΙΗΧΑΡ20
OF-God I-AM WHICH I-AM AND THE grace

ΙCΑΥΤΟΥΗΕΙCΕΜΕΟΥΚΕΝΗ40
OF-Him THE INTO ME NOT EMPTY

ΕΓΕΝΗΘΗΛΛΑΛΑΠΕΡΙCCΟΤΕ60
WAS-BECOME but more-exceedingly
s^1-|-Δ *but cancels it*
ΡΟΝΑΥΤΩΝΠΑΝΤΩΝΕΚΟΠΙΑ80
OF-them ALL I-toil

ΟΥΚΕΓΩΔΕΛΛΑΗΧΑΡΙC28000
NOT I YET but THE grace

ΤΟΥΘΕΟΥΗCΥΝΕΜΟΙΕΙΤΕΟ 20
11 OF-THE God WHICH TOGETHER to-ME IF-BESIDES

ΥΝΕΓΩΕΙΤΕΕΚΕΙΝΟΙΟΥΤΩ 40
THEN I IF-BESIDES those thus

ΕΚΗΡΥCCΟΜΕΝΚΑΙΟΥΤΩCΕ 60
WE-ARE-PROCLAIMING AND thus YE-

ΠΙCΤΕΥCΑΤΕΕΙΔΕΧΡΙCΤΟ 90
12 BELIEVE . IF YET ANOINTED

ΕΚΗΡΥCCΕΤΑΙΟΤΙΕΚΝΕΚΡ 100
IS-*be*ING-PROCLAIMED that OUT OF-DEAD-*ones*

ΦΝΕΓΗΓΕΡΤΑΙΠΩCΛΕΓΟΥC 20
HE-HAS-*been*-ROUSED how ARE-SAYING

ΙΝΕΝΥΜΙΝΤΙΝΕCΟΤΙΑΝΑC 40
IN YOUp ANY that UP-STANDING

ΤΑCΙCΝΕΚΡ ΩΝΟΥΚΕCΤΙΝΕ 60
13 OF-DEAD-*ones* NOT IS IF

s[1] *omits* IF YET UP-STANDING OF-DEAD-*ones* NOT IS
ΙΔΕΑΝΑCΤΑCΙCΝΕΚΡ ΩΝΟΥ 80
YET UP-STANDING OF-DEAD-*ones* NOT

ΚΕCΤΙΝΟΥΔΕΧΡΙCΤΟCΕΓΗ 200
IS NOT-YET ANOINTED HAS-*been*-

ΓΕΡΤΑΙΕΙΔΕΧΡΙCΤΟCΟΥΚ 20
14 ROUSED IF YET ANOINTED NOT

A ΑΙ *AS*[1] +ΚΑΙ AND (*S*[2] *omits*)
ΕΓΗΓΕΡΤΑΙΚΕΝΟΝΑΡΑΤΟΚ 40
HAS-*been*-ROUSED EMPTY CONSEQUENTLY THE

AS ΑΙ
ΗΡΥΓΜΑΗΜΩΝΚΕΝΗΚΑΙΗΠΙ 60
PROCLAMATION OF-US EMPTY AND THE BE-

D Η=OF-US
CΤΙCΥΜΩΝΕΥΡΙCΚΟΜΕΘΑΔ 80
15 LIEF OF-YOUp WE-ARE-*be*ING-FOUND YET

ΕΚΑΙΨΕΥΔΟΜΑΡΤΥΡΕCΤΟΥ 300
AND FALSE-witnesses OF-THE

ΘΕΟΥΟΤΙΕΜΑΡΤΥΡΗCΑΜΕΝ 20
God that WE-witness

ΚΑΤΑΤΟΥΘΕΟΥΟΤΙΗΓΕΙΡΕ 40
according-to THE God that He-ROUSES

*S** *adds* ΑΥΤΟΥ OF-SAME
ΝΤΟΝΧΡΙCΤΟΝΟΝΟΥΚΗΓΕΙ 60
THE ANOINTED WHOM NOT He-ROUSES

ΡΕΝΕΙΠΕΡΑΡΑΝΕΚΡΟΙΟΥΚ 80
IF-EVEN CONSEQUENTLY DEAD-*ones* NOT

ΕΓΕΙΡΟΝΤΑΙΕΙΓΑΡΝΕΚΡΟ 400
16 ARE-*be*ING-ROUSED IF for DEAD-*ones*

S *O.*
ΙΟΥΚΕΓΕΙΡΟΝΤΑΙΟΥΔΕΧΡ 20
NOT ARE-*be*ING-ROUSED NOT-YET AN-

ΙCΤΟCΕΓΗΓΕΡΤΑΙΕΙΔΕΧΡ 40
17 OINTED HAS-*been*-ROUSED IF YET AN-

ΙCΤΟCΟΥΚΕΓΗΓΕΡΤΑΙΜΑΤ 60
OINTED NOT HAS-*been*-ROUSED VAIN

AS[1]* *add* AND ΚΑΙ *AS omit* IS
ΑΙΑΗΠΙCΤΙCΥΜΩΝΕCΤΙΝΕ 80
THE BELIEF OF-YOUp IS . STILL

AD[1] -ΑΙ
ΤΙΕCΤΕΕΝΤΑΙCΑΜΑΡΤΙΑΙ 500
YE-ARE IN THE misses

ΣΥΜΩΝΑΡΑΚΑΙΟΙΚΟΙΜΗΘΕ 20
18 OF-YOUp CONSEQUENTLY AND THE *ones*-BEING-

ΝΤΕCΕΝΧΡΙCΤΩΑΠΩΛΟΝΤΟ 40
reposed IN ANOINTED *were*-destroyed

ΕΙΕΝΤΗΖΩΗΤΑΥΤΗΕΝΧΡΙC 60
19 IF IN THE LIFE this IN ANOINTED

ΤΩΗΑΠΙΚΟΤΕCΕCΜΕΝΜΟΝΟ 80
HAVING-EXPECTATION WE-ARE ONLY

ΝΕΛΕΕΙΝΟΤΕΡΟΙΠΑΝΤΩΝΑ 600
more-MERCYable OF-ALL hu-

Β+Ε
ΝΘΡΩΠΩΝΕCΜΕΝΝΥΝΙΔΕΧΡ 20
20 mans WE-ARE . NOW YET AN-

ΙCΤΟCΕΓΗΓΕΡΤΑΙΕΚΝΕΚΡ 40
OINTED HAS-*been*-ROUSED OUT OF-DEAD-*ones*

ΩΝΑΠΑΡΧΗΤΩΝΚΕΚΟΙΜΗΜΕ 60
first-fruit OF-THE *ones*-HAVING-*been*-reposed

S *O.*
ΝΩΝΕΠΕΙΔΗΓΑΡΔΙΑΝΘΡΩΠ 80
21 ON-IF-DIND for THRU human

ΟΥΘΑΝΑΤΟCΚΑΙΔΙΑΝΘΡΩΠ 700
DEATH AND THRU human

ΟΥΑΝΑCΤΑCΙCΝΕΚΡΩΝΟCΠ 20
22 UP-STANDING OF-DEAD-*ones* AS-EVEN

ΕΡΓΑΡΕΝΤΩΑΔΑΜΠΑΝΤΕCΑ 40
for IN THE ADAM ALL ARE-

ΠΟΘΝΗCΚΟΥCΙΝΟΥΤΩCΚΑΙ 60
FROM-DYING thus AND

ΕΝΤΩΧΡΙCΤΩΠΑΝΤΕCΖΩΟΠ 80
IN THE ANOINTED ALL WILL-BE-

ΟΙΗΘΗCΟΝΤΑΙΕΚΑCΤΟCΔΕ 800
23 BEING-made-to-LIVE EACH YET

ΕΝΤΩΙΔΙΩΤΑΓΜΑΤΙΑΠΑΡΧ 20
IN THE OWN SET Firstfruit

ΗΧΡΙCΤΟCΕΠΕΙΤΑΟΙΤΟΥΧ 40
ANOINTED ON-THEREAFTER THE OF-THE AN-

ΡΙCΤΟΥΕΝΤΗΠΑΡΟΥCΙΑΥ 50
OINTED IN THE BESIDE-BEING OF-Him

ΤΟΥΕΙΤΑΤΟΤΕΛΟCΟΤΑΝΠΑ 80
24 THEREAFTER THE FINISH whenEVER He-MAY-

AS -Ω *S* *O.*
ΡΑΔΙΔΟΙΤΗΝΒΑCΙΛΕΙΑΝΤ 000
BE-BESIDE-GIVING THE KINGDOM to-

S[1]* -ΟΥ -ΟΥ
ΩΘΕΩΚΑΙΠΑΤΡΙΟΤΑΝΚΑΤΑ 20
THE God AND FATHER whenEVER He-SHOULD-

ΡΓΗCΗΠΑCΑΝΑΡΧΗΝΚΑΙΠΑ 40
DOWN-UN-ACT EVERY ORIGINAL AND EVERY

CΑΝΕΞΟΥCΙΑΝΚΑΙΔΥΝΑΜΙ 60
authority AND ABILITY

ΝΔΕΙΓΑΡΑΥΤΟΝΒΑCΙΛΕΥΕ 80
25 IS-BINDING for Him TO-BE-reigning

AD[1] *S* *O.* (*S*[2]) AD[1] *omit* EVER (*by S*[2])
ΙΝΑΧΡΙCΟΥΑΝΘΗΠΑΝΤΑCΤ 2000
UNTIL OF-WHICH EVER He-MAY-BE-PLACING ALL

10 the ecclesia of God. Yet, by the grace of God I am what I am, and His grace, which is for me, did not come to be for naught, but I toil more exceedingly than all of them —yet not *I*, but the grace of God 11 which is with me. Then, whether *I* or they, thus we are proclaiming and thus you believe.

12 Now if Christ is being proclaimed that He has been roused from among the dead, how are some among you saying that there is no 13 resurrection of the dead? Now if there is no resurrection of the dead, neither has Christ been 14 roused. Now if Christ has not been roused, consequently our proclamation, too, is for naught and 15 your faith is for naught. Now we are found false witnesses of God, also, seeing that we testify, in accord with God, that He rouses Christ, Whom, consequently, He did not rouse if so be that the dead are 16 not roused. For, if the dead are not roused, neither has Christ been 17 roused. Now if Christ has not been roused, vain is your faith— 18 you are still in your sins! Consequently those also, who are repos- 19 ing in Christ, were lost. If we have an expectation in Christ in this life only, we are more forlorn than all men.

20 Yet now Christ has been roused from among the dead, Firstfruit of 21 those who are reposing. For since, in fact, death is through a man, resurrection of the dead is through 22 a man also. For, even as, in Adam, all are dying, thus, in Christ, also, all will be made alive. 23 Yet each in his own class: the Firstfruit, Christ; thereupon those who are Christ's, at His presence; 24 thereafter the consummation, whenever He may give up the kingdom

12 The resurrection is the very fundamental of fundamentals. The death of Christ is essential to the evangel, yet it is not enough. A dead Christ cannot save. The resurrection is not only essential, but it involves His death, for only one who is dead can be roused from the dead. Without His resurrection we are still in our sins.

18 The state of the dead, apart from resurrection, is not one of ecstatic bliss, but of destruction.

20 Christ was not the first one to be roused from the dead. The prophets, and the Lord Himself recalled some to life before He Himself suffered death. But He is the first One to be made alive beyond the power of death. All the others were roused to die again. He is the Firstfruit of those who are vivified, and die no more.

21 Death's entrance and exit are both through a man. Adam and Christ are the channels, respectively, through which death and resurrection reach all mankind.

22 The words "even as" mark a close parallel. The universality of death, through Adam, is beyond question. "Thus" we are told, "in Christ, shall all be made alive". This will not occur simultaneously but in three distinct classes at widely separated intervals of time. Christ, the Firstfruit, is already alive at God's right hand. We who are Christ's will be made alive at His presence. This includes His coming to the air for the believers of this economy (1Thes.4^{16}, 1Cor.15^{52}, Phil.3^{21}) and His coming to Israel before the thousand years. The rest, who are not included in "those who are Christ's", must wait until the consummation, when death, the last enemy, is abolished. This will not occur until the eons have run their course and Christ hands over the kingdom to the Father. At the great white throne judgment no one is vivified or made alive. Hence it is passed over. Authority and power are still in exercise in the new earth. The *throne* of the Lamb is there. The consummation must be later, for sovereignty is abolished before death, the last enemy. The consummation is at the close of the eonian times, at the close of the last eon which is presented to our view in the final vision of the Unveiling.

25 The reign of Christ is so beneficent, it brings mankind to such a state of perfection, that all further need of the restraints of government vanishes. Rule implies insubordination, and is unnecessary where there is perfect subjection. Rule is a temporary expedient to cope with evil. When evil is banished rule also retires. The effects of evil for mankind are concentrated in death. When the universe has been purged of all other evil, then death itself becomes inoperative and yields up its victims. Not till then is it true that all are made alive in Christ.

27 The universality of Christ's subjection of all under His feet is evident from the one exception—God Himself.

28 God is All in Christ now. He will be All in His saints when we are made alive. He will be All in all when death is abolished, at the consummation. What a marvelous outcome of God's purpose! What a Christ we have, Who can accomplish such a complete reconciliation!

The Corinthians denied the resurrection of any: Paul insists on the vivification of all.

29 The argument here is founded on the sixth chapter of Romans. Baptism is a symbol of death. Its benefits are confined to those who are united to Christ in His death. But even then it is absolutely valueless except as it also figures the resurrection. Apart from the resurrection of the dead, baptism, instead of introducing to a resurrection experience, will lead to carelessness and indifference.

35 The human body is not composed of definite unvarying substance, but is changing its components daily, so that, in a few years, it has completely renewed its elements. Yet it remains the same body. So it is in resurrection. We do not look for the identical elements to be roused in the resurrection, even though we will identify the body as our own.

37 The miracle of resurrection is wrought each spring in the fields of the farmer. Death sustains our life now and it will be the entrance to eonian life, if we are not caught up to meet Him ere it comes.

to God, even the Father, whenever
He may be abrogating all sov-
ereignty and all authority and
25 power. For He must be reigning
until He should be placing all His
26 enemies under His feet. The last
enemy which is abolished is death.
27 For He subjects all under His feet.
Now whenever He might say that
all has been subjected, it is evident
that it is outside of Him Who is
subjecting the universe to Him.
28 Now whenever He may subject the
universe to Him, then the Son
Himself, also, shall be subject to
Him Who subjects the universe to
Him, that God may be All in all.

29 Else what will those be doing
who are being baptized for the
sake of the dead? If the dead
actually are not roused, why are
they also being baptized for their
30 sake? And why are *we* in danger
31 every hour? I am dying daily.
By this boast of yours, brethren,
which I have in Christ Jesus our
32 Lord, if, as a man, I fight wild
beasts in Ephesus, what benefit is
it to me if the dead are not
roused? We may be eating and
33 drinking, for to-morrow we die. Be
not deceived; evil conversations
are corrupting kind characters.
34 Sober up justly and do not be sin-
ning, for some are ignorant of God.
I am speaking to abash you.

35 But someone will be protesting,
"How are the dead being roused,
and with what body are they
36 coming?" Imprudent one! What
you are sowing is not being made
37 to live if it should not die. And
what you are sowing you are not
sowing the body which is to be, but
a bare kernel, perchance of wheat
38 or some of the rest. Yet God is
giving it a body as He wills, and

B5 *omit* OF-Him
ΟΥCΕΧΘΡΟΥCΑΥΤΟΥΥΠΟΤΟ 20
THE enemies OF-Him UNDER THE

ΥCΠΟΔΑCΑΥΤΟΥΕCΧΑΤΟCΕ 40
26 FEET OF-Him . LAST en-

ΧΘΡΟCΚΑΤΑΡΓΕΙΤΑΙΘΑΝ 60
emy IS-*being*-DOWN-UN-ACTED THE DEATH

s^1 *omits* ALL for He-UNDER-SETS UNDER THE FEET OF-Him
ΑΤΟCΠΑΝΤΑΓΑΡΥΠΕΤΑΞΕΝ 80
27 ALL for He-UNDER-SETS

ΥΠΟΤΟΥCΠΟΔΑCΑΥΤΟΥΟΤΑ 100
UNDER THE FEET OF-Him whenever

B *omits* that ΤΑ THE *added by s*
ΝΑΕΕΙΠΗΟΤΙΠΑΝΤΑΥΠΟΤΕ 20
YET He-MIGHT-say that ALL HAS-*been*-UN-

ΤΑΚΤΑΙΔΗΛΟΝΟΤΙΕΚΤΟCΤ 40
DER-SET EVIDENT that OUTside OF-

ΟΥΥΠΟΤΑΞΑΝΤΟCΑΥΤΩΤΑΠ 60
THE *One*-UNDER-SETTing to-Him THE ALL

s^1*omits* whenever YET He-MAY-BE-UNDER-SETTING to-Him
ΑΝΤΑΟΤΑΝΔΕΥΠΟΤΑΓΗΑΥΤ 80
28 whenever YET He-MAY-BE-UNDER-SETTING to-

THE ALL B *omits* AND
ΩΤΑΠΑΝΤΑΤΟΤΕΚΑΙΑΥΤΟC 200
Him THE ALL then AND He

ΟΥΙΟCΥΠΟΤΑΓΗCΕΤΑΙΤΩΥ 20
THE SON WILL-BE-*being*-UNDER-SET to-THE *One*-

ΠΟΤΑΞΑΝΤΙΑΥΤΩΤΑΠΑΝΤΑ 40
UNDER-SETTing to-Him THE ALL

s adds ΤΑ THE
ΙΝΑΗΟΘΕΟCΠΑΝΤΑΕΝΠΑCΙ 60
THAT MAY-BE THE God ALL IN ALL .

ΝΕΠΕΙΤΙΠΟΙΗCΟΥCΙΝΟΙΒ 80
29 since ANY WILL-BE-DOING THE *ones*-

ΑΠΤΙΖΟΜΕΝΟΙΥΠΕΡΤΩΝΝΕ 300
being-DIPIZED OVER THE DEAD-

ΚΡΩΝΕΙΟΛΩCΝΕΚΡΟΙΟΥΚΕ 20
ones IF WHOLly DEAD-*ones* NOT ARE-

s o.
ΓΕΙΡΟΝΤΑΙΤΙΚΑΙΒΑΠΤΙΖ 40
*be*ING-ROUSED ANY AND THEY-ARE-*being*-

ΟΝΤΑΙΥΠΕΡΑΥΤΩΝΤΙΚΑΙΗ 60
30 DIPIZED OVER them ANY AND WE

s o.
ΜΕΙCΚΙΝΔΥΝΕΥΟΜΕΝΠΑCΑ 80
ARE-DANGERING EVERY

ΝΩΡΑΝΚΑΘΗΜΕΡΑΝΑΠΟΘΝΗ 400
31 HOUR . according-to DAY I-AM-FROM-DYING .

A Η=OUR-more
CΚΩΝΗΤΗΝΥΜΕΤΕΡΑΝΚΑΥΧ 20
BY THE YOUR-more BOASTing

ΗCΙΝΑΔΕΛΦΟΙΗΝΕΧΩΕΝΧΡ 40
brothers WHICH I-AM-HAVING IN AN-

ICΤΩΙΗCΟΥΤΩΚΥΡΙΩΗΜΩΝ 60
OINTED JESUS THE Master OF-US

ΕΙΚΑΤΑΑΝΘΡΩΠΟΝΕΘΗΡΙΟ 80
32 IF according-to human I-WILD-BEAST-

ΜΑΧΗCΑΕΝΕΦΕCΩΤΙΜΟΙΤΟ 500
FIGHT IN EPHESUS ANY to-ME THE

ΟΦΕΛΟCΕΙΝΕΚΡΟΙΟΥΚΕΓΕ 20
benefit IF DEAD-*ones* NOT ARE-

ΙΡΟΝΤΑΙΦΑΓΩΜΕΝΚΑΙΠΙΩ 40
*be*ING-ROUSED WE-MAY-BE-EATING AND WE-MAY-BE-

ΜΕΝΑΥΡΙΟΝΓΑΡΑΠΟΘΝΗCΚ 60
DRINKING MORROW for WE-ARE-FROM-DYING

s -ΑΙ
ΟΜΕΝΜΗΠΛΑΝΑCΘΕΦΘΕΙΡ 80
33 NO BE-*being*-STRAYED ARE-CORRUPTING

B+Ε
ΥCΙΝΗΘΗΧΡΗCΤΑΟΜΙΛΙΑΙ 600
CUSTOMS kind conversations

ΚΑΚΑΙΕΚΝΗΨΑΤΕΔΙΚΑΙΩC 20
34 EVIL OUT-sober JUSTly

ΚΑΙΜΗΑΜΑΡΤΑΝΕΤΕΑΓΝΩC 40
AND NO BE-missing UN-KNOWledge

ΙΑΝΓΑΡΘΕΟΥΤΙΝΕCΕΧΟΥC 60
for OF-God ANY ARE-HAVING

A I-AM-SAYING ΛΕΓΩ
ΙΝΠΡΟCΕΝΤΡΟΠΗΝΥΜΙΝΛΑ 80
TOWARD abashment to-YOUp I-AM-

As o. *s o.*
ΛΩΛΑΛΩΕΡΕΙΤΙCΠΩCΕΓΕΙ 700
35 TALKING but WILL-BE-declaring ANY how ARE-*be*-

ΡΟΝΤΑΙΟΙΝΕΚΡΟΙΠΟΙΩΔΕ 20
ING-ROUSED THE DEAD-*ones* ?-to-THE-WHICH YET

B1 *o. o. o.*
CΩΜΑΤΙΕΡΧΟΝΤΑΙΑΦΡΩΝC 40
36 BODY THEY-ARE-COMING . UN-DISPOSED YOU

s o. A ΓΟΝ BECOME
ΥΟCΠΕΙΡΕΙCΟΥΖΩΟΠΟΙΕΙ 60
WHICH YOU-ARE-SOWING NOT IS-*being*-made-to-LIVE

A-Ε ΕΙCΤΗΝ INTO THE *a lded by s who then cancels*
ΤΑΙΕΑΝΜΗΑΠΟΘΑΝΗΚΑΙΟC 80
37 IF-EVER NO it-MAY-BE-FROM-DYING AND WHICH

s o. AB1 *o.*
ΠΕΙΡΕΙCΟΥΤΟCΩΜΑΤΟΓΕΝ 800
YOU-ARE-SOWING NOT THE BODY THE WILL-BE-

s^1 *omits* YOU-ARE-SOWING A *o.*
ΗCΟΜΕΝΟΝCΠΕΙΡΕΙCΑΛΛΑ 20
BECOMING YOU-ARE-SOWING but

B+Ε
ΓΥΜΝΟΝΚΟΚΚΟΝΕΙΤΥΧΟΙC 40
NAKED KERNEL IF MAY-BE-HAPPENING

A ΕΙ IF *for* OR
ΙΤΟΥΗΤΙΝΟCΤΩΝΛΟΙΠΩΝΟ 60
38 OF-GRAIN OR OF-ANY OF-THE rest THE

ΔΕΘΕΟCΔΙΔΩCΙΝΑΥΤΩCΩΜ 80
YET God IS-GIVING to-it BODY

ΑΚΑΘΩCΗΘΕΛΗCΕΝΚΑΙΕΚΑ 900
according-AS He-WILLS AND to-EACH

AB1 *omit* THE (*by* s^2)
CΤΩΤΩΝCΠΕΡΜΑΤΩΝΤΩΙΔΙ 20
OF-THE seeds THE OWN

B1 *o. o.*
ΟΝCΩΜΑΟΥΠΑCΑCΑΡΞΗΑΥΤ 40
39 BODY NOT EVERY FLESH THE SAME

ΗCΑΡΞΑΛΛΑΑΛΛΗΜΕΝΑΝΘΡ 60
FLESH but other INDEED OF-humans

ΦΠΩΝΑΛΛΗΔΕCΑΡΞΚΤΗΝΩΝ 80
other YET FLESH OF-ACQUISITIONS

A *omits* FLESH
ΑΛΛΗΔΕCΑΡΞΠΤΗΝΩΝΑΛΛΗ 3000
other YET FLESH OF-flyers other

ΔΕΙΧΘΥΩΝΚΑΙCΩΜΑΤΑΕΠΟ 20
40 YET OF-FISHES AND BODIES ON-heav-

ΥΡΑΝΙΑΚΑΙCΩΜΑΤΑΕΠΙΓΕ 40
enly AND BODIES ON-LAND

s o.
ΙΑΛΛΑΕΤΕΡΑΜΕΝΗΤΩΝΕΠ 60
but DIFFERENT INDEED THE OF-THE ON-

ΟΥΡΑΝΙΩΝΔΟΞΑΕΤΕΡΑΔΕΗ 80
heavenlies esteem DIFFERENT YET THE

ΤΩΝΕΠΙΓΕΙΩΝΑΛΛΗΔΟΞΑΗ 100
41 OF-THE ON-LAND other esteem OF-

ΛΙΟΥΚΑΙΑΛΛΗΔΟΞΑCΕΛΗΝ 20
SUN AND other esteem OF-MOON

ΗCΚΑΙΑΛΛΗΔΟΞΑΑCΤΕΡΩΝ 40
AND other esteem OF-GLEAMers

ΑCΤΗΡΓΑΡΑCΤΕΡΟCΔΙΑΦΕ 60
GLEAMer for GLEAMer IS-THRU-CARRY-

ΡΕΙΕΝΔΟΞΗΟΥΤΩCΚΑΙΗΑΝ 80
42 ING IN esteem thus AND THE UP-

s o.
ΑCΤΑCΙCΤΩΝΝΕΚΡΩΝCΠΕΙ 200
STANDING OF-THE DEAD-*ones* IS-*is*-BEING-

s o.
ΡΕΤΑΙΕΝΦΘΟΡΑΕΓΕΙΡΕΤΑ 20
SOWN IN CORRUPTION IS-*is*-*be*ING-ROUSED

A -Ε
ΙΕΝΑΦΘΑΡCΙΑCΠΕΙΡΕΤΑΙ 40
43 IN UN-CORRUPTION IS-*is*-*be*ING-SOWN

Β +Ε
ΕΝΑΤΙΜΙΑΕΓΕΙΡΕΤΑΙΕΝΑ 60
IN UN-VALUE IS-*is*-*be*ING-ROUSED IN es-

A -Ε *s o.*
ΟΧΗCΠΕΙΡΕΤΑΙΕΝΑCΘΕΝΕ 80
teem IS-*is*-*be*ING-SOWN IN UN-FIRMness

A -Ε A*s o.*
ΙΑΕΓΕΙΡΕΤΑΙΕΝΔΥΝΑΜΕΙ 300
IS-*is*-*be*ING-ROUSED IN ABILITY

CΠΕΙΡΕΤΑΙCΩΜΑΨΥΧΙΚΟΝ 20
44 IS-*is*-*be*ING-SOWN BODY soulish

ΕΓΕΙΡΕΤΑΙCΩΜΑΠΝΕΥΜΑΤ 40
IS-*is*-*be*ING-ROUSED BODY spiritual

ΙΚΟΝΕΙΕCΤΙΝCΩΜΑΨΥΧΙΚ 60
IF IS BODY soulish

ΟΝΕCΤΙΝΚΑΙΠΝΕΥΜΑΤΙΚΟ 60
IS AND spiritual

ΝΟΥΤΩCΚΑΙΓΕΓΡΑΠΤΑΙΕΓ 400
45 thus AND IT-HAS-*been*-WRITTEN BE-

Β *omits* human
ΕΝΕΤΟΟΠΡΩΤΟCΑΝΘΡΩΠΟC 20
CAME THE BEFORE human

ΑΔΑΜΕΙCΨΥΧΗΝΖΩCΑΝΘΕC 40
ADAM INTO soul LIVING THE LAST

ΧΑΤΟCΑΔΑΜΕΙCΠΝΕΥΜΑΖΩ 60
ADAM INTO spirit mak-

ΟΠΟΙΟΥΝΑΛΛΟΥΠΡΩΤΟΝΤΟ 80
46 ING-LIVE hut NOT BEFORE THE

ΠΝΕΥΜΑΤΙΚΟΝΑΛΛΑΤΟΨΥΧ 500
spiritual but THE soulish

ΙΚΟΝΕΠΕΙΤΑΤΟΠΝΕΥΜΑΤΙ 20
ON-THEREAFTER THE spiritual

ΚΟΝΟΠΡΩΤΟCΑΝΘΡΩΠΟCΕΚ 40
47 THE BEFORE human OUT

ΓΗCΧΟΙΚΟCΟΔΕΥΤΕΡΟCΑΝ 60
OF-LAND SOILish THE SECOND human

Β*s*1* *omit* THE Master
ΘΡΩΠΟCΚΥΡΙΟCΕΞΟΥΡΑΝ 80
THE Master OUT OF-heaven

ΟΥΟΙΟCΧΟΙΚΟCΤΟΙΟΥΤΟ 600
48 THE-WHICH THE SOILish such

ΙΚΑΙΟΙΧΟΙΚΟΙΚΑΙΟΙΟCΟ 20
AND THE SOILish-*ones* AND THE-WHICH THE

ΕΠΟΥΡΑΝΙΟCΤΟΙΟΥΤΟΙΚΑ 40
ON-heavenly such AND

ΙΟΙΕΠΟΥΡΑΝΙΟΙΚΑΙΚΑΘΩ 60
49 THE ON-heavenly-*ones* AND according-AS

ΕΦΟΡΕCΑΜΕΝΤΗΝΕΙΚΟΝΑ 80
WE-wear THE image

Β WE-SHALL-BE-W. Ο
ΤΟΥΧΟΙΚΟΥΦΟΡΕCΩΜΕΝΚΑ 700
OF-THE SOILish WE-SHOULD-BE-WEARING AND

ΙΤΗΝΕΙΚΟΝΑΤΟΥΕΠΟΥΡΑΝ 20
THE image OF-THE ON-heavenly

ΙΟΥΤΟΥΤΟΔΕΦΗΜΙΑΔΕΑΦΟ 40
50 this YET I-AM-AVERRING brothers

ΙΟΤΙCΑΡΣΑΙΜΑΒΑCΙΑ 50
that FLESH AND BLOOD KINGdom

ΕΙΑΝΘΕΟΥΚΑΗΡΟΝΟΜΗCΑΙ 80
OF-God TO-tenant

Α +Ν
ΟΥΔΥΝΑΤΑΙΟΥΔΕΗΦΘΟΡΑ 300
NOT IS-ABLE NOT-YET THE CORRUPTION THE

ΗΝΑΦΘΑΡCΙΑΝΚΛΗΡΟΝΟΜΕ 20
UN-CORRUPTION IS-tenanting

ΙΙΔΟΥΜΥCΤΗΡΙΟΝΥΜΙΝΛΕ 40
51 BE-PERCEIVING CLOSE-KEEP to-YOUP I-AM-

Α *adds* ΟΙ THE Β *omits* INDEED $A^{2}B$ NOT WE-WILL-BE-R.-T.
ΓΩΠΑΝΤΕCΜΕΝΚΟΙΜΗΘΗCΟ 60
SAYING ALL INDEED WE-WILL-BE-BEING-reposed

Β *omits* NOT
ΜΕΘΑΟΥΠΑΝΤΕCΔΕΑΛΛΑΓΗ 80
NOT ALL YET WE-WILL-BE-*be*ING-

Β +Ε Α -ΕΙ
COMΕΘΑΕΝΑΤΟΜΩΦΕΝΡΙΠΠΗ 900
52 CHANGED IN UN-CUT IN wink OF-

ΦΘΑΛΜΟΥΕΝΤΗΕCΧΑΤΗCΑΛ 20
VIEWER IN THE LAST TRUMPET

Α +Ε
ΠΙΓΓΙCΑΛΠΙCΕΙΓΑΡΚΑΙΟ 40
He-WILL-BE-TRUMPETING for AND THE

Α ΑΝΑCΤ--UP-STANDING
ΙΝΕΚΡΟΙΕΓΕΡΘΗCΟΝΤΑΙΑ 60
DEAD-*ones* WILL-BE-ROUSED UN-

ΦΘΑΡΤΟΙΚΑΙΗΜΕΙCΑΛΛΑΓ 80
CORRUPTible AND WE WILL-BE-*be*ING-

ΗCΟΜΕΘΑΔΕΙΓΑΡΤΟΦΘΑΡΤ 1000
53 CHANGED it-IS-BINDING for THE CORRUPTible

2 ourselves. Let each of us be pleasing his associate, for his good, to-
3 ward his edification. For Christ, too, pleases not Himself, but, according as it is written, "The reproaches of those who are reproach-
4 ing Thee fall on Me". For as much as was written before was written for *our* teaching, that through the endurance and consolation of the scriptures we may have expectation.
5 Now may the God of endurance and consolation grant you to be mutually disposed to one another, ac-
6 cording to Christ Jesus, that, with one accord, with one mouth, you may be glorifying the God and Father of our Lord Jesus Christ.
7 Wherefore be taking one another to yourselves according as Christ, too, took you to Himself, for the glory of God.
8 For I am saying that Christ has become the Servant of the Circumcision, for the sake of the truth of God, to confirm the patriarchal
9 promises. Yet the nations are to glorify God for His mercy, according as it is written:

"Therefore I shall be acclaiming
Thee among the nations,
And playing music to Thy name."

10 And again He is saying:
"Be gladdened, ye nations, with
His people!"

11 And again, He is saying:
"Be praising the Lord, all nations,
And laud Him, all peoples."

12 And again Isaiah is saying:
"There will be a root of Jesse
And He Who is arising to be Chief
of the nations:
On Him shall the nations rely."

13 Now may the God of expectancy be filling you with all joy and peace in believing, for you to be superabounding in expectation, in the power of the holy spirit.
14 Now *I* myself am persuaded con-

PAUL'S PREVIOUS MINISTRY

8 Contrast the two ministries of Christ and Paul (10). Christ was the Servant of the *Circumcision.* Paul was a minister for the *nations.* Christ confirms the patriarchal promises. Paul acts as a priest in the evangel of God. Christ never went outside the land of Israel. He was not sent but to the lost sheep of the house of Israel. Paul, on the contrary, was not *called* until he had *left* the land of Israel. He was sent to the Uncircumcision. It is of the utmost importance that we recognize these distinctive ministries, for the distinction has been virtually ignored. Christ is taken as the minister to the nations and Paul is forgotten. Yet throughout the Lord's public life He emphasized the fact that His mission was to Israel exclusively. A few proselytes, indeed, received blessing, but they were counted as one with the favored nation. The Syro-Phoenician woman had to take the place of an outcast before she could get a crumb from Israel's board.

Paul is a direct contrast to all this. Later he describes himself as *the apostle of the nations* (2Tim.1 11). He made an agreement with Peter and John that they should go to the Circumcision while he went to the nations (Gal.2 9). He was *severed* from the rest in order to fulfill this ministry. As a result *all the truth for the nations at the present time comes only through the apostle Paul.* Those who wish to be established in present truth should master his epistles, especially Ephesians. After they have learned the mysteries or secrets in his writings and scaled the heights to which he alone can guide them, they never will be tempted to descend to the level which is found in our Lord's earthly ministry and in its continuation by the twelve, as recorded in the book of Acts and in the epistles from their pens.

9 Mercy for the nations "*with His people*" is not in force now, for His people are not blessed. We are blessed because of their defection. In the millennial age, however, the nations will be abundantly blessed through the restored nation of Israel with Christ on the throne.

a life celestial. This change will come in an instant when the Lord descends from heaven with the trumpet of God (1Thes.4[16]). As the last note sounds we who are alive, who are mortal, as well as those who repose, who have gone to corruption, shall be changed. What a glorious prospect! Our bodies shall be like His—not as it was in His weakness before He was roused, not even as it was before His ascension, marvelous as that was, but as it was when Saul met Him and was blinded by the brightness of His presence. He will transfigure the body of our humiliation, to conform it to His body glorious (Phil:3[21]).

55 What a victory that will be! Now death is operating in our bodies at all times, and eventually succeeds in dragging us down to the grave. Then we shall not only be restored to life, but enjoy incorruption and deathlessness, and a body so changed and glorified that it corresponds to the one which befits the Head of the universe.

55 The Septuagint reads "O Unseen, where is your sting?" (Hos.13[14]), and some manuscripts follow this reading. As the tendency is to conform a quotation to its original, it is probable that *Death* was changed to *Unseen* by a copyist who knew the Septuagint reading but did not see that the apostle had enlarged the scope of the quotation to include the consummation, when there is no unseen (Un.20[14]) and only the second death remains. A quotation is often varied from its original reading to fit it for its new context.

1 When Paul received the recognition of James, Cephas, and John, they asked him to remember the poor among the Circumcision (Gal.2[10]). At this time the nations were partaking of Israel's spiritual things (Rom.15[27]). It was not till later that they became joint partakers (Eph.3 [6]). So they made such return as they could by collecting a contribution. Paul was delivering this money to the saints in Jerusalem when he was imprisoned (Ac.21[18]-22[21]). Now we partake of our *own* spiritual things, for we have all spiritual blessings among the celestials, where Israel has none.

trumpeting, and the dead will be roused incorruptible, and *we* shall
53 be changed. For this corruptible must put on incorruption, and this
54 mortal put on immortality. Now, whenever this corruptible should put on incorruption and this mortal put on immortality, then shall come to pass the word which has been written,

"Death was swallowed up by Victory!
55 Where, O Death, is your victory?
Where, O Death, is your sting?"

56 Now the sting of Death is sin, yet
57 the power of sin is the law. Yet thanks be to God, Who is giving us the victory, through our Lord Jesus Christ.

58 So that, my beloved brethren, become settled, unmovable, superabounding in the work of the Lord always, being aware that your toil is not for naught in the Lord.

16 Now concerning the collection for the saints, even as I prescribe to the ecclesias of Galatia, thus do
2 *you* also. On one of the sabbaths let each one of you lay aside in store whatever anyone may be prospered, lest collections should occur
3 when I may come. Now whenever I may be coming along, whoever you should be attesting through letters, these shall I be sending to carry away your grace to Jerusa-
4 lem. Now if it should be worth while, and I go, they shall be going together with me.

5 Now I shall be coming to you whenever I may come through Macedonia, for I am coming
6 through Macedonia. Now, perchance, I shall be abiding with you, or even wintering, that you may be sending me forward where I may
7 be going. For I do not want to see you at present on the way, for I am expecting to stay some time

ΟΝΤΟΥΤΟΕΝΑΥΤΑΣΘΑΙΑΦΘ20
this TO-BE-*being*-IN-SLIPPED UN-COR-

ΑΡΣΙΑΝΚΑΙΤΟΘΝΗΤΟΝΤΟΥ40
RUPTION AND THE DYING this

ΤΟΕΝΑΥΤΑΣΘΑΙΑΘΑΝΑΣΙΑ60
TO-BE-*being*-IN-SLIPPED UN-DEATH
s² *supplies from* THE *to* THE A *transposes these clauses*
54 ΝΟΤΑΝΔΕΤΟΦΘΑΡΤΟΝΤΟΥΤ80
whenever YET THE CORRUPTible this

ΟΕΝΑΥΤΗΤΑΙΑΦΘΑΡΣΙΑΝΚ100
MAY-BE-*being*-IN-SLIPPED UN-CORRUPTion AND
s²+ΤΟ THE
ΑΙΤΟΘΝΗΤΟΝΤΟΥΤΟΕΝΑΥΣ20
THE DYING this MAY-BE-*being*-IN-
AS+ΤΙ+ΙΝ THE
ΗΤΑΙΑΘΑΝΑΣΙΑΝΤΟΤΕΓΕΝ40
SLIPPED UN-DEATH then WILL-BE-

ΗΣΕΤΑΙΟΛΟΓΟΣΟΓΕΓΡΑΜΜ60
BECOMING THE SAYING THE HAVING-*been*-

ΕΝΟΣΚΑΤΕΠΟΘΗΟΘΑΝΑΤΟΣ80
WRITTEN WAS-DOWN-DRUNK THE DEATH
B+Ε AS² *transpose these, with* ΑΛΙ+ UN-PERCEI-
ΕΙΣΝΙΚΟΣΠΟΥΣΟΥΘΑΝΑΤΕ200
55 INTO CONQUEST ?-where OF-YOU DEATH!
VED(υ+Ε) *instead of* DEATH
ΤΟΝΙΚΟΣΠΟΥΣΟΥΘΑΝΑΤΕΤ20
THE CONQUEST ?-where OF-YOU DEATH! THE

ΟΚΕΝΤΡΟΝΤΟΔΕΚΕΝΤΡΟΝΤ40
56 PIERCer THE YET PIERCer OF-
A *adds* ΕCTIN IS
ΟΥΘΑΝΑΤΟΥΗΑΜΑΡΤΙΑΗΔΕ60
THE DEATH THE missing THE YET

ΔΥΝΑΜΙΣΤΗΣΑΜΑΡΤΙΑΣΟΝ80
ABILITY OF-THE missing THE LAW

ΟΜΟΣΤΩΔΕΘΕΩΧΑΡΙΣΤΩΔΙ300
57 to-THE YET God grace to-THE *One-*
ΔΙΣ+Ε
ΔΟΝΤΙΗΜΙΝΤΟΝΙΚΟΣΔΙΑΤ20
GIVING to-US THE CONQUEST THRU THE

ΟΥΚΥΡΙΟΥΗΜΩΝΙΗΣΟΥΧΡΙ40
Master OF-US JESUS AN-

ΣΤΟΥΩΣΤΕΔΕΔΦΟΙΜΟΥΓ60
58 OINTED AS-BESIDES brothers OF-ME be-
A -ΑΙ
ΑΠΗΤΟΙΕΔΡΑΙΟΙΓΕΙΝΕΣΘΕ81
LOVED SETTLED BE-YE-BECOMING
A +Κ,Λ AND AB+Ε
ΑΜΕΤΑΚΙΝΗΤΟΙΠΕΡΙΣΣΕΥ400
UN-WITH-STIRred exceeding

ΟΝΤΕΣΕΝΤΩΕΡΓΩΤΟΥΚΥΡΙ20
IN THE work OF-THE Master

ΟΥΠΑΝΤΟΤΕΕΙΔΟΤΕΣΟΤΙΟ40
always HAVING-PERCEIVED that THE
A ΑΙ
ΚΟΠΟΣΥΜΩΝΟΥΚΕΣΤΙΝΚΕΝ60
toil OF-YOU*p* NOT IS EMPTY

ΟΣΕΝΚΥΡΙΩΠΕΡΙΔΕΤΗΣΛΟ80
16 IN Master ABOUT YET THE LAYing

ΓΙΑΣΤΗΣΕΙΣΤΟΥΣΑΓΙΟΥΣ500
OF-THE INTO THE HOLY-*ones*

ΩΣΠΕΡΔΙΕΤΑΞΑΤΑΙΣΕΚΚΛ20
AS-EVEN I-prescribe to-THE OUT-CALLED
3+Ε
ΗΣΙΑΙΣΤΗΣΓΑΛΑΤΙΑΣΟΥΤ40
OF-THE GALATIA thus
3 *o.* A -ΑΙ
ΩΣΚΑΙΥΜΕΙΣΠΟΙΗΣΑΤΕΚΑ60
2 AND YE DO accord-
AND* *singular* -ΟΥ, *and* *s¹* *was* -Ω
ΤΑΜΙΑΣΚΑΤΑΜΙΑΝΣΑΒΒΑΤΩΝΕΚΑΣΤΟ80
ing-to ONE OF-SABBATHS EACH

ΣΥΜΩΝΠΑΡΕΑΥΤΩΤΙΘΕΤΩΣ500
OF-YOU*p* BESIDE self LET-BE-PLACING PLA-
B+Ε—IF-ANY B*¹*+ΤΑΙ
ΗΣΑΥΡΙΣΩΝΟΤΙΑΝΕΥΟΔΩΣ20
CING-INTO-MORROW WHICH-ANY EVER MAY-BE-WELL-

ΗΙΝΑΜΗΟΤΑΝΕΛΘΩΤΟΤΕΛΟ40
WAYED THAT NO WHENever I-MAY-BE-COMING then LAY-
3 *o.*
ΓΙΑΙΓΕΙΝΩΝΤΑΙΟΤΑΝΔΕΠ80
3 ings MAY-BE-BECOMING WHENever YET I-

B *omits* IF-
ΑΡΑΓΕΝΩΜΑΙΟΥΣΕΑΝΔΟΚΙ80
MAY-BE-BESIDE-BECOMING WHOM IF-EVER YE-SHOULD-
s -ΑΙ
ΜΑΣΗΤΕΔΙΕΠΙΣΤΟΛΩΝΤΟΥ700
BE-testing THRU letters these

3 *o.*
ΤΟΥΣΠΕΜΨΩΑΠΕΝΕΓΚΕΙΝΤ20
I'LL-BE-SENDING TO-FROM-CARRY THE

3 *o.* A *o.*
ΗΝΧΑΡΙΝΥΜΩΝΕΙΣΙΕΡΟΥΣ40
grace OF-YOU*p* INTO JERUSALEM
A -ΟΛΥΜΑ
*s¹** it-MAY-BE WORTHY
ΑΛΗΜΕΑΝΔΕΑΞΙΟΝΗΤΟΥΚΑ60
4 IF-EVER YET WORTHY it-MAY-BE OF-THE AND-

ΜΕΠΟΡΕΥΕΣΘΑΙΣΥΝΕΜΟΙΠ80
ME TO-BE-GOING TOGETHER to-ME THEY-

ΟΡΕΥΣΟΝΤΑΙΕΛΕΥΣΟΜΑΙΔ800
5 WILL-BE-GOING I-SHALL-BE-COMING YET
B Ε *for* ΑΙ
ΕΠΡΟΣΥΜΑΣΟΤΑΝΜΑΚΑΙΔΟ20
TOWARD YOU*p* whenEVER MACEDONIA
B Ε *for* ΑΙ
ΝΙΑΝΔΙΕΛΘΩΜΑΚΑΙΔΟΝΙΑ40
I-MAY-BE-THRU-COMING MACEDONIA

ΝΓΑΡΔΙΕΡΧΟΜΑΙΠΡΟΣΥΜΑ60
6 for I-AM-THRU-COMING TOWARD YOU*p*
B DOWN- ΚΑΤΑ- B *omits* AND
ΣΑΕΤΥΧΟΝΠΑΡΑΜΕΝΩΗΚΑΙ80
YET HAPPENING I'LL-BE-BESIDE-REMAINING OR AND

ΠΑΡΑΧΕΙΜΑΣΩΙΝΑΥΜΕΙΣΜ900
I-SHALL-BE-BESIDE-WINTERING THAT YOU*p* ME
A -ΑΙ
ΕΠΡΟΠΕΜΨΗΤΕΟΥΕΑΝΠΟΡΕ20
SHOULD-YE-BE-BEFORE-SENDING where IF-EVER I-MAY-

ΥΩΜΑΙΟΥΘΕΛΩΓΑΡΥΜΑΣΑΡ40
7 BE-GOING NOT I-AM-WILLING for YOU*p* al-PRES-
s+Ε *s* *o.*
ΤΙΕΝΠΑΡΟΔΩΙΔΕΙΝΕΑΠΙΖ60
ENT IN BESIDE-WAY TO-BE-PERCEIVING I-AM-EX-
Ι+Ε
ΩΓΑΡΧΡΟΝΟΝΤΙΝΑΕΠΙΜΕΙ80
PECTING for TIME ANY TO-ON-REMAIN

ΝΑΙΠΡΟΣΥΜΑΣΕΑΝΟΚΥΡΙΟ2000
TOWARD YOU*p* IF-EVER THE Master

ΦΝΗCΑΝΤΑΕΘΝΗΟΦΕΙΛΟΥC 20
munion THE NATIONS THEY-ARE-OWING
ΙΝΚΑΙΕΝΤΟΙCCΑΡΚΙΚΟΙC 40
AND IN THE FLESH
ΑΕΙΤΟΥΡΓΗCΑΙΑΥΤΟΙCΤΟ 60
28 TO-officiate to-them . this
ΥΤΟΟΥΝΕΠΙΤΕΛΕCΑCΚΑΙC 80
THEN ON-FINISHing AND SEAL-
ΦΡΑΓΙCΑΜΕΝΟCΑΥΤΟΙCΤΟ 100
ing to-them THE
ΝΚΑΡΠΟΝΤΟΥΤΟΝΑΠΕΛΕΥC 20
FRUIT this I-SHALL-BE-FROM-
ΘΜΑΙΔΙΥΜΩΝΕΙCCΠΑΝΙΑΝ 40
COMING THRU YOUp INTO SPAIN .
ΟΙΔΑΔΕΟΤΙΕΡΧΟΜΕΝΟCΠΡ 60
29 I-HAVE-PERCEIVED YET that COMING TOWARD
ΟCΥΜΑCΕΝΠΛΗΡΩΜΑΤΙΕΥΑ 80
YOUp IN FILLING OF-bles-
ΟΓΙΑCΧΡΙCΤΟΥΕΛΕΥCΟΜΑ 200
sedness OF-ANOINTED I-SHALL-BE-COMING .
WELL-MESSAGE OF-THE
ΙΠΑΡΑΚΑΛΩΔΕΥΜΑCΑΔΕΛΦ 20
30 I-AM-BESIDE-CALLING YET YOUp brothers
ΟΙΔΙΑΤΟΥΚΥΡΙΟΥΗΜΩΝΙΗ 40
THRU THE Master OF-US JESUS
CΟΥΧΡΙCΤΟΥΚΑΙΔΙΑΤΗCΑ 60
ANOINTED AND THRU THE LOVE
ΓΑΠΗCΤΟΥΠΝΕΥΜΑΤΟCCΥΝ 80
OF-THE spirit TO-TOGE-
ΑΓΩΝΙCΑCΘΑΙΜΟΙΕΝΤΑΙC 300
THER-CONTEND to-ME IN THE
ΠΡΟCΕΥΧΑΙCΥΠΕΡΕΜΟΥΠΡ 20
prayers OVER ME TOWARD
ΟCΤΟΝΘΕΟΝΙΝΑΡΥCΘΩΑΠΟ 40
31 THE God THAT I-SHOULD-BE-BEING-rescued
s o.
ΤΩΝΑΠΕΙΘΟΥΝΤΩΝΕΝΤΗΙΟ 60
FROM THE *ones*-UN-PERSUADING IN THE JUDEA
s² adds a faint THAT ΙΝΔΙΑΚΟΝΙΑ gratuity-offer
ΥΔΑΙΑΚΑΙΗΔΙΑΚΟΝΙΑΜΟΥ 80
AND THE THRU-SERVICE OF-ME
s o. D-N=IN
ΗΕΙCΙΕΡΟΥCΑΛΗΜΕΥΠΡΟC 400
THE INTO JERUSALEM WELL-TOWARD-
ΔΕΚΤΟCΤΟΙCΑΓΙΟΙCΓΕΝΗ 20
RECEIVED to-THE HOLY-*ones* MAY-BE-BE-
s¹ COMING IN JOY *as¹*+-N (*s²*)
32 ΤΑΙΙΝΑΕΝΧΑΡΑΕΛΘΩΠΡΟC 40
COMING THAT IN JOY I-MAY-BE-COMING TOWARD
For OF-God D *has* Master JESUS, *s¹* JESUS ANOINTED (*s²*)
ΥΜΑCΔΙΑΘΕΛΗΜΑΤΟCΘΕΟΥ 60
YOUp THRU WILL OF-God
s²+ΚΑΙ D *omits* I-SHOULD-BE-TOGETHER-resting to-YOUp
CΥΝΑΝΑΠΑΥCΩΜΑΙΥΜΙΝΟΑ 80
33 I-SHOULD-BE-TOGETHER-resting to-YOUp. THE
s o.
ΘΕΟCΤΗCΕΙΡΗΝΗCΜΕΤΑΠ 500
YET God OF-THE PEACE WITH ALL

A omits AMEN A+Є
ΑΝΤΩΝΥΜΩΝΑΜΗΝΓΕΝΟΙCΤΗ 20
OF-YOUp AMEN . I-AM-TOGETHER-
16 Є *added by* A
ΜΙΔΕΥΜΙΝΦΟΙΒΗΝΤΗΝΑΔΕ 40
STANDING YET to-YOUp PHEBE THE sister
A Υ -YOU *as¹ omit* AND (*by s²*)
ΑΦΗΝΗΜΩΝΟΥCΑΝΚΑΙΔΙΑΚ 60
OF-US BEING AND THRU-SERV-
ΟΝΟΝΤΗCΕΚΚΛΗCΙΑCΤΗCΕ 80
itor OF-THE OUT-CALLED OF-THE IN
A Γ n^2 Γ *s* ΑΙ *for* Є As her YE-SHOULD-BE-RECEIVING
ΝΚΕΝΧΡΕΑΙCΙΝΑΠΡΟCΔΕΣ 600
2 CENCHREA THAT YE-SHOULD-BE-RECEIV-
ΗCΘΕΑΥΤΗΝΕΝΚΥΡΙΩΑΞΙΩ 20
ING her IN Master WORTHILY
CΤΩΝΑΓΙΩΝΚΑΙΠΑΡΑCΤΗΤ 40
OF-THE HOLY-*ones* AND SHOULD-BE-BESIDE-
ΕΑΥΤΗΕΝΩΑΝΥΜΩΝΧΡΗΖΗΤ 60
STANDING to-her IN WHICH EVER OF-YOUp she-MAY-BE-
ΡΑΓΜΑΤΙΚΑΙΓΑΡΑΥΤΗΠΡΟ 80
needing to-PRACTICE AND for she TOWARD-
CΤΑΤΙCΠΟΛΛΩΝΕΓΕΝΗΘΗΚ 700
STAND OF-MANY WAS-BECOME AND
A *adds* BESIDES ΤΕ *s* SAME ΚΑΙ AND OF-ME *s* -ΑΙ
3 ΑΙΕΜΟΥΑΥΤΟΥΑCΠΑCΑCΘΕ 20
OF-ME SAME . greet-YE
B+Є
ΠΡΙCΚΑΝΚΑΙΑΚΥΛΑΝΤΟΥC 40
PRISCA AND AQUILA THE
CΥΝΕΡΓΟΥCΜΟΥΕΝΧΡΙCΤΩ 60
TOGETHER-ACTers OF-ME IN ANOINTED
A+Є
4 ΙΗCΟΥΟΙΤΙΝΕCΥΠΕΡΤΗCΨ 80
JESUS WHO-ANY OVER THE soul
ΥΧΗCΜΟΥΤΟΝΕΑΥΤΩΝΤΡΑΧ 800
OF-ME THE OF-selves NECK
ΗΛΟΝΥΠΕΘΗΚΑΝΟΙCΟΥΚΕΓ 20
HAVE-UNDER-PLACED to-WHOM NOT I
ΩΜΟΝΟCΕΥΧΑΡΙCΤΩΑΛΛΑΚ 40
ONLY AM-thanking but AND
ΑΙΠΑCΑΙΑΙΕΚΚΛΗCΙΑΙΤΩ 60
ALL THE OUT-CALLEDp OF-THE
ΝΕΘΝΩΝΚΑΙΤΗΝΚΑΤΟΙΚΟΝ 80
5 NATIONS AND THE according-to HOME
ΑΥΤΩΝΕΚΚΛΗCΙΑΝΑCΠΑCΑ 900
OF-them OUT-CALLED . greet-YE
s -ΑΙ A Є *for* ΑΙ
CΘΕΕΠΑΙΝΕΤΟΝΤΟΝΑΓΑΠΗ 20
Epanetus (ON-PRAISE) THE beLOVED
ΤΟΝΜΟΥΟCΕCΤΙΝΑΠΑΡΧΗΤ 40
OF-ME WHO IS first-fruit OF-
ΗCΑCΙΑCΕΙCΧΡΙCΤΟΝΑCΠ 600
6 THE (province-of)-ASIA INTO ANOINTED . greet-YE
s M
ΑCΑCΘΕΜΑΡΙΑΝΗΤΙCΠΟΛΛ 80
MARY WHO-ANY much
ΑΕΚΟΠΙΑCΕΝΕΙCΥΜΑCΑCΠ 33000
7 toils INTO YOUp . greet-YE .

make some contribution for the poor
27 saints who are in Jerusalem. For
it delights them, and they are their
debtors, for if the nations partici-
pate in their spiritual things, they
ought also to minister to them in
28 carnal things. When, then, per-
forming this, and sealing to them
this fruit, I shall be coming away
29 through you into Spain. Now
I am aware that, in coming to you,
I shall be coming with the blessing
of Christ which fills.

30 Now I am entreating you, breth-
ren, through our Lord, Jesus Christ,
and through the love of the spirit, to
contend together with me in pray-
31 ers to God for me, that I should be
rescued from the stubborn in Judea,
and my dispensation for Jerusalem
may become well received by the
32 saints, in order that I may be com-
ing to you with joy through the
will of God, should I be resting to-
33 gether with you. Now the God of
peace be with you all! *Amen!*

16 Now I am commending to you
Phoebe, our sister, being a servant
2 of the ecclesia in Cenchrea, that
you should receive her in the Lord
worthily of the saints, and should
stand by her in whatever business
she may have need of you, for she,
too, has become a patroness of many,
and of me, also.

3 Greet Prisca and Aquila, my fel-
4 low workers in Christ Jesus (who,
for my soul's sake have jeopardized
their own necks, whom not *I* only,
but all the ecclesias of the nations
5 are thanking) and the ecclesia of
their house.

Greet Epanetus, my beloved, who
is the firstfruit of Asia for Christ.
6 Greet Mary, who toils much for

Paul's Intended Journey

28 During Paul's first three ministries the nations were dependent on Israel, and received of their spiritual things. Hence they were indebted to them and sought to pay by sending them relief in time of famine. But after this Paul makes known the present secret economy, in which the nations are no longer guests of Israel (Eph.$2^{12,19}$) but receive their own spiritual blessings direct from God. Their destiny is changed to heaven where Israel has no possessions. At the close of the book of Acts the pre-eminence of the Jew vanished, and since then there is a new humanity in which all physical distinctions are done away.

29 The blessing of Christ *which fills* doubtless is an intimation of the transcendent truths which were made public by Paul after his arrival at Rome. None of the blessings before bestowed filled, in the sense of completing and perfecting. The full-orbed presentation of truth in the Ephesian epistle, written at Rome, fully meets the anticipation here expressed by the apostle.

30 Paul's apprehension lest he should not be well received in Judea was well founded, as events proved. Though he came bringing gifts to his people, his later teaching seemed to them to be directed against the people and the law and Jerusalem. Indeed, he did teach that God would be worshiped in any place, and he did lead out from under the bondage of the law (Ac.21^{28}). Tens of thousands of Jews believed, yet they were all zealous of the law (Ac.21^{20}). They would not hear of blessing to the nations apart from the law. Later, when Paul spoke to them, they did not object to his own call, but could not bear to hear of his commission to the nations (Ac.22^{21}).

3 The best manuscripts read Prisca here as in 2 Tim. 4^{19}. Elsewhere she is given the fuller form Priscilla. This is common in Roman names. She and her husband (who is usually mentioned last) were banished from Rome a few years before (Ac.18^{2}). Paul met them in Corinth and joined them in their business of tent making. They traveled with the apostle (Ac.18^{18}) and must have returned to Rome before the writing of this epistle.

Greetings

7 The term "relative" is an elastic expression, used sometimes in a broad sense of all Israelites (93) yet more usually in a restricted sense of a closer blood relation (Jn.1826). Paul mentions six of his relatives in the course of these greetings (7,11,21), besides his mother. Very few of them are ever spoken of again in the scriptures. Some of them, notably Andronicus and Junius, seem to have been very prominent and faithful. They were in Christ before him and suffered imprisonment with him. Indeed, it is not at all improbable that we are to understand them to be apostles, not indeed of the twelve, but such as Barnabas (Ac.1414).

10 "*Of* Aristobulus" seems to denote those associated with his establishment. Perhaps this is the grandson of Herod the Great who was later given the government of Lesser Armenia.

11 Narcissus is probably one of Nero's favorites, for even Nero's household was invaded by the power of the evangel (Phil.422).

13 Rufus is probably the same one whose father Simon was compelled to bear the cross (Mk.1521). If so, he must have been of some prominence among early believers, for Mark is content to identify his father by referring to him and his brother Alexander. It is touching to see the apostle especially single out his mother, the wife of him who had the honor of bearing our Saviour's cross.

17 How soon dissension and division crept in among the saints! Even before they had received the truth in its fulness, men came with smooth words to draw them from it. Hence the necessity for some authoritative written standard, as this epistle, to which appeal could be made when the truth was in danger.

21 Lucius *of Cyrene* (Ac.131) was probably a different person. Jason was prominent in Corinth (Ac.175-9). Sosipater is probably the same one who is called Sopater (Ac. 204), who together with Gaius, left Corinth with Paul.

22 Tertius was probably a professional scribe, such as to this day, are employed to write letters in the East. Paul, however, usually penned the concluding words of his epistles.

7 you. Greet Andronicus and Junius, my relatives and my fellow captives, who are notable among the apostles, who also came to be in
8 Christ before me. Greet Amplias,
9 my beloved in the Lord. Greet Urbanus, our fellow worker in Christ, and Stachys, my beloved.
10 Greet Apelles, attested in Christ. Greet those who are of Aristobu-
11 lus. Greet Herodian, my relative. Greet those of Narcissus who are
12 in the Lord. Greet Tryphena and Tryphosa, who are toiling in the Lord. Greet Persis, beloved, who
13 toils much in the Lord. Greet Rufus, chosen in the Lord, and his
14 mother and mine. Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren with
15 them. Greet Philologos and Julia, Nereus and his sister, and Olympas
16 and all the saints with them. Greet one another with a holy kiss. All the ecclesias of Christ are greeting you.

17 Now I am entreating you, brethren, to be noting those making dissensions and snares beside of the teaching which you learned, and
18 avoid them, for such are not slaving for our Lord Christ, but their own bowels, and through compliments and adulation are deluding
19 the hearts of the innocent. For your obedience has reached out to

s -AI n+E
ΑCΑCΘΕΑΝΔΡΟΝΙΚΟΝΚΑΙ 20
ANDRONICUS (MAN-CONQUERer) AND JU-

ΟΥΝΙΑΝΤΟΥCCΥΓΓΕΝΕΙCΜ 40
NIA THE TOGETHER-generated OF-

as *omit* THE s *for* AI
ΟΥΚΑΙΤΟΥCCΥΝΑΙΧΜΑΛΩΤ 60
ME AND THE TOGETHER-captives

A+E
ΟΥCΜΟΥΟΙΤΙΝΕCΕΙCΙΝΕΠ 80
OF-ME WHO-ANY ARE ON-

ΙCΗΜΟΙΕΝΤΟΙCΑΠΟCΤΟΛΟ 100
SIGNS IN THE commissioners

WHO *by* s²
ΙCΟΙΚΑΙΠΡΟΕΜΟΥΓΕΓΟΝΑ 20
WHO AND BEFORE ME HAVE-BECOME

s -AI
ΝΕΝΧΡΙCΤΩΑCΠΑCΑCΘΕΑΜ 40
8 IN ANOINTED . greet-YE AMPLI-

B¹ *o. o.* B² *omits* THE B *omits* OF-ME
ΠΑΙΑΤΟΝΤΟΝΑΓΑΠΗΤΟΝΜΟ 60
AS THE BELOVED OF-ME

ΥΕΝΚΥΡΙΩΑCΠΑCΑCΘΕΟΥΡ 80
9 IN Master . greet-YE URBANUS

ΒΑΝΟΝΤΟΝCΥΝΕΡΓΟΝΗΜΩΝ 200
THE TOGETHER-ACTer OF-US

ΕΝΧΡΙCΤΩΚΑΙCΤΑΧΥΝΤΟΝ 20
IN ANOINTED AND Stachys (EAR) THE

A -AI
ΑΓΑΠΗΤΟΝΜΟΥΑCΠΑCΑCΘΕ 40
10 BELOVED OF-ME . greet-YE

ΑΠΕΛΛΗΝΤΟΝΔΟΚΙΜΟΝΕΝΧ 60
APELLES THE tested IN AN-

ΡΙCΤΩΑCΠΑCΑCΘΕΤΟΥCΕΚ 80
OINTED . greet-YE THE-*ones* OUT

ΤΩΝΑΡΙCΤΟΒΟΥΛΟΥΑCΠΑC 300
11 OF-THE Aristobulus (best-COUNSEL) . greet-YE

ΑCΘΕΗΡΩΔΙΩΝΑΤΟΝCΥΓΓΕ 20
HERODION THE TOGETHER-gen-

s *o.*
ΝΗΝΜΟΥΑCΠΑCΑCΘΕΤΟΥCΕ 40
erated OF-ME . greet-YE THE-*ones* OUT

ΚΤΩΝΝΑΡΚΙCCΟΥΤΟΥCΟΝΤ 60
OF-THE Narcissus (DAFFODIL) THE *ones*-BEING

s -AI
ΑCΕΝΚΥΡΙΩΑCΠΑCΑCΘΕΤΡ 80
12 IN Master . greet-YE Tryph-

AS E *for* AI
ΥΦΑΙΝΑΝΚΑΙΤΡΥΦΩCΑΝΤΑ 400
ena (ENERVATE) AND Tryphosa (ENERVATE) THE

ΚΟΠΙΩCΑCΕΝΚΥΡΙΩΑCΠΑ 20
ones-toiling IN Master . greet-YE

s -AI A *omits from* greet-YE *to* Master
CΑCΘΕΠΕΡCΙΔΑΤΗΝΑΓΑΠΗ 40
PERSIS THE BELOVED

ΤΗΝΗΤΙCΠΟΛΛΑΕΚΟΠΙΑCΕ 60
WHO-ANY much toils

ΝΕΝΚΥΡΙΩΑCΠΑCΑCΘΕΡΟΥ 80
13 IN Master . greet-YE RUFUS

ΦΟΝΤΟΝΕΚΛΕΚΤΟΝΕΝΚΥΡΙ 500
THE chosen IN Master

ΩΚΑΙΤΗΝΜΗΤΕΡΑΑΥΤΟΥΚΑ 20
AND THE MOTHER OF-him AND

s N
ΙΕΜΟΥΑCΠΑCΑCΘΕΑCΥΓΚΡ 40
14 OF-ME . greet-YE Asyncritus (In-

ΙΤΟΝΦΛΕΓΟΝΤΑΕΡΜΗΝΠΑΤ 60
comparable) PHLEGON Hermes (TRANSLATOR)

ΡΟΒΑΝΕΡΜΑΝΚΑΙΤΟΥCCΥΝ 80
PATROBAS HERMAS AND THE TOGETHER

ΑΥΤΟΙCΑΔΕΛΦΟΥCΑCΠΑCΑ 600
15 to-them brothers . greet-YE

CΘΕΦΙΛΟΛΟΓΟΝΚΑΙΙΟΥΛΙ 20
Philologos (FOND-say) AND JULIA

A +N
ΑΝΝΗΡΕΑΚΑΙΤΗΝΑΔΕΛΦΗΝ 40
NEREUS AND THE sister

ΑΥΤΟΥΚΑΙΟΛΥΜΠΑΝΚΑΙΤΟ 60
OF-him AND OLYMPAS AND THE

ΥCCΥΝΑΥΤΟΙCΠΑΝΤΑCΑΓΙ 80
TOGETHER to-them ALL HOLY-

ΟΥCΑCΠΑCΑCΘΕΑΛΛΗΛΟΥC 700
16 *ones* . greet-YE one-another

ΕΝΦΙΛΗΜΑΤΙΑΓΙΩΑCΠΑΖΟ 20
IN FOND-effect HOLY . ARE-greeting

ΝΤΑΙΥΜΑCΑΙΕΚΚΛΗCΙΑΙΠ 40
YOUp THE OUT-CALLEDp ALL

ΑCΑΙΤΟΥΧΡΙCΤΟΥΠΑΡΑΚΑ 60
17 OF-THE ANOINTED . I-AM-BESIDE-CALL-

ΛΩΔΕΥΜΑCΑΔΕΛΦΟΙCΚΟΠΕ 80
ING YET YOUp brothers TO-BE-NOTING

ΙΝΤΟΥCΤΑCΔΙΧΟCΤΑCΙΑC 800
THE-*ones* THE TWO-STANDS

ΚΑΙΤΑCΚΑΝΔΑΛΑΠΑΡΑΤΗΝ 20
AND THE SNARES BESIDE THE

ΔΙΔΑΧΗΝΗΝΥΜΕΙCΕΜΑΘΕΤ 40
TEACHing WHICH YOUp LEARNED

AU+E AS²A
ΕΠΟΙΟΥΝΤΑCΚΑΙΕΚΚΛΙΝΕ 60
making AND BE-OUT-CLINING

ΤΕΑΠΑΥΤΩΝΟΙΓΑΡΤΟΙΟΥΤ 80
18 FROM them THE for such

ΟΙΤΩΚΥΡΙΩΗΜΩΝΧΡΙCΤΩΟ 930
to-THE Master OF-US ANOINTED NOT

ΥΔΟΥΛΕΥΟΥCΙΝΑΛΛΑΤΗΕΑ 20
ARE-SLAVING but to-THE OF-

ΥΤΩΝΚΟΙΛΙΑΚΑΙΔΙΑΤΗCΧ 40
selves CAVITY AND THRU THE kind-

ΡΗCΤΟΛΟΓΙΑCΚΑΙΕΥΛΟΓΙ 60
saying AND blessedness

s *o.*
ΑCΕΣΑΠΑΤΩCΙΝΤΑCΚΑΡΔΙ 80
THEY-ARE-OUT-SEDUCING THE HEARTS

ΑCΤΩΝΑΚΑΚΩΝΗΓΑΡΥΜΩΝΥ 34000
19 OF-THE UN-EVIL THE for OF-YOUp obe-

B+Є
ΠΑΚΟΗΕΙCΠΑΝΤΑCΑΦΙΚΕΤ20
dience INTO ALL FROM-REACHED.
s^2 I-AM-JOYING THEN THE (*adds* ΤΟ) ON YOUp
ΟΕΦΥΜΙΝΟΥΝΧΑΙΡΩΘΕΛΩΔ40
ON YOUp THEN I-AM-JOYING. I-AM-WILLING YET
B *omits* INDEED
ЄΥΜΑCCΟΦΟΥCΜЄΝЄΙΝΑΙЄ60
YOUp WISE INDEED TO-BE INTO
A *transpose* ΑΙ *and* Є
ΙCΤΟΑΓΑΘΟΝΑΚЄΡΑΙΟΥCΑ80
THE GOOD UN-blended YET

ЄЄΙCΤΟΚΑΚΟΝΟΔЄΘЄΟCΤΗ100
20 INTO THE EVIL THE YET God OI-THE
B+Є A Δ (*s omits* Є)
CЄΙΡΗΝΗCCΥΝΤΡΙΨЄΙΤΟΝ20
PEACE WILL-BE-crushing THE
A IN SWIFTness UNDER THE FEET OF US A H
CΑΤΑΝΑΝΥΠΟΤΟΥCΠΟΔΑCΥ40
SATAN (adversary) UNDER THE FEET OF-
s o.
ΜΩΝΕΝΤΑΧЄΙΗΧΑΡΙCΤΟΥΚ60
YOUp IN SWIFTness THE grace OF-THE Mas-
A *adds* ΧΡΙCΤΟΥ ANOINTED
ΥΡΙΟΥΗΜΩΝΙΗCΟΥΜЄΘΥΜΩ80
ter OF-US JESUS WITH YOUp .

A-Є
ΝΑCΠΑΖЄΤΑΙΥΜΑCΤΙΜΟΘЄ200
21 IS-greeting YOUp Timothy
B *omits* OF-ME
ΟCΟCΥΝЄΡΓΟCΜΟΥΚΑΙΛΟΥ20
THE TOGETHER-ACTer OF-ME AND LUCIUS
B *omits* AND
ΚΙΟCΚΑΙΙΑCΩΝΚΑΙCΩCΙΠ40
AND JASON AND (SAVE-FATHER)

ΑΤΡΟCΟΙCΥΓΓΕΝΕΙCΜΟΥΑ60
22 Sosipater THE TOGETHER-generated OF-ME . AM-
CΠΑΖΟΜΑΙΥΜΑCЄΓΩΤΕΡΤΙ80
greeting YOUp I TERTIUS
ΟCΟΓΡΑΨΑCΤΗΝЄΠΙCΤΟΛΗ300
THE *one*-WRITing THE letter
A-Є
ΝЄΝΚΥΡΙΩΑCΠΑΖЄΤΑΙΥΜΑ20
23 IN Master . IS-greeting YOUp
CΓΑΙΟCΟΞЄΝΟCΜΟΥΚΑΙΟΛ40
GAIUS THE LODGer OF-ME AND OF-

ΗCΤΗCЄΚΚΛΗCΙΑCΑCΠΑΖЄ60
24 WHOLE OF-THE OUT-CALLED . IS-greeting
A^{s}-Є
ΤΑΙΥΜΑCЄΡΑCΤΟCΟΟΙΚΟΝ80
YOUp ERASTUS THE steward
ΟΜΟCΤΗCΠΟΛЄΦCΚΑΙΚΟΥΑ400
OF-THE city AND QUARTUS
A *repeats from end of chapter 13*
ΡΤΟCΟΑΔΕΛΦΟCΤΩΔЄΔΥΝΑ20
25 THE brother . to-THE YET *One*-being-

ΜЄΝΩΥΜΑCCΤΗΡΙΞΑΙΚΑΤΑ40
ABLE YOUp TO-STAND-fast according-to
s^{1} *for* THE PROCLAMATION *had* Master ΚΥΡ
ΤΟЄΥΑΓΓЄΛΙΟΝΜΟΥΚΑΙΤΟ60
THE WELL-MESSAGE OF-ME AND THE
ΙΟC AS OF-JESUS ANOINTED
ΚΗΡΥΓΜΑΧΡΙCΤΟΥΙΗCΟΥΚ80
PROCLAMATION OF-ANOINTED JESUS ac-

ΑΤΑΑΠΟΚΑΛΥΨΙΝΜΥCΤΗΡΙ500
cording-to FROM-COVERing OF-CLOSE-KEEP
B+Є
ΟΥΧΡΟΝΟΙCΑΙΩΝΙΟΙCCЄC20
26 to-TIMES conian HAVING-

ΙΓΗΜΕΝΟΥΦΑΝЄΡΩΘЄΝΤΟC40
been-HUSHED BEING-made-APPEAR

ΔЄΝΥΝΔΙΑΤЄΓΡΑΦΩΝΠΡΟΦ60
YET NOW THRU BESIDES WRITings BEFORE-

ΗΤΙΚΩΝΚΑΤЄΠΙΤΑΓΗΝΤΟΥ80
AVERic according-to injunction OF-THE

ΑΙΩΝΙΟΥΘЄΟΥЄΙCΥΠΑΚΟΗ600
conian God INTO obedience .

ΝΠΙCΤЄΩCЄΙCΠΑΝΤΑΤΑΕΘ20
OF-BELIEF INTO ALL THE NA-

ΝΗΓΝΩΡΙCΘЄΝΤΟCΜΟΝΩCΟ40
27 TIONS BEING-KNOWIZED to-ONLY WISE
AS JESUS ANOINTED
ΦΩΘЄΩΔΙΑΧΡΙCΤΟΥΙΗCΟΥ60
God THRU ANOINTED JESUS
Ω to-WHOM *added by as* B (*ain ch. 14*) *omit* OF-THE eons
ΗΔΟΞΑЄΙCΤΟΥCΑΙΩΝΑCΤΩ80
THE esteem INTO THE eons OF-THE

ΝΑΙΩΝΩΝΑΜΗΝ
eons AMEN

all. Over you, then, I am rejoicing. Now I am wanting you to be wise, indeed, for good, yet artless for evil. Now the God of peace will be crushing Satan under your feet swiftly. The grace of our Lord Jesus be with you!

Timothy, my fellow worker, is greeting you, and Lucius and Jason and Sosipater, my relatives.

I, Tertius, who write this epistle, am greeting you in the Lord. Gaius, my host, and of the whole ecclesia, is greeting you. Erastus, the city steward, is greeting you, and brother Quartus.

Now to Him Who is able to establish you in accord with my evangel, and the proclamation of Christ Jesus in accord with the revelation of a secret hushed in times conian, yet manifested now, through prophetic scriptures as well, according to the injunction of the eonian God being made known to all nations for the obedience of faith—to God only wise, through Christ Jesus, be glory for the eons! *Amen!*

25 The importance of this closing benediction is apparent from the fact that it was written by the apostle with his own hand after Tertius had finished the epistle. Paul characterizes the great themes of his epistle, *my gospel* and *the proclamation of Jesus Christ in accord with the revelation of a secret hushed in times conian* (conciliation), in contrast with the gospel of God (1[1]) which He promised before. The conciliation was *not* made known through the (Hebrew) prophets, but through *prophetic writings*, such as this epistle and 2 Corinthians. It is of principal importance that we see the point the apostle makes here, for otherwise we shall not appreciate the unique, distinctive character of the conciliation, which is first set forth in this epistle. The teaching of the fifth to the eighth chapters and especially the eleventh chapter is absolutely unknown in the prophets. In the latter all blessing comes to the nations through Israel as the channel. The conciliation comes because Israel is thrust aside. The prophets would lead us to infer that Israel's apostasy would bar all possibility of blessing to the nations. The conciliation was a secret they knew nothing of, for it makes Israel's defection the ground of world-wide, unbounded blessing to the nations until Israel is again in God's reckoning.

I. CORINTHIANS

PAUL'S first epistle to the Corinthians is a divine commentary on the conduct inculcated in the epistle to the Romans. The secret of a life well pleasing to God lies in the crucifixion of the flesh and resurrection by the power of the spirit (Rom.6^{4-11}). The Corinthians failed in both of these requisites, as will be seen by the framework. The first part of the epistle shows that though the apostle had pressed the preaching of the cross, which puts an end to all physical pretensions, they persist in making much of men, and thus create divisions among themselves. The close of the epistle shows also that some denied the resurrection, though the resurrection of Christ was fundamental to the evangel and an absolute necessity to acceptable conduct.

As is the case with so many of the epistles, each subject is taken up twice, as shown in the framework, dividing the epistle into two distinct parts, each having the same general subjects, but discussing them from distinct standpoints. In the first half all is personal. In the second all is ecclesiastical. The gifts in the former portion are men, Paul and Apollos. In the latter they are spiritual endowments, which were exercised in the ecclesia. Thus also, the abuse of the physical body is balanced by the abuse of the Lord's body. The private conduct of the marriage relation is replaced by their conduct in the public meetings of the saints. Idol sacrifices are discussed in their relation to the individual and as they affect the ecclesia, especially the Lord's table.

The central subject is the question of Paul's apostolic authority. First he discusses his personal rights, but then waives them all in his desire for the welfare of others.

Thus we see a marvelous symmetry and balance of thought in an epistle which is usually supposed to be without method.

This epistle is a severe rebuke to the present day ecclesiastical systems. If division was a proof of carnality in Corinth, what does the multiplication of sects with which we are afflicted prove? There is far more need today of the salutary correctives in this epistle than there was in Corinth. There is need to proclaim, *not* only the death of Christ, but the *manner* of His death. A crucified Christ is the answer to the worldly wisdom and religious carnality of those who profess the name of God.

This epistle shows why so few are able to apprehend the marvelous mysteries of Paul's later epistles. If the Corinthians were so carnal that the apostle could not reveal these to them, it is no marvel that they are hid from the immature believer of today. Yet the apostle did disclose to them the secret of the resurrection.

In the midst of all the gifts the apostle points them to the transcendent grace which has since become ours by a later revelation. The gifts have ceased. Faith, expectation and love remain. Let us hope that soon faith will be lost in sight and expectation in realization. Then love alone will abide. May we give it the place pre-eminent!

FRAMEWORK OF I. CORINTHIANS

Reunion

Introduction 1^{1-9}

- The Word of the Cross 1^{10}-3^{23}
 - The Secret Wisdom 2^{7}
 - God's Gifts, Personal 4-5
 - Our Physical Bodies, Judgment 5-6
 - Man and Woman
 - Conduct in Marriage 7
 - Idol Sacrifices 8
 - Apostolic Authority 9^{1-18}
 - Paul's Freedom
 - Apostolic Authority 9^{19-23}
 - Paul's Servitude
 - Idol Sacrifices 10
 - Man and Woman
 - Conduct in Ecclesia 11^{2-16}
 - The Lord's Body, Judgment 11^{17-34}
 - The Gifts, Spiritual 12-14
 - The Evangel of the Resurrection 15
 - The Secret Change 15^{51}

Conclusion 16

ΠΑΥΛΟCΑΠΟCΤΟΛΟC ΧΡΙCΤ 20
PAUL commissioner OF-ANOINTED
A OF-JESUS'
ANOINTED
ΟΥΙΗCΟΥ ΔΙΑ ΘΕΛΗΜΑΤΟC Θ 40
JESUS THRU WILL OF-
ΕΟΥΚΑΙ ΤΙΜΟΘΕΟC ΑΔΕΛΦ 60
God AND Timothy THE brother
B+ϵ

ΟCΤΗΕΚΚΛΗCΙΑΤΟΥ ΘΕΟΥΤ 80
to-THE OUT-CALLED OF-THE God THE
ΗΟΥCΗ ΕΝ ΚΟΡΙΝΘΩ CΥΝΤΟΙ 100
one-BEING IN CORINTH TOGETHER to-THE
ΓΑΓΙΟΙC ΠΑCΙΝ ΤΟΙC ΟΥCΙ 20
HOLY-*ones* ALL THE *ones*-BEING
B 0.
Β1 0
ΝΕΝΟΛΗΤΗΑΧΑΙΑΧΑΡΙCΥΜ 40
2 IN WHOLE THE ACHAIA . grace to-
ΗΜΙΝ ΑΠΟ ΘΕΟΥ ΠΑ 60
YOUP AND PEACE FROM God FATHER
ΤΡΟCΗΜΩΝ ΚΑΙ ΚΥΡΙΟΥ ΙΗC 80
OF-US AND Master JESUS
ΟΥΧΡΙCΤΟΥ ΕΥΛΟΓΗΤΟC Θ 200
3 ANOINTED . blessed THE God
ΕΟC ΚΑΙ ΠΑΤΗΡ ΤΟΥ ΚΥΡΙΟΥ 20
AND FATHER OF-THE Master
ΗΜΩΝ ΙΗCΟΥ ΧΡΙCΤΟΥ ΟΠΑΤ 40
OF-US JESUS ANOINTED THE FATHER
ΑΒ+ϵ
ΗΡΤΩΝ ΟΙΚΤΙΡΜΩΝ ΚΑΙ Θ 60
OF-THE PITIES AND God
ΠΑCΗC ΠΑΡΑΚΛΗCΕΩC ΟΠΑ 80
4 OF-EVERY BESIDE-CALLING THE *One*-
ΡΑΚΑΛΩΝ ΗΜΑC ΕΠΙ ΠΑCΗ ΤΗ 300
BESIDE-CALLING US ON EVERY THE
ΘΛΙΨΕΙ ΗΜΩΝ ΕΙC ΤΟ ΔΥΝΑC 20
CONSTRICTION OF-US INTO THE TO-BE-ENABLED
ΘΛΙΗΜΑC ΠΑΡΑΚΑΛΕΙ ΝΤΟΥ 40
US TO-BE-BESIDE-CALLING THE-*ones*
ΕΝ ΠΑCΗ ΘΛΙΨΕΙ ΔΙΑ ΤΗC Π 60
IN EVERY CONSTRICTION THRU THE BE-
ΑΡΑΚΑΛΕCΩC ΗC ΠΑΡΑΚΑΛΟ 80
SIDE-CALLING WHICH WE-ARE-*being*-BESIDE-
ΥΜΕΘΑ ΑΥΤΟΙ ΥΠΟ ΤΟΥ ΘΕΟΥ 400
CALLED SAME by THE God
ΟΤΙ ΚΑ ΘΩC ΠΕΡΙCCΕΥΕΙ ΤΑ 20
5 that according-AS IS-exceeding THE
ΠΑΘΗΜΑΤΑ ΤΟΥ ΧΡΙCΤΟΥ ΕΙ 40
EMOTIONS OF-THE ANOINTED INTO
ΗΜΑC ΟΥΤΩ CΔΙΑ ΤΟΥ ΧΡΙC 60
US thus THRU THE ANOINTED
ΤΟΥ ΠΕΡΙCCΕΥΕΙ ΚΑΙ ΗΠΑΡ 80
IS-exceeding AND THE BESIDE-
Α+ϵ
ΑΚΑΛΗCΙ ΗΜΩΝ ΕΙ ΤΕ ΔΙ Θ ΛΙ 500
6 CALLING OF-US . IF-BESIDES YET WE-ARE-
Π+ϵ

ΒΟΜΕΘΑ ΥΠΕΡ ΤΗC ΥΜΩΝ ΠΑΡ 20
being-CONSTRICTED OVER THE OF-YOUP BESIDE-
B *transposes* AND SAVING *after* BESIDE-CALLING *and puts*
ΑΚΛΗCΕΩC ΚΑΙ CΩΤΗΡΙΑC Ε 40
CALLING AND SAVING IF-
all of it after YOUP 664 *below*
ΙΤΕ ΠΑΡΑΚΑΛΟΥΜΕΘΑ ΥΠΕΡ 60
BESIDES WE-ARE-*being*-BESIDE-CALLED OVER
ΤΗC ΥΜΩΝ ΠΑΡΑΚΛΗCΕΩC ΤΗ 80
THE OF-YOUP BESIDE-CALLING OF-THE
CΕΝΕΡΓΟΥΜΕΝΗC ΕΝ ΥΠΟΜΟ 500
IN-ACTING IN UNDER-REMAIN-
ΝΗ ΤΩΝ ΑΥΤΩΝ ΠΑΘΗΜΑ ΤΩΝ Ω 20
ing OF-THE SAME EMOTIONS WHIC H
B 0.
ΝΚΑΙ ΗΜΕΙC ΠΑC ΧΟΜΕΝ ΚΑΙ 4
7 AND WE ARE-EMOTIONING . AND
B Υ=OF-YOUP
ΗΕ ΑΠΙCΗ ΜΩΝ ΒΕΒΑΙΑ ΥΠΕΡ 60
THE EXPECTATION OF-US confirmed OVER
B *adds from verse 6 after* YOUP
ΥΜΩΝ ΕΙΔΟΤΕC ΟΤΙ Ω CΚΟΙΝ 80
YOUP HAVING-PERCEIVED that AS commun-
ΩΝΟΙ ΕCΤΕ ΤΩΝ ΠΑΘΗΜΑΤΩΝ 700
ioners YE-ARE OF-THE EMOTIONS
ΟΥΤΩ ΚΑΙ ΤΗC ΠΑΡΑΚΛΗCΕ 2
thus AND OF-THE BESIDE-CALLING .
ΦCΟΥ ΓΑΡ ΘΕΛΟΜΕΝ ΥΜΑC Α 40
8 NOT for WE-ARE-WILLING YOUP TO-BE-
B ΥΠΕΡ OVER
ΝΟΕΙΝΑ ΔΕ ΑΔΕΛΦΟΙ ΠΕΡΙ ΤΗC Θ 60
UN-KNOWING brothers ABOUT THE CON-
ΑΙΨΕΩC ΗΜΩΝ ΤΗC Γ ΕΝΟΜΕΝ 5
STRICTION OF-US THE *one*-BECOMING
ABS1 *omit* to-US (*by* S2)
ΗC ΗΜΙΝ ΕΝ ΤΗ ΑCΙΑ ΟΤΙ ΚΑ Θ 80
to-US IN THE ASIA that according-to
ΥΠΕΡ ΒΟΛΗΝ ΥΠΕΡ ΔΥΝΑΜΙΝ 20
OVER-CAST OVER ABILITY
ΕΒΑΡΗΘΗΜΕΝ Ω CΤΕΕ ΣΑΠΟΡ 4
WE-WERE-HEAVIED AS-BESIDES TO-BE-OUT-per-
ΗΘΗΝΑΙ ΗΜΑC ΚΑΙ ΤΟΥ ΖΗΝ Α
9 plexED US AND OF-THE TO-BE-LIVING
As 0.
ΑΛΛΑ ΑΥΤΟΙ ΕΝ ΕΑΥΤΟΙC ΤΟ Α
but SAME IN selves THE an-
ΠΟΚΡΙΜΑ ΤΟΥ Θ ΑΝΑΤΟΥ ΕΟC Χ 200
swer OF-THE DEATH WE-HAVE-
ΗΚΑΜΕΝ ΙΝΑ ΜΗ ΠΕΠΟΙΘΩΤΕ 2
HAD THAT NO HAVING-confidence
CΩΜΕΝ ΕΦ ΕΑΥΤΟΙC ΑΛΛΕΠΙ 4
WE-MAY-BE ON selves but ON
3 0.
ΤΩ ΘΕΩ ΤΩ ΕΓΕΙΡΟΝΤΙ ΤΟΥ C 6
THE God THE *One*-ROUSING THE
A 0.
ΝΕΚΡΟΥC ΟCΕΚ ΤΗΛΙΚΟΥΤΟ 9
10 DEAD-*ones* WHO OUT OF-THE-PRIME-SAME
B1 0.
ΥΘΑΝΑΤΟΥ ΕΡΡΥCΑΤΟ ΗΜΑC 100
DEATH rescues US

PAUL, an apostle of Christ Jesus,
through the will of God, and
brother Timothy, to the ecclesia
of God which is in Corinth, to-
gether with all the saints who are
in the whole of Achaia:

2 Grace to you and peace from God
our Father and the Lord Jesus
Christ.

3 BLESSED be the God and Father of
our Lord Jesus Christ, the Father
of pity and God of all consolation,
4 Who is consoling us in our every
affliction, to enable us to be consol-
ing those in every affliction, through
the very consolation with which we
5 are consoled by God, seeing that, ac-
cording as the sufferings of Christ
are superabounding in us, thus
through Christ, our consolation is
superabounding also.

6 Now, whether we are being af-
flicted for the sake of your conso-
lation and salvation, or whether we
are being consoled for the sake of
your consolation, it is operating in
the endurance of the same sufferings
7 which *we* also are suffering. And
our expectation is confirmed over
you, being aware that as you are
participants of the sufferings, thus
also of the consolation.

8 For we do not want you to be
ignorant, brethren, concerning our
affliction which came to us in the
province of Asia, that we were in-
ordinately burdened, above our
ability, so that we were despair-
9 ing even of life. But we have had
the very rescript of death in our-
selves in order that we may be hav-
ing no confidence in ourselves, but
10 in God, Who rouses the dead, Who
rescues us from a prodigious death,
and will be rescuing us, on Whom
we rely, that He will even still be

1 Timothy is associated with Paul in this introduction, as Sosthenes is in the former epistle, yet it is evident that Paul himself wrote both epistles, for he continually refers to himself in them, and usually specifies who is meant when he changes the usual "I" to "we".

Corinth was the chief city of Achaia, hence the whole province was interested in and influenced by its internal spiritual condition. The many specific references to the ecclesia in the city make it plain that it was for the saints in the province only in a secondary sense, much as we profit by it today.

3 The opening words strike the key note of the epistle. God is introduced as the Father of pity and consolation. It engages us with that strong undercurrent of feeling which stirred the heart of the apostle to its very depths. Here we see the precious fruit of the gospel abounding in the apostle's dealing with his erring children. Paul's previous epistle evidently had its desired effect, for he would not think of consoling them in their sins and schisms and departures from the truth.

5 Paul's afflictions were, in a very real sense, "the sufferings of Christ", for they came, not as the result of his misdeeds, but because he proclaimed Christ's evangel. Not long before he had been in danger of death at the hands of a mob in Ephesus. He was suffering from some physical ailment. He was in much suspense about the Corinthians and their reception of his previous epistle. When he finds that they, too, have suffered, though it be for their own wrong doing, he is swift to console them, and sees in his own afflictions the means used by God to prepare him for this ministry. All this should be an object lesson to us to show how sin and suffering is being used by God to bring our hearts into closer union with Himself and with one another. And affliction is the surest means of ridding us of confidence in ourselves and of placing our reliance in God. Suffering for Christ's sake is the highest honor which can be accorded to mortal man. Just as His sufferings are the basis of the glories that shall follow, so our sufferings for His sake are sure to yield an untold harvest of happiness and exaltation when He appears.

9 It seems probable that Paul was doubly in danger of death in Ephesus. The "rescript" of death may refer to a dangerous illness, while the "prodigious" death seems best suited to the violence of the Ephesian mob. It is most likely that, had he attempted to speak to them during the excitement, nothing would have prevented the unruly multitude from tearing him to pieces in their frenzy. Now that he had come through these dangers he desired the Corinthians to join him in thanksgiving.

12 The apostle seems to be meeting the opposition of his enemies here, who accused him of insincerity and dishonesty in dealing with the Corinthians. His reply is that his course may not appeal to fleshly wisdom, but it is in accord with grace—a quality which they knew little of.

13 Perhaps some suspected him of writing privately, to individuals, what he did not dare to put in his public epistles. This he denies, and registers his assurance that ultimately they would recognize him as one in whom they might well boast in that day when the hidden motives of the heart will be made manifest.

15 Paul acknowledges that he formerly intended to come to them first, on his way to Macedonia, as well as to return to them on his way to Judea. His enemies probably accused him of being vacillating, and of changing his plans for fear he would not be well received in Corinth. But Paul insists that his plans are always made subject to God's further leading. Men in the flesh may make their plans and strive to carry them through from headstrong pride, but not so the plans of God's servant. Later on he gives the true reason why he did not go direct to Corinth. Not fear for himself, but for them, postponed his visit to a later date.

20 God's promises are not like those of His servants, but are always confirmed in Christ. He is not only able to carry out His will, but His promises are made with a full knowledge of all conditions such as might arise to change the course of one of His servants. They are fallible, He is infallible.

11 rescuing; you, too, assisting together by a petition for us, that from many faces He may be
12 thanked for us by many, for our gracious gift.

For our boast is this, the testimony of our conscience, that in holiness and sincerity of God, not in carnal wisdom, but in the grace of God, we conducted ourselves in the world, yet more superabun-
13 dantly toward you. For we are writing no other things to you than what you are reading or even recognizing. Now I am expecting that you will recognize ultimately,
14 according as you recognized us in part, that we are your glory (even as you also are ours) in the day of our Lord Jesus.

15 And in this confidence I intended formerly to come to you, that you should be having a second
16 grace, and through you to come through into Macedonia, and to come again from Macedonia to you, and to be sent forward by you into
17 Judea. Intending this, then, consequently do I use lightness? Or what I am planning am I planning according to the flesh, that it may be with me "Yes, yes," and "No, no"?

18 Now God is faithful, seeing that our word toward you is not "Yes"
19 and "No", for the Son of God, Jesus Christ, Who is being proclaimed among you through us—through me and Sylvanus and Timothy—became not "Yes" and "No", but in Him has become
20 "Yes". For whatever promises are of God, are in Him "Yes". Wherefore through Him, also, is the "Amen" to God, toward glory,

A *omits* AND WILL-BE-RESCUING
ΚΑΙΡΥCΕΤΑΙΕΙCΟΝΗΑΠΙΚ 20
AND WILL-BE-RESCUING INTO WHOM WE-HAVE-EX-
B *omits* that
ΑΜΕΝΟΤΙΚΑΙΕΤΙΡΥCΕΤΑΙ 40
PECTED that AND STILL He'LL-BE-RESCUING
ΑΓ+=-US
CΥΝΥΠΟΥΡΓΟΥΝΤΩΝΚΑΙΥΜ 60
11 OF-TOGETHER-UNDER-ACTING AND OF-YOUP
(*s had*) A Y=YOUP
ΩΝΥΠΕΡΗΜΩΝΤΗΔΕΗCΕΙΙΝ 80
OVER US TO-THE petition THAT
ΑΕΚΠΟΛΛΩΝΠΡΟCΩΠΩΝΤΟΕ 100
OUT OF-MANY faces THE IN-
ΙCΗΜΑCΧΑΡΙCΜΑΔΙΑΠΟΛΛ 20
TO US grace-effect THRU MANY
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ΩΝΕΥΧΑΡΙCΤΗΘΗΥΠΕΡΗΜΦ 40
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12 THE for BOASTing OF-US this
ΗΕCΤΙΝΤΟΜΑΡΤΥΡΙΟΝΤΗC 80
IS THE witness OF-THE
s had Y=OF-YOUP
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conscience OF-US that IN
s[2] ΑΠ ΛΟΤΗΤΙ UN-COMPOUND ΕΝ *added by* A *as o.*
ΑΓΙΟΤΗΤΙΚΑΙΕΙΛΙΚΡΙΝΕ 20
HOLiness AND sincerity
s dots OF-THE, *dots erased* ΚΑΙ AND *added by* B
ΙΑΤΟΥΘΕΟΥΟΥΚΕΝCΟΦΙΑC 40
OF-THE God NOT IN WISDOM FLESH-
ΑΡΚΙΚΗΑΛΛΕΝΧΑΡΙΤΙΘΕΟ 60
ie but IN *grace* OF-God
ΥΑΝΕCΤΡΑΦΗΜΕΝΕΝΤΩΚΟC 80
WE-UP-TURNed (behaved) IN THE SYSTEM
ΜΩΠΕΡΙCCΟΤΕΡΩCΔΕΠΡΟC 300
more-exceedingly YET TOWARD
ΥΜΑCΟΥΓΑΡΑΛΛΑΓΡΑΦΟΜΕ 20
13 YOUP . NOT for other WE-ARE-WRITING
A *omits* OR WHICH A *o.*
ΝΥΜΙΝΑΛΛΗΑΝΑΓΙΝΩCΚ 40
to-YOUP but OR WHICH YE-ARE-reading
s -ΑΙ *bomits* OR AND YE-ARE-ON-KNOWING A -ΑΙ
ΕΤΕΗΚΑΙΕΠΙΓΙΝΩCΚΕΤΕΕ 60
OR AND YE-ARE-ON-KNOWING . I-
ΑΠΙΖΩΔΕΟΤΙΕΩCΤΕΛΟΥCΕ 80
AM-EXPECTING YET that TILL OF-FINISH YE-
ΠΙΓΝΩCΕCΘΕΚΑΘΩCΚΑΙΕΠ 400
14 WILL-BE-ON-KNOWING according-AS AND YE-ON-
ΕΓΝΩΤΕΗΜΑCΑΠΟΜΕΡΟΥCΟ 20
KNEW US FROM PART that
ΤΙΚΑΥΧΗΜΑΥΜΩΝΕCΜΕΝΚΑ 40
BOAST OF-YOUP WE-ARE DOWN-
A WE H *s o.* A Y=OF-YOUP
ΘΑΠΕΡΚΑΙΥΜΕΙCΗΜΩΝΕΝΤ 60
WHICH-EVEN AND YE OF-US IN THE
A *omits* OF-US
ΗΗΜΕΡΑΤΟΥΚΥΡΙΟΥΗΜΩΝΙ 80
DAY OF-THE Master OF-US JE-
ΗCΟΥΚΑΙΤΑΥΤΗΤΗΠΕΠΟΙΘ 500
15 SUS . AND to-THIS THE confidence
s[1] *omits* BEFORE-more
ΗCΕΙΕΒΟΥΛΟΜΗΝΠΡΟΤΕΡΟ 20
I-intended BEFORE-more
ΝΠΡΟCΥΜΑCΕΛΘΕΙΝΙΝΑΔΕ 40
TOWARD YOUP TO-BE-COMING THAT SECOND
A *s*[1*a*] Ι Α Ε -MAY-
ΥΤΕΡΑΝΧΑΡΑΝCΧΗΤΕΚΑΙΔ 60
16 grace YE SHOULD-BE-HAVING AND
A -FROM- ΑΠ- *s o.* B *for* ΑΙ *has* Ε
ΙΥΜΩΝΔΙΕΛΘΕΙΝΕΙCΜΑΚΑ 80
THRU YOUP TO-BE-THRU-COMING INTO MACEDONIA
B[1] *o. o.*
ΙΔΟΝΙΑΝΚΑΙΠΑΛΙΝΑΠΟΜΑ 600
AND AGAIN FROM MACE-
ΑΒ Ε *for* ΑΙ
ΚΑΙΔΟΝΙΑCΕΛΘΕΙΝΠΡΟCΥ 20
DONIA TO-BE-COMING TOWARD YOUP
ΜΑCΚΑΙΥΦΥΜΩΝΠΡΟΠΕΜΦΘ 40
AND by YOUP TO-BE-BEFORE-SENT
ΗΝΑΙΕΙCΤΗΝΙΟΥΔΑΙΑΝΤΟ 60
17 INTO THE JUDEA . this
Α ΔΕ YET
ΥΤΟΟΥΝΒΟΥΛΟΜΕΝΟCΜΗΤΙ 80
THEN intending NO-ANY
ΑΡΑΤΗΕΛΑΦΡΙΑΕΧΡΗCΑΜΗ 700
CONSEQUENTLY TO-THE LIGHTness I-USE
ΝΗΑΒΟΥΛΕΥΟΜΑΙΚΑΤΑCΑΡ 20
OR WHICH I-AM-COUNSELLING according-to FLESH
ΚΑΒΟΥΛΕΥΟΜΑΙΙΝΑΗΠΑΡΕ 40
I-AM-COUNSELLING THAT MAY-BE BESIDE
ΜΟΙΤΟΝΑΙΝΑΙΚΑΙΤΟΟΥΟΥ 60
ME THE YEA YEA AND THE NOT NOT
ΠΙCΤΟCΔΕΟΘΕΟCΟΤΙΟΛΟΓ 80
18 BELIEVing YET THE God that THE saying
s[2] ΕΓ
ΟCΗΜΩΝΟΠΡΟCΥΜΑCΟΥΚΕC 800
OF-US THE TOWARD YOUP NOT IS
ΕΝΕΤΟ BECAME *for* IS
ΤΙΝΝΑΙΚΑΙΟΥΟΤΟΥΘΕΟΥΓ 20
19 YEA AND NOT THE OF-THE God for
A[1] ANOINTED JESUS (*by s*[2])
ΑΡΥΙΟCΗΜCΟΥCΧΡΙCΤΟCΟ 40
SON JESUS ANOINTED THE
ΕΝΥΜΙΝΔΙΗΜΩΝΚΗΡΥΧΘΕΙ 60
IN YOUP THRU US BEING-PROCLAIMED
CΔΙΕΜΟΥΚΑΙCΙΛΟΥΑΝΟΥΚ 80
THRU ME AND SILVANUS AND
Β+Ε
ΑΙΤΙΜΟΘΕΟΥΟΥΚΕΓΕΝΕΤΟ 300
Timothy NOT BECAME
ΝΑΙΚΑΙΟΥΑΛΛΑΝΑΙΕΝΑΥΤ 20
YEA AND NOT but YEA IN Him
ΩΤΕΓΟΝΕΝΟCΑΙΓΑΡΕΠΑΓΓ 40
20 HAS-BECOME . as-many-as for promises
Α+Ε Α+ΤΟΥ OF-THE
ΕΑΙΑΙΘΕΟΥΕΝΑΥΤΩΤΟΝΑΙ 60
OF-God IN Him THE YEA
THE *by s*[2]
ΔΙΟΚΑΙΔΙΑΥΤΟΥΤΟΑΜΗΝΤ 80
WHEREFORE AND THRU Him THE AMEN to-
ΦΘΕΩΠΡΟCΔΟΞΑΝΔΙΗΜΩΝΟ 2000
21 THE God TOWARD esteem THRU US . THE

n V=YOUp
ΔΕΒΕΒΑΙΩΝΗΜΑCCΥΝΥΜΙΝ20
YET One-confirming US TOGETHER to-YOUp

A o.
ΕΙCΧΡΙCΤΟΝΚΑΙΧΡΕΙCΑC40
INTO ANOINTED AND One-ANOINTing

B1 V As1 omit THE (by s2)
ΗΜΑCΘΕΟCΟΚΑΙCΦΡΑΓΙCΑ60
22 US God THE AND One-SEALing

ΜΕΝΟCΗΜΑCΚΑΙΔΟΥCΤΟΝΑ80
US AND GIVING THE EAR-

As o.
ΡΡΑΒΩΝΑΤΟΥΠΝΕΥΜΑΤΟCΕ100
NEST OF-THE spirit IN

s1* Є for ΑΙ
ΝΤΑΙCΚΑΡΔΙΑΙCΗΜΩΝΕΓΩ20
23 THE HEARTS OF-US . I

ΔΕΜΑΡΤΥΡΑΤΟΝΘΕΟΝΕΠΙΚ40
YET witness THE God AM-ON-

ΚΑΛΟΥΜΑΙΕΠΙΤΗΝΕΜΗΝΨΥΧ60
CALLING ON THE MY soul

ΗΝΟΤΙΦΕΙΔΟΜΕΝΟCΥΜΩΝΟ80
that SPARING OF-YOUp NOT-
6 I-MAY-BE-ON-HEAVYING ALL YOUp . enough

n⊥Є
ΥΚΕΤΙΗΛΘΟΝΕΙCΚΟΡΙΝΘΟ200
STILL I-CAME INTO CORINTH

ΝΟΝΤΩΤΟΙΟΥΤΩΗΕΠΙΤΙΜΙ700
to-THE such THE rebuke

ΝΟΥΧΟΤΙΚΥΡΙΕΥΟΜΕΝΥΜΩ20
24 NOT that WE-ARE-mastering OF-YOUp

ΛΑΥΤΗΗΥΠΟΤΩΝΠΑΕΙΟΝΩΝ2
this THE by THE MORE

An omit RATHER
ΝΤΗCΠΙCΤΕΩCΑΛΛΑCΥΝΕΡ40
THE BELIEF but TOGETHER-
7 AS-BESIDES THE-IN-INSTEAD RATHER

ΩCΤΕΤΟΥΝΑΝΤΙΟΝΜΑΛΛΟΝ40

ΓΟΙΕCΜΕΝΤΗCΧΑΡΑCΥΜΩΝ60
ACTers WE-ARE OF-THE JOY OF-YOUp

ΥΜΑCΧΑΡΙCΑCΘΑΙΚΑΙΠΑΡ6
YOUp TO-grace AND TO-BESIDE-

s o.
ΤΗΓΑΡΠΙCΤΕΙΕCΤΗΚΑΤΕΕ80
9 to-THE for BELIEF YE-HAVE-STOOD . I-

n⊥Є n ΓΑΡ for
ΚΡΙΝΑΔΕΕΜΑΥΤΩΤΟΥΤΟΤΟ300
JUDGE YET to-MYself this THE

ΑΚΑΛΕCΑΙΜΗΠΩCΤΗΠΕΡΙC9
CALL NO how to-THE more-exces-

ΜΗΠΑΛΙΝΕΝΑΥΠΗΠΡΟCΥΜΑ20
NO AGAIN IN SORROW TOWARD YOUp

s had o. s had ⊥O
ΣΕΛΘΕΙΝΕΙΓΑΡΕΓΩΑΥΠΩΥ40
2 TO-BE-COMING IF for I AM-SORROWING

ΑΒs1 omit IS (by s2) A o.
ΜΑCΚΑΙΤΙCΕCΤΙΝΟΕΥΦΡΑ60
YOUp AND ANY IS THE gladdening

ΟΟΥΤΟCΔΙΟΠΑΡΑΚΑΛΩΥΜ2
8 such . THRU-WHICH I-AM-BESIDE-CALLING YOUp

ΙΝΩΝΜΕΕΙΜΗΟΛΥΠΟΥΜΕΝΟ80
ME IF NO THE one-being-SORROWED

ΑΒs1* omit to-YOUp
ΣΕΞΕΜΟΥΚΑΙΕΓΡΑΨΑΥΜΙΝ400
3 OUT OF-ME AND I-WRITE to-YOUp

A omit SAME
ΤΟΥΤΟΑΥΤΟΙΝΑΜΗΕΛΘΩΝΑ20
this SAME THAT NO COMING SOR-

ΑΒs1 C (by s2) -SHOULD-
ΥΠΗΝΕΧΩΑΦΩΝΕΔΕΙΜΕΧΑΙ40
ROW I-MAY-BE-HAVING FROM WHOM it-WAS-BINDING ME

ΑΒs1 o.
ΣΤΕΩΔΕΤΙΧΑΡΙΖΕCΘΕΚΑΙ20
10 ABE to-WHOM YET ANY YE-ARE-gracing AND-

o. (by s2) A omits I A ΑΙ for Є
ΕΓΩΚΑΙΓΑΡΕΓΩΟΚΕΧΑΡΙC40
I AND for I WHICH I-HAVE-graced

ΡΕΙΝΠΕΠΟΙΘΩCΕΠΙΠΑΝΤΑ60
TO-BE-JOYING HAVING-confidence ON ALL

ΜΑΙΕΙΤΙΚΕΧΑΡΙCΜΑΙΔΙΥ60
IF ANY I-HAVE-graced THRU YOUp

ΣΥΜΑCΟΤΙΗΕΜΗΧΑΡΑΠΑΝΤ80
YOUp that THE to-ME JOY OF-ALL

ΜΑCΕΝΠΡΟCΩΠΩΧΡΙCΤΟΥΙ80
11 IN face OF-ANOINTED THAT

ΩΝΥΜΩΝΕCΤΙΝΕΚΓΑΡΠΟΛΛ500
4 OF-YOUp IS . OUT for OF-much

ΗCΘΛΙΨΕΩCΚΑΙCΥΝΟΧΗCΚ20
CONSTRICTION AND pressure OF-

ΑΡΔΙΑCΓΡΑΨΑΥΜΙΝΔΙΑΠ40
HEART I-WRITE to-YOUp THRU MA-

ΟΛΛΩΝΔΑΚΡΥCΝΟΥΧΙΝΑΛΥ60
NY TEARS NOT THAT YE-MAY-

ΠΗΘΗΤΕΛΛΑΛΑΤΗΝΑΓΑΠΗΝΙ50
BE-BEING-SORROWED but THE LOVE THAT

ΝΑΓΝΩΤΕΗΝΕΧΩΠΕΡΙCCΟΤ600
YE-MAY-BE-KNOWING WHICH I'M-HAVING more-ex-

ΕΡΩCΕΙCΥΜΑCΕΙΔΕΤΙCΑΕ2
5 ceedingly INTO YOUp . IF YET ANY HAS-

ΑΥΠΗΚΕΝΟΥΚΕΜΕΛΕΑΥΠΗΚ40
SORROWED NOT ME he-HAS-SORROWED

ΕΝΑΛΛΑΑΠΟΜΕΡΟΥCΙΝΑΜΗ60
but FROM PART THAT NO

ΕΠΙΒΑΡΩΠΑΝΤΑCΥΜΑCΙΚΑ50
6 I-MAY-BE-ON-HEAVYING ALL YOUp . enough

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ΝΟΝΤΩΤΟΙΟΥΤΩΗΕΠΙΤΙΜΙ700
to-THE such THE rebuke

ΑΥΤΗΗΥΠΟΤΩΝΠΛΕΙΟΝΩΝ2
this THE by THE MORE

An omit RATHER
ΩCΤΕΤΟΥΝΑΝΤΙΟΝΜΑΛΛΟΝ40
7 AS-BESIDES THE-IN-INSTEAD RATHER

ΥΜΑCΧΑΡΙCΑCΘΑΙΚΑΙΠΑΡ6
YOUp TO-grace AND TO-BESIDE-

ΑΚΑΛΕCΑΙΜΗΠΩCΤΗΠΕΡΙC9
CALL NO how to-THE more-exces-

COΤΕΡΑΛΥΠΗΚΑΤΑΠΟΘΗΟΤ500
sive SORROW MAY-BE-BEING-DOWN-DRUNK THE

ΟΙΟΥΤΟCΔΙΟΠΑΡΑΚΑΛΩΥΜ2
8 such . THRU-WHICH I-AM-BESIDE-CALLING YOUp

ΑCΚΥΡΩCΑΙΕΙCΑΥΤΟΝΑΓΑ40
TO-SANCTION INTO him LOVE

ΠΗΝΕΙCΤΟΥΤΟΓΑΡΚΑΙΕΓΡ60
9 INTO this for AND I-WRITE

ΑΨΑΙΝΑΓΝΩΤΗΝΔΟΚΙΜΗΝΥ80
THAT I-MAY-BE-KNOWING THE testedness OF-

s Є! IF
ΜΩΝΗΕΙCΠΑΝΤΑΥΠΗΚΟΟΙΕ900
YOUp OR INTO ALL obedient YE-

ABs1 o.
ΣΤΕΩΔΕΤΙΧΑΡΙΖΕCΘΕΚΑΙ20
10 ABE to-WHOM YET ANY YE-ARE-gracing AND-

o. (by s2) A omits I A ΑΙ for Є
ΕΓΩΚΑΙΓΑΡΕΓΩΟΚΕΧΑΡΙC40
I AND for I WHICH I-HAVE-graced

ΜΑΙΕΙΤΙΚΕΧΑΡΙCΜΑΙΔΙΥ60
IF ANY I-HAVE-graced THRU YOUp

ΜΑCΕΝΠΡΟCΩΠΩΧΡΙCΤΟΥΙ80
11 IN face OF-ANOINTED THAT

ΝΑΜΗΠΛΕΟΝΕΚΤΗΘΩΜΕΝΥΠ3080
NO WE-MAY-BE-BEING-MORE-HAD UNDER

21 through us. Now He Who is confirming us together with you in Christ, and Who anoints us is God,
22 Who also seals us and is giving the earnest of the spirit in our hearts.
23 Now *I* am invoking God for a witness on my soul, that, sparing you, I came no longer to Corinth.
24 Not that we are domineering over your faith, but are fellow workers of your joy, for you have stood
2 fast in the faith. Now I decide this with myself, not to be coming
2 to you again in sorrow. For if *I* am making you sorry, who, also, is gladdening me, except he who
3 is made sorry by me? And I write this very thing to you lest, coming, I may have sorrow from those who ought to be causing me to rejoice; having confidence in you all, that
4 my joy is all yours. For out of much affliction and pressure of heart I write to you, through many tears, not that you may be made sorrowful, but that you may know the love which I have more exceedingly for you.
5 Now if anyone has caused sorrow he has not made me sorry but in part, lest I should burden you all.
6 Enough to such is this rebuke,
7 which is by the majority. So that, on the contrary, you are rather to deal graciously and console, lest somehow such may be swallowed by
8 the superexcess of sorrow. Wherefore I am entreating you to ratify your love to him.
9 For I write also for this, that I may know your testedness, if you
10 are obedient in all things. Now with anyone with whom you are dealing graciously, *I*, too. For in what *I* have dealt graciously (if I have dealt graciously in anything) it is because of you in the face of

21 The operation of God's spirit is here seen under three distinct figures: the anointing, the seal, and the earnest. Prophets and priests and kings were anointed for their office. They were anointed with oil. We are anointed with the spirit, as Christ, the Anointed, was at His baptism. This qualifies us for service. The seal is the sign of possession. We belong to God. The earnest is that small instalment of the spirit which we have received, which is the pledge of its fulness in the day of deliverance.

23 In view of the devious motives which have been suggested as the reason why he had avoided Corinth, Paul solemnly calls God to witness, when he discloses the real reason. He wished to give them time to repent. He did not wish to be under the necessity of dealing harshly with them again. He looked forward to the day when those whom he had made sorry would rejoice. He did not wish to force their faith, as might be necessary if he did not wait patiently until his former epistle had borne its full fruition. That time now seems to have come.

5 Paul's sorrow over the incestuous person, concerning which he wrote to them in his former epistle (1Co.5[1]), was much modified because it was not countenanced by the majority. He did not wish to burden them all with this serious sin. Now, indeed, that the majority have administered the needed rebuke, and it has had a salutary effect, he would have them restore him to their fellowship again. He had doubtless been "delivered unto Satan for the destruction of the flesh", yet this was "that the spirit may be saved" (1Co.5[5]). Such is the invariable object of God's judgments. They may seem harsh and vindictive, but they eventuate in salvation. They may seem baneful at first but they are all dictated by the love that uses them to reveal itself. Like the returned prodigal, the Corinthian sinner became the special object of their love. From this it is evident that God is able to use Satan himself, as a destroyer, for the ultimate welfare and blessing of the saints. It proved so in Job's case. May He not be able to undo all his deeds in this manner?

11 Christ, lest we should be over-
reached by Satan, for we are not
ignorant of his mind.

12 Now, on coming to Troas for the
evangel of Christ, and a door hav-
ing been opened for me in the Lord,
13 I have had no ease in my spirit at
not finding Titus, my brother, but,
taking leave of them, I came away
into Macedonia.

14 Now thanks be to God, who al-
ways gives us a triumph in Christ,
and is manifesting the odor of His
knowledge through us in every
15 place, seeing that we are a fra-
grance of Christ to God, in those
who are being saved and in those
16 who are being lost. To these, in-
deed, an odor of death for death,
yet to those an odor of life for
life. And who is competent for
17 this? For we are not as the ma-
jority, who are peddling the word
of God, but as of sincerity, but as
of God, in the sight of God in
Christ, are we speaking.

3 Are we beginning again to com-
mend ourselves? Or do we need,
even as some, commendatory letters
2 to you or from you? *You* are our
letter, engraven on our hearts,
3 known and read by all men, see-
ing that you are manifestly a letter
of Christ dispensed by us, and en-
graven, not with ink, but with the
spirit of the living God, not on
tablets of stone, but in the fleshy
4 tablets of the heart. Now such is
the confidence we have through
5 Christ toward God (not that we
are competent of ourselves, to count
anything as of ourselves, but our
6 competency is of God) Who also
makes us competent dispensers of a

12 The grave and disquieting concern of the apostle for the Corinthians is most signally evident from his conduct at Troas. Once before he had been there, intending to preach the evangel, but the vision of the man of Macedonia drew him away. Now he finds himself not only in Troas but with a special opportunity for service. While he probably remained a considerable time and saw much to encourage further effort, his love and solicitude for the Corinthians draws him away again. He expected to meet Titus at Troas with news from Corinth. He was so concerned to know how they had received his epistle that he leaves the promising work in Troas and goes to Macedonia, probably meeting Titus at Philippi.

14 The true servant of Christ is always triumphant. He need not be concerned whether his message be received or rejected, but rather let him be sure that he is preaching *Christ* and Him alone. His course then, as the apostle's, will be like the triumph of a Roman conqueror. Accompanied by his friends, and followed by captives laden with chains, while the whole procession is perfumed with the incense of many censers, the Roman triumph was but a rare occasion in the life of a general. It should be the continual course of the servant of Christ who so preaches His grace that its fragrance is found even on those who reject the message of life.

17 Too many in these days are like those the apostle condemns. They make the word of God a matter of commerce and a means of gain. May He forgive them for such an infamous offense!

1 How the apostle's heart must have ached to think that his beloved Corinthians, who had been called into the grace of Christ through his ministry, should be so unmindful of his claims on their affections! How pathetic his appeal! "*You* are our letter, *engraven on our hearts.*" *They* certainly should not ask for his credentials, for they themselves were the very best that could be found. No doubt those who opposed him were of the Circumcision, for he brings in the contrast of the Mosaic law.

ΟΤΟΥCΑΤΑΝΑΟΥΓΑΡΑΥΤΟΥ 20
THE SATAN (adversary) NOT for OF-him

ΤΑΝΟΗΜΑΤΑΑΓΝΟΟΥΜΕΝΕΑ 40
12 THE MINDS WE-ARE-UN-KNOWING . COMING

ΘΩΝΔΕΕΙCΤΗΝΤΡΩΑΔΑΕΙC 60
YET INTO THE TROAS INTO

ΤΟΕΥΑΓΓΕΛΙΟΝΤΟΥΧΡΙCΤ 80
THE WELL-MESSAGE OF-THE ANOINTED

ΟΥΚΑΙΘΥΡΑCΜΟΙΑΝΕΩΓΜΕ 100
AND OF-DOOR to-ME HAVING-*been*-UP-OPENED

ΝΗCΕΝΚΥΡΙΩΟΥΚΕCΧΗΚΑΔ 20
13 IN Master NOT I-HAVE-HAD UP-

s18* -ΟΥ
ΝΕCΙΝΤΩΠΝΕΥΜΑΤΙΜΟΥΤΩ 40
LETting to-THE spirit OF-ME to-THE

s 0.
ΜΗΕΥΡΕΙΝΜΕΤΙΤΟΝΤΟΝΑΔ 60
NO TO-BE-FINDING ME TITUS THE brother

ΕΛΦΟΝΜΟΥΑΛΛΑΑΠΟΤΑΞΑΜ 80
OF-ME but FROM-SETTing

ΕΝΟCΑΥΤΟΙCΕΞΗΛΘΟΝΕΙC 200
to-them I-OUT-CAME INTO

n Є for ΑΙ
ΜΑΚΑΙΔΟΝΙΑΝΤΩΔΕΘΕΩΧΑ 20
14 MACEDONIA to-THE YET God grace

ΡΙCΤΩΠΑΝΤΟΤΕΘΡΙΑΜΒΕΥ 40
to-THE-*One* always TRIUMPHING-over

ΟΝΤΙΗΜΑCΕΝΤΩΧΡΙCΤΩΚΑ 60
US IN THE ANOINTED AND

s1 o.
ΙΤΗΝΟCΜΗΝΤΗCΓΝΩCΕΩCΑ 80
THE ODOR OF-THE KNOWledge OF-

ΥΤΟΥΦΑΝΕΡΟΥΝΤΙΔΙΗΜΩΝ 300
Him to-makING-APPEAR THRU US

ΕΝΠΑΝΤΙΤΟΠΩΟΤΙΧΡΙCΤΟ 20
15 IN EVERY PLACE that OF-ANOINTED

ΥΕΥΩΔΙΑΕCΜΕΝΤΩΘΕΩΕΝΤ 40
WELL-ODOR WE-ARE to-THE God IN THE

ΟΙCCΩΖΟΜΕΝΟΙCΚΑΙΕΝΤΟ 60
ones-*be*ING-SAVED AND IN THE

ΙCΑΠΟΛΛΥΜΕΝΟΙCΟΙCΜΕΝ 80
16 *ones*-*be*ING-destroyED . to-WHOM INDEED

ΟCΜΗΕΚΘΑΝΑΤΟΥΕΙCΘΑΝΑ 400
ODOR OUT OF-DEATH INTO DEATH

s had N
ΤΟΝΟΙCΔΕΟCΜΗΕΚΖΩΗCΕΙ 20
to-WHOM YET ODOR OUT OF-LIFE INTO

CΖΩΗΝΚΑΙΠΡΟCΤΑΥΤΑΤΙC 40
LIFE . AND TOWARD these ANY

ΙΚΑΝΟCΟΥΓΑΡΕCΜΕΝΩCΟΙ 60
17 enough . NOT for WE-ARE AS THE

ΠΟΛΛΟΙΚΑΠΗΛΕΥΟΝΤΕCΤΟ 80
MANY PEDDLING THE

As o.
ΝΑΟΓΟΝΤΟΥΘΕΟΥΑΛΛΑΩCΕ 500
saying OF-THE God but AS OUT

As o. n2+Є As o.
ΞΕΙΛΙΚΡΙΝΕΙΑCΑΛΛΩCΕΚ 20
OF-sincerity but AS OUT

ABs1 -INSTEAD *for* -VIEW -ΑΝΤΙ *omit* OF-THE (*by* s2)
ΘΕΟΥΚΑΤΕΝΩΠΙΟΝΤΟΥΘΕΟ 40
OF-God DOWN-IN-VIEW OF-THE God

ΥΕΝΧΡΙCΤΩΛΑΛΟΥΜΕΝΑΡΧ 60
3 IN ANOINTED WE-ARE-TALKING .' WE-ARE-

ΟΜΕΘΑΠΑΛΙΝΕΑΥΤΟΥCCΥΝ 80
beginning AGAIN selves TO-BE-TO-

Bs o. n2 o. ΑЄΙ IF *for* OR
ΙCΤΑΝΕΙΝΗΜΗ ΧΡΗΖΟΜΕΝΩ 600
GETHER-STANDING-UP OR NO WE-ARE-needING AS

EVEN *omitted by* Bs
ΣΠΕΡΤΙΝΕCCΥCΤΑΤΙΚΩΝΕ 20
EVEN ANY OF-TOGETHER-STAND let-

ΠΙCΤΟΛΩΝΠΡΟCΥΜΑCΗΕΣΥ 40
ters TOWARD YOUp OR OUT OF-

ΜΩΝΗΕΠΙCΤΟΛΗΗΜΩΝΥΜΕΙ 60
2 YOUp . THE letter OF-US YE

B2 Γ
CΕCΤΕΕΝΓΕΓΡΑΜΜΕΝΗΕΝΤ 80
ARE HAVING-*been*-IN-WRITTEN IN THE

s for ΑΙ has Є s Υ -YOUp n+Є
ΑΙCΚΑΡΔΙΑΙCΗΜΩΝΓΙΝΩCΚ 700
HEARTS OF-US *be*ING-KNOWN

n+Є
ΚΟΜΕΝΗΚΑΙΑΝΑΓΙΝΩCΚΟΜ 20
AND *be*ING-read

ΕΝΗΥΠΟΠΑΝΤΩΝΑΝΘΡΩΠΩΝ 40
by ALL humans

A -ΑΙ
ΦΑΝΕΡΟΥΜΕΝΟΙΟΤΙΕCΤΕΕ 60
3 *be*ING-made-APPEAR that YE-ARE let-

ΠΙCΤΟΛΗΧΡΙCΤΟΥΔΙΑΚΟΝ 80
ter OF-ANOINTED BEING-THRU-

s o. As *omit* AND B2 Γ
ΗΘΕΙCΑΥΦΗΜΩΝΚΑΙΕΝΓΕΓ 800
SERVED by US AND HAVING-*been*-IN-

ΡΑΜΜΕΝΗΟΥΜΕΛΑΝΙΑΛΛΑΠ 20
WRITTEN NOT to-INK but to-

ΝΕΥΜΑΤΙΘΕΟΥΖΩΝΤΟCΟΥΚ 40
spirit OF-God LIVING NOT

ΕΝΠΛΑΞΙΝΑΙΘΙΝΑΙCΑΛΛΑΕ 60
IN tablets STONE but IN

ΝΠΛΑΞΙΝΚΑΡΔΙΑΙCCΑΡΚΙ 80
tablets to-HEARTS FLESHy

ΝΑΙCΠΕΠΟΙΘΗCΙΝΔΕΤΟΙΑ 900
4 confidence YET such

A I- -Ω
ΥΤΗΝΕΧΟΜΕΝΔΙΑΤΟΥΧΡΙC 20
WE-ARE-HAVING THRU THE ANOINTED

ΤΟΥΠΡΟCΤΟΝΘΕΟΝΟΥΧΟΤΙ 40
TOWARD THE God NOT that

A *has* FROM selves *after* ANY
ΑΦΕΑΥΤΩΝΙΚΑΝΟΙΕCΜΕΝΑ 60
FROM selves enough WE-ARE TO-

B *omits* ANY B o.
ΟΓΙCΑCΘΑΙΤΙΩCΕΞΕΑΥΤΩ 80
account ANY AS OUT OF-selves

ΝΑΛΛΗΙΚΑΝΟΤΗCΙΚΜΩΝΕΚΤ 1000
but THE enoughness OF-US OUT OF-

ΟΥΘΕΟΥΟΣΚΑΙΙΚΑΝΩΣΕΝΗ 20
6 THE God WHO AND makes-enough US

ΜΑΣΔΙΑΚΟΝΟΥΣΚΑΙΝΗΣΔΙ 40
THRU-SERVitors OF-NEW cov-

ΔΘΗΚΗΣΟΥΓΡΑΜΜΑΤΟΣΑΛΛ 60
enant NOT OF-WRITing but

ΑΠΝΕΥΜΑΤΟΣΤΟΓΑΡΓΡΑΜΜ 80
OF-spirit THE for WRITing

n+1 ADD. s o.
ΑΑΠΟΚΤΕΝΝΕΙΤΟΔΕΠΝΕΥΜ 100
IS-FROM-KILLING THE YET spirit

ΑΖΩΟΠΟΙΕΙΕΙΔΕΗΔΙΑΚΟΝ 20
7 IS-MAKING-LIVE IF YET THE THRU-SERVICE

s¹ had ϴΥ=God
ΙΑΤΟΥΘΑΝΑΤΟΥΕΝΓΡΑΜΜΑ 40
OF-THE DEATH IN WRITings

B -ΤΙ ABs¹ omit IN (by s²)
ΣΙΝΕΝΤΕΤΥΠΩΜΕΝΗΕΝΛΙΘ 60
HAVING-*been*-IN-BEATEN IN STONES

ΟΙΣΕΓΕΝΗΘΗΕΝΔΟΣΗΩΣΤΕ 80
WAS-BECOME IN esteem AS-BESIDES

s -Ε
ΜΗΔΥΝΑΣΘΑΙΑΤΕΝΙΣΑΙΤΟ 200
NO TO-BE-ENABLED TO-STRETCH THE

ΥΣΥΙΟΥΣΙΣΡΑΗΛΕΙΣΤΟΠΡ 20
SONS *of*-ISRAEL INTO THE face

A o.
ΟΣΩΠΟΝΜΩΥΣΕΩΣΔΙΑΤΗΝΔ 40
OF-MOSES THRU THE es-

s prefixed ΔΥ- =OF-him at first
ΟΞΑΝΤΟΥΠΡΟΣΩΠΟΥΑΥΤΟΥ 60
teem OF-THE face OF-him

ΤΗΝΚΑΤΑΡΓΟΥΜΕΝΗΝΠΩΣΟ 80
8 THE *one*-*being*-DOWN-UN-ACTED how NOT

s Δ had had at first
ΥΧΙΜΑΛΛΟΝΗΔΙΑΚΟΝΙΑΤΟ 300
emph. RATHER THE THRU-SERVICE OF-THE

s -Ε
ΥΠΝΕΥΜΑΤΟΣΕΣΤΑΙΕΝΔΟΞ 20
spirit WILL-BE IN esteem

n o.
ΗΕΙΓΑΡΤΗΔΙΑΚΟΝΙΑΤΗΣΚ 40
IF for to-THE THRU-SERVice THE DOWN-

ΑΤΑΚΡΙΣΕΩΣΔΟΞΑΠΟΛΛΩΜ 60
JUDGing esteem to-much RA-

ΑΛΛΟΝΠΕΡΙΣΣΕΥΕΙΗΔΙΑΚ 80
THER IS-EXCEEDING THE THRU-

s Ε for ΑΙ ABs¹ omit IN (by s²)
ΟΝΙΑΤΗΣΔΙΚΑΙΟΣΥΝΗΣΕΝ 400
SERVICE OF-THE JUSTice IN

s¹ᵃ Δ
ΔΟΞΗΚΑΙΓΑΡΟΥΔΕΔΟΞΑΣΤ 20
10 esteem AND for NOT HAS-*been*-esteemED

ΑΙΤΟΔΕΔΟΞΑΣΜΕΝΟΝΕΝΤΟ 40
THE HAVING-*been*-esteemED IN this

ΥΤΩΤΩΜΕΡΕΙΕΙΝΕΚΕΝΤΗΣ 60
THE PART on-account OF-THE

ΥΠΕΡΒΑΛΛΟΥΣΗΣΔΟΞΗΣΕΙ 80
11 OVER-CASTING esteem . IF

ΓΑΡΤΟΚΑΤΑΡΓΟΥΜΕΝΟΝΔΙ 500
for THE *being*-DOWN-UN-ACTING THRU

ΔΟΞΗΣΠΟΛΛΩΜΑΛΛΟΝΤΟΜ 20
esteem to-much RATHER THE *one*-

ΕΝΟΝΕΝΔΟΞΗΕΧΟΝΤΕΣΟΥΝ 40
12 REMAINING IN esteem HAVING THEN

ΤΟΙΑΥΤΗΝΕΛΠΙΔΑΠΟΛΛΗΠ 60
such EXPECTATION much bold-

ΑΡΡΗΣΙΑΧΡΩΜΕΘΑΚΑΙΟΥΚ 80
13 ness WE-ARE-USING AND NOT DOWN

A o.
ΑΘΑΠΕΡΜΩΥΣΗΣΕΤΙΘΕΙΚΑ 600
WHICH-EVEN MOSES PLACED COVER

s+Ε-=-self
ΛΥΜΜΑΕΠΙΤΟΠΡΟΣΩΠΟΝΑΥ 20
ON THE face OF-

ΤΟΥΠΡΟΣΤΟΜΗΑΤΕΝΙΣΑΙΤ 40
him TOWARD THE NO TO-STRETCH THE

A face ΠΡ
ΟΥΣΥΙΟΥΣΙΣΡΑΗΛΕΙΣΤΟΤ 60
SONS *of*-ISRAEL INTO THE FIN-

ΟΣΩΠΟΝ
ΕΛΟΣΤΟΥΚΑΤΑΡΓΟΥΜΕΝΟΥ 200
ISH OF-THE *being*-DOWN-UN-ACTED

As o.
ΑΛΛΑΕΠΩΡΩΘΗΤΑΝΟΗΜΑΤΑ 700
14 but WAS-CALLOUSED THE MINDS

ΑΥΤΩΝΑΧΡΙΓΑΡΤΗΣΣΗΜΕΡ
OF-them . UNTIL for OF-THE TODAY

ΟΝΗΜΕΡΑΣΤΟΑΥΤΟΚΑΛΥΜΜ
DAY THE SAME COVER

s+Ε
ΑΕΠΙΤΗΑΝΑΓΝΩΣΕΙΤΗΣΠΑ
ON THE reading OF-THE OLD

ΛΑΙΑΣΔΙΑΘΗΚΗΣΜΕΝΕΙΜΗ
covenant IS-REMAINING NO

ΑΝΑΚΑΛΥΠΤΟΜΕΝΟΝΟΤΙΕΝ
being-UP-COVERED that IN

ΧΡΙΣΤΩΚΑΤΑΡΓΕΙΤΑΙΑΛΛ
15 ANOINTED it-IS-*being*-DOWN-UN-ACTED but

ΕΩΣΣΗΜΕΡΟΝΗΝΙΚΑΝΑΝΑ
TILL TODAY IF-EVER-REACH EVER MAY-

A o. A o. B *repeats from*
ΓΕΙΝΩΣΚΗΤΑΙΜΩΥΣΕΩΣΚΑΛ
BE-*being*-read MOSES COVER

COVER *to* IS-*being*-ABOUT-LIFTED *then brackets*
ΥΜΜΑΕΠΙΤΗΝΚΑΡΔΙΑΝΑΥΤ
ON THE HEART OF-them

ns² *have* ' Ε+As¹
ΩΝΚΕΙΤΑΙΗΝΙΚΑΔΕΑΝΕΠΙ
16 IS-LYING IF-EVER-REACH YET EVER it-SHOULD

ΣΤΡΕΨΗΠΡΟΣΚΥΡΙΟΝΠΕΡΙ
ON-TURN TOWARD Master IS-*being*-

B¹ Ε *for* ΑΙ A -Ε
ΑΙΡΕΙΤΑΙΤΟΚΑΛΥΜΜΑΟΔΕ
17 ABOUT-LIFTED THE COVER THE YET

ΚΥΡΙΟΣΤΟΠΝΕΥΜΑΕΣΤΙΝΟ
Master THE spirit IS wher

s² adds ΕΚΙ
ΥΔΕΤΟΠΝΕΥΜΑΚΥΡΙΟΥΕΛΕ
YET THE spirit OF-Master FREEdom

ΥΘΕΡΙΑΗΜΕΙΣΔΕΠΑΝΤΕΣΑ
18 WE YET ALL to-

new covenant, not of the letter,
but of the spirit, for the letter is
killing, yet the spirit is imparting
life.

7 Now if the dispensation of death
by letters chiseled in stone came in
glory, so that the sons of Israel
were not able to look intently into
the face of Moses, because of the
glory of his face, which was van-
8 ishing, how shall not rather the
dispensation of the spirit be in
9 glory? For if the dispensation of
condemnation is glory, much rather
is the dispensation of righteousness
10 exceeding in glory. For even that
which has been glorious has no
glory in this particular, on account
11 of the glory transcending. For if
that which is vanishing is through
glory, much rather that which re-
mains is in glory.

12 Having, then, such an expecta-
tion, we are using much boldness,
13 and are not even as Moses, who
placed a covering over his face, so
that the sons of Israel were not to
look intently to the consummation
14 of that which is vanishing. But
their minds were calloused, for un-
til this very day the same cover-
ing is remaining at the reading of
the old covenant, it not being
discovered that, in Christ, it is van-
15 ishing. But till to-day, if ever the
reading of Moses should be reached,
a covering is lying on their heart.
16 Yet if it should reach a turning
back to the Lord, the covering is
taken from about it.

17 Now the Lord is the spirit; yet
where the spirit of the Lord is,
18 there is freedom. Now we all,

6 The covenant of the letter is the law of Moses which was engraven in stone, to symbolize its unyielding sternness. There is no reference to the letter of Scripture. It is the law that kills, just as it is the spirit (through the letter of Scripture) that gives life. The sayings that Christ spoke are both spirit and life to all who believe them.

7 The account of Moses' reception, after his forty-day session on Sinai, is found in Ex.34[28-35]. It is evident that they saw Moses' face though they could not look intently at it. Moses did not hide the glory from them. He did not put the covering on his face *till* he had done speaking with them, but *when* he had finished (Ex. 34[33]). Later he put it on again "*until* he went in to speak with Him". He hid the *fading* of the glory, which indicated the transient, fading character of the law. As Paul says (verse 13) it was done so that the sons of Israel should not observe the *consummation* of that which is vanishing. Now, instead of a covering on Moses' face, there is one on Jewish hearts, which hides from them the true character of the covenant of Sinai. It had a glory once, but it has long since been eclipsed in Christ. This they will not discover until they turn back to the Lord.

9 A bright torch, which will illuminate the night, becomes black when held up to the noonday sun. So the law, a bright exhibition of the righteous character of God, turns to blackness before the transcendent effulgence of grace which is now revealed. It had a glory but lost it all by contrast to the glory excelling. Since, then, the law's glory is darkened by a greater glory, how much greater must be the glory of this dispensation of grace!

12 Moses, finding that the glory of his face was not permanent, hid the fact by covering his face until he went into the Lord's presence again. Not so Paul. He had no need of any covering, for the dispensation of the spirit is not like the law. The law led from glory to gloom. Grace leads from glory to glory. One deals out condemnation and death. The other dispenses righteousness and life.

18 The ancient mirror was a burnished metal surface which reflected the light as well as the image of the one who used it. Paul did not climb the steeps of Sinai and bring back a transient reflection of the Lord's glory, as Moses did. He beheld Him continually, as we behold our faces in a mirror. The glory of the Lord irradiated him. It did not fade, but became brighter and brighter. Contemplation of the Lord led to likeness to Him. This is a beautiful epitome of Paul's ministries. He began with grace on the road to Damascus. He dispenses justification at Pisidian Antioch. He reveals the conciliation to the Corinthians. He teaches the truth transcendent from his Roman prison. Grace upon grace and glory upon glory! His successive ministries led onward to the transcendent glories contained in his Perfection Epistles.

4 "The evangel of the glory of Christ!" Would that our evangelism reached to this altitude! And why are Christ's glories so lacking in the gospel efforts of today! Because the god of this eon not only blinds the minds of the unbelievers, but he centers the gospel on sin and self and sanitation—anything except Christ and His glories.

4 Few subjects for meditation will be found so full of blessing as that of the Image of God. John presents Him to us as the Word of God, through Whom we *hear* Him; Paul shows us the One in Whom we can *see* God. God Himself cannot be seen, for He is invisible. Hence it is that He has given us an Image of Himself which we can discern. And just as we give the picture or statue of a person the same place in our minds and in our speech as the person himself, so Christ is seen in the Scriptures, addressed as God and equal to God. Unlike the inflexible image of a lifeless photograph, He is instinct with the life of God, and changes to accord with the divine assumptions (Heb. 13).

7 The present pathway of God's saints and slaves is not calculated to glorify us, but God. And this is often best accomplished by contrast, for God will not give His glory to any of His creatures. We must be broken if we would be bearers of His blessing.

with uncovered face, viewing the Lord's glory as in a mirror, are transformed into the same image, from glory to glory, even as from the Lord the spirit.

4 Therefore, having this dispensation, according as we were shown
2 mercy, we are not despondent. But we repudiate the hidden things of shame, not walking in craftiness, nor adulterating the word of God, but by manifestation of the truth commending ourselves to every man's conscience before God.

3 Now even if our evangel is covered, it is covered in those who are
4 lost, in whom the god of this eon blinds the minds of unbelievers, so that the illumination of the evangel of the glory of Christ, Who is the Image of the invisible God, does
5 not irradiate them. For we are not proclaiming ourselves, but Christ Jesus the Lord, yet ourselves
6 your slaves because of Jesus, seeing that God Who is saying "Out of darkness light shall be shining" is He Who shines in our hearts, with a view to the illumination of the knowledge of the glory of God in the face of Jesus Christ.

7 Now we have this treasure in earthen vessels, that the transcendence of the power may be of God
8 and not of us. In everything—being afflicted but not distressed, per-
9 plexed but not despairing, persecuted but not abandoned, cast down
10 but not destroyed—always carrying about in the body the deadness

ΝΑΚΕΚΑΛΥΜΜΕΝΟΠΡΟΣΩΠΟ 20
HAVING-*been*-UP-COVERED face

ΤΗΝΔΟΞΑΝΚΥΡΙΟΥΚΑΤΟΠΤ 40
THE esteem OF-Master DOWN-VIEWING

ΡΙΖΟΜΕΝΟΙΤΗΝΑΥΤΗΝΕΙΚ 60
THE SAME • image

s[1] *added* ΦΟΡ A -ΝΟΙ
ΟΝΑΜΕΤΑΜΟΡΦΟΥΜΕΘΑΠΟ 80
WE-ARE-*being*-after-FORMED FROM

B *for* -Δ- -WHICH- *has* -ΩC- -AS-
ΔΟΞΗΣΕΙΣΔΟΞΑΝΚΑΘΑΠΕΡ 100
esteem INTO esteem DOWN-WHICH-EVEN

ΑΠΟΚΥΡΙΟΥΠΝΕΥΜΑΤΟΣΚΥ 20
4 FROM Master spirit . THRU

ΑΤΟΥΤΟΕΧΟΝΤΕΣΤΗΝΔΙΑΚ 40
this HAVING THE THRU-

ΟΝΙΑΝΤΑΥΤΗΝΚΑΘΩΣΗΛΕΗ 60
SERVICE this according-AS WE-WERE-

ΘΗΜΕΝΟΥΚΕΓΚΑΚΟΥΜΕΝΑΛΑ 80
2 SHOWN-MERCY NOT WE-ARE-IN-EVILING but

ΛΑΛΠΕΙΠΑΜΕΘΑΤΑΚΡΥΠΤΑ 200
WE-FROM-SAY THE HIDden

ΤΗΣΑΙΣΧΥΝΗΣΜΗΠΕΡΙΠΑΤ 20
OF-THE VILEness NO ABOUT-TREADING

ΟΥΝΤΕΣΕΝΠΑΝΟΥΡΓΙΑΜΗΔ 40
IN cleverness NO-YET

ΕΔΟΛΟΥΝΤΕΣΤΟΝΛΟΓΟΝΤΟ 60
FRAUDING THE saying OF-THE

ΥΘΕΟΥΑΛΛΑΤΗΦΑΝΕΡΩΣΕΙ 80
God but TO-THE APPEARing

s O.
ΤΗΣΑΛΗΘΕΙΑΣΣΥΝΙΣΤΑΝΤ 300
OF-THE TRUTH TOGETHER-STANDING

ΕΣΕΑΥΤΟΥΣΠΡΟΣΠΑΣΑΝΣΥ 20
selves TOWARD EVERY con-

s O.
ΝΕΙΔΗΣΙΝΑΝΘΡΩΠΩΝΕΝΩΠ 40
science OF-humans IN-VIEW

ΙΟΝΤΟΥΘΕΟΥΕΙΔΕΚΑΙΕΣΤ 60
3 OF-THE God . IF YET AND IS

ΙΝΚΕΚΑΛΥΜΜΕΝΟΝΤΟΕΥΑΓ 80
HAVING-*been*-COVERED THE WELL-MES-

ΓΕΛΙΟΝΗΜΩΝΕΝΤΟΙΣΑΠΟΛ 100
SAGE OF-US IN THE *ones-being*-

ΛΥΜΕΝΟΙΣΕΣΤΙΝΕΚΑΛΥΜ 20
destroyED it-IS HAVING-*been*-COV-

ΜΕΝΟΝΕΝΟΙΣΟΘΕΟΣΤΟΥΑΙ 40
4 ERED IN WHOM THE God OF-THE con

ΦΝΟΣΤΟΥΤΟΥΕΤΥΦΛΩΣΕΝΤ 60
this BLINDS THE

ΑΝΟΗΜΑΤΑΤΩΝΑΠΙΣΤΩΝΕΙ 80
MINDS OF-THE UNBELIEving INTO

A *adds* ΔΙ- THRU-
ΣΤΟΜΗΑΥΓΑΣΑΙΤΟΝΦΩΤΙΣ 600
THE NO TO-RADIATE THE LIGHTing

ΜΟΝΤΟΥΕΥΑΓΓΕΛΙΟΥΤΗΣΔ 20
OF-THE WELL-MESSAGE OF-THE es-

ΟΞΗΣΤΟΥΧΡΙΣΤΟΥΟΣΕΣΤΙ 40
teem OF-THE ANOINTED WHO IS

Aa[1] *omit* THE UN-SEEN (*by s*[2])
ΝΕΙΚΩΝΤΟΥΘΕΟΥΤΟΥΑΟΡΑ 60
5 image OF-THE God THE UN-SEEN .

ΤΟΥΟΥΓΑΡΕΑΥΤΟΥΣΚΗΡΥΣ 80
NOT for selves WE-ARE-PRO-

As JESUS ANOINTED
ΣΟΜΕΝΑΛΛΑΧΡΙΣΤΟΝΙΗΣΟ 600
CLAIMING but ANOINTED JESUS

ΥΝΚΥΡΙΟΝΕΑΥΤΟΥΣΔΕΔΟΥ 20
Master selves YET SLAVES

s H=OF-US *s*[2] XY As[1] *o.*
ΛΟΥΣΥΜΦΩΝΔΙΑΙΗΣΟΥΝΟΤΙ 40
6 OF-YOUP THRU JESUS that

THE *omitted by* n *s has* O *faint and erased*
ΟΘΕΟΣΟΣΕΙΠΩΝΕΚΣΚΟΤΟΥΣ 60
THE God THE *One*-saying OUT OF-DARKness

s[1] Δ=TO-SHINE
ΦΩΣΛΑΜΨΕΙΟΣΕΝΑΜΨΕΝΕΝ 80
LIGHT WILL-BE-SHINING WHO SHINES IN

ΤΑΙΣΚΑΡΔΙΑΙΣΗΜΩΝΠΡΟΣ 700
THE HEARTS OF-US TOWARD

ΦΩΤΙΣΜΟΝΤΗΣΓΝΩΣΕΩΣΤΗ 20
LIGHTing OF-THE KNOWledge OF-THE

ΣΔΟΞΗΣΤΟΥΘΕΟΥΕΝΠΡΟΣΩ 40
esteem OF-THE God IN face

AB *omit* JESU'S
ΠΩΙΗΣΟΥΧΡΙΣΤΟΥΕΧΟΜΕΝ 60
7 OF-JESUS ANOINTED . WE-ARE-HAVING

ΔΕΤΟΝΘΗΣΑΥΡΟΝΤΟΥΤΟΝΕ 80
YET THE PLACED-INTO-MORROW this IN

ΝΟΣΤΡΑΚΙΝΟΙΣΣΚΕΥΕΣΙΝ 800
EARTHENWARE INSTRUMENTS

ΙΝΑΗΥΠΕΡΒΟΛΗΤΗΣΔΥΝΑΜ 20
THAT THE OVER-CAST OF-THE ABILITY

ΕΩΣΗΤΟΥΘΕΟΥΚΑΙΜΗΕΞΗΜ 40
MAY-BE OF-THE God AND NO OUT OF-US

B-|-Ε
ΩΝΕΝΠΑΝΤΙΘΛΙΒΟΜΕΝΟΙΑ 60
8 IN EVERY *be*ING-CONSTRICTED but

ΑΛΟΥΣΤΕΝΟΧΩΡΟΥΜΕΝΟΙΑ 80
NOT *be*ING-CRAMP-SPACED *be*-

ΠΟΡΟΥΜΕΝΟΙΑΛΛΟΥΚΕΞΑΠ 900
ING-PERPLEXED but NOT *be*ING-OUT-

ΟΡΟΥΜΕΝΟΙΔΙΩΚΟΜΕΝΟΙΑ 20
9 PERPLEXED *be*ING-CHASED but

ΑΛΟΥΚΕΓΚΑΤΑΛΕΙΠΟΜΕΝΟ 40
NOT *be*ING-abandoNED

ΙΚΑΤΑΒΑΛΛΟΜΕΝΟΙΑΛΛΟΥ 60
*be*ING-DOWN-CAST but NOT

ΚΑΠΟΛΛΥΜΕΝΟΙΠΑΝΤΟΤΕΤ 80
10 *be*ING-destroyED always THE

ΗΝΝΕΚΡΩΣΙΝΤΟΥΙΗΣΟΥΕΝ 6000
DEADening OF-THE JESUS IN

ΤΩCΩΜΑΤΙΠΕΡΙΦΕΡΟΝΤΕC 20
THE BODY ABOUT-CARRYING
A *has* MAY-BE-BEING-made-APPEAR *before* IN
ΙΝΑΚΑΙΗΖΩΗΤΟΥΙΗCΟΥΕΝ 40
THAT AND THE LIFE OF-THE JESUS IN
s ΤΟΙCCΩΜΑCΙΝ THE BODIES
ΤΩCΩΜΑΤΙΗΜΩΝΦΑΝΕΡΩΘΗ 60
THE BODY OF-US MAY-BE-BEING-made-AP-
ΑΕΙΓΑΡΗΜΕΙCΟΙΖΩΝΤΕCΕ 80
11 PEAR. ever for WE THE LIVING IN-
ΙCΘΑΝΑΤΟΝΠΑΡΑΔΙΔΟΜΕΘ 100
TO DEATH HAVE-*been*-BESIDE-GIVEN
ΑΔΙΑΙΗCΟΥΝΙΝΑΚΑΙΗΖΩΗ 20
THRU JESUS THAT AND THE LIFE
ΤΟΥΙΗCΟΥΦΑΝΕΡΩΘΗΕΝΤΗ 40
OF-THE JESUS MAY-BE-BEING-made-APPEAR IN THE
A+Ε
ΘΝΗΤΗCΑΡΚΙΗΜΩΝΩCΤΕΟΘ 60
12 DYING FLESH OF-US . AS-BESIDES THE DEATH
ΑΝΑΤΟCΕΝΗΜΙΝΕΝΕΡΓΕΙΤ 80
IN US IS-IN-ACTING
ΑΙΗΔΕΖΩΗΕΝΥΜΙΝΕΧΟΝΤΕ 200
13 THE YET LIFE IN YOUP . HAVING
CΔΕΤΟΑΥΤΟΠΝΕΥΜΑΤΗCΠΙ 20
YET THE SAME spirit OF-THE BELIEF
A *is missing to 12:7 from this point onward:*
CΤΕΦCΚΑΤΑΤΟΓΕΓΡΑΜΜΕΝ 40
according-to THE HAVING-*been*-WRITTEN
B *omits* AND
ΟΝΕΠΙCΤΕΥCΑΔΙΟΚΑΙΕΛΑ 60
I-BELIEVE THRU-WHICH AND I-TALK
s o.
ΑΗCΑΚΑΙΗΜΕΙCΠΙCΤΕΥΟΜ 80
AND WE ARE-BELIEVING
ΕΝΔΙΟΚΑΙΛΑΛΟΥΜΕΝΕΙΔΟ 300
14 THRU-WHICH AND WE-ARE-TALKING HA.ING-PER-
B *omits* Master
ΤΕCΟΤΙΟΕΓΕΙΡΑCΤΟΝΚΥΡ 20
CEIVED that THE *One*-HOUSing THE Master
(*by* s^2) us^1 TOGETHER CYN s^{1*}+I
ΙΟΝΙΗCΟΥΝΚΑΙΗΜΑCΔΙΑΙ 40
JESUS AND US THRU JE-
ΗCΟΥΕΓΕΡΕΙΚΑΙΠΑΡΑCΤΗ 60
SUS WILL-BE-HOUSING AND WILL-BE-BESIDE-STAND-2
THE *by* B^2
CΕΙCΥΝΥΜΙΝΤΑΓΑΡΠΑΝΤΑ 80
15 ING TOGETHER to-YOUP THE for ALL
ΔΙΥΜΑCΙΝΑΗΧΑΡΙCΠΛΕΟΝ 400
THRU YOUP THAT THE grace MORE-*izing*
ΑCΑCΑΔΙΑΤΩΝΠΛΕΙΟΝΩΝΤ 20
THRU THE MORE THE
ΗΝΕΥΧΑΡΙCΤΙΑΝΠΕΡΙCCΕ 40
thanking SHOULD-BE-exceeding
ΥCΗΕΙCΤΗΝΔΟΞΑΝΤΟΥΘΕΟ 60
INTO THE esteem OF-THE God
ΥΔΙΟΟΥΚΕΓΚΑΚΟΥΜΕΝΟΥΚ 80
16 THRU-WHICH NOT WE-ARE-IN-EVILING but
ΕΙΚΑΙΟΕΖΩΗΜΩΝΑΝΘΡΩΠΟ 500
IF AND THE OUT- OF-US human

CΔΙΑΦΘΕΙΡΕΤΑΙΑΛΛΟΕCΩ 2
IS-*being*-THRU-CORRUPTED but THE within
ΗΜΩΝΑΝΑΚΑΙΝΟΥΤΑΙΗΜΕΡ 4
OF-US IS-*being*-UP-NEW-ED DAY
ΑΚΑΙΗΜΕΡΑΤΟΓΑΡΠΑΡΑΥΤ
17 AND DAY . THE for momentary
Η+Ε
ΙΚΑΕΛΑΦΡΟΝΤΗCΘΛΙΨΕΩC
LIGHT OF-THE CONSTRICTION
OF-US *omitted by* B INTO OVER-CASTing *by* s^*
ΗΜΩΝΚΑΘΥΠΕΡΒΟΛΗΝΕΙCΥ
OF-US according-to OVER-CASTing INTO OVE
ΠΕΡΒΟΛΗΝΑΙΩΝΙΟΝΒΑΡΟC
CASTing eonian HEAVY
ΔΟΞΗCΚΑΤΕΡΓΑΖΕΤΑΙΗΜΙ
OF-esteem IS-DOWN-ACTING to-US
ΝΜΗCΚΟΠΟΥΝΤΩΝΗΜΩΝΤΑΒ
18 NO NOTING OF-US THE *be-*
ΑΕΠΟΜΕΝΑΑΛΛΑΤΑΜΗΒΛΕΠ
ING-looked but THE NO *be*ING-looked
ΟΜΕΝΑΤΑΓΑΡΒΛΕΠΟΜΕΝΑΠ
THE for *be*ING-looked TE-
ΡΟCΚΑΙΡΑΤΑΔΕΜΗΒΛΕΠΟΜ
WARD-SEASONS THE YET NO *be*ING-looked
ΕΝΑΑΙΩΝΙΑΟΙΔΑΜΕΝΓΑΡΟ
5 eonian . WE-have-PERCEIVED for that
ΤΙΕΑΝΗΕΠΙΓΕΙΟCΗΜΩΝΟΙ
IF-EVER THE ON-LAND OF-US HOME
ΚΙΑΤΟΥCΚΗΝΟΥCΚΑΤΑΛΥΘ
OF-THE BOOTH MAY-BE-BEING-DOWN
ΗΟΙΚΟΔΟΜΗΝΕΚΘΕΟΥΕΧΟΜ
LOOSED HOME-BUILDing OUT OF-God WE-ARE-HAV-
s o.
ΕΝΟΙΚΙΑΝΑΧΕΙΡΟΠΟΙΗΤΟ
ING HOME UN-HAND-made
ΝΑΙΩΝΙΟΝΕΝΤΟΙCΟΥΡΑΝΟ
eonian IN THE heavens
ΙCΚΑΙΓΑΡΕΝΤΟΥΤΩCΤΕΝΑ
AND for IN this WE-ARE-groan-
ΖΟΜΕΝΤΟΟΙΚΗΤΗΡΙΟΝΗΜΩ
ING THE HOME-place OF-US
ΝΤΟΕΖΟΥΡΑΝΟΥΕΠΕΝΔΥCΑ
THE OUT OF-heaven TO-BE-*o*ING-ON-IN-
s for -EVEN *has* -SURELY -ΓΕ
CΘΑΙΕΠΙΠΟΘΟΥΝΤΕCΕΙΠΕ
3 SLIPPED ON-LONGING IF-EVEN
ΡΚΑΙΕΝΔΥCΑΜΕΝΟΙΟΥΓΥΜ
AND IN-SLIPPing NOT NAKED
ΝΟΙΕΥΡΕΘΗCΟΜΕΘΑΚΑΙΓΑ
4 WE-SHALL-BE-FOUND . AND for
s o.
ΡΟΙΟΝΤΕCΕΝΤΩCΚΗΝΕΙCΤ
THE *ones*-BEING IN THE BOOTH ARE-
ΕΝΑΖΟΜΕΝΒΑΡΟΥΜΕΝΟΙΕΦ
groaning *be*ING-HEAVIED ON

of Jesus, that the life also of Jesus may be manifested in our body.
11 For we who are living have ever been given up to death because of Jesus, that the life also of Jesus may be manifested in our mortal
12 flesh. So that death is operating in us, yet life in you.
13 Now having the same spirit of faith—in accord with what has been written, "I believe, wherefore I speak also"—*we,* too, are believing, wherefore we are speaking, also,
14 being aware that He Who rouses the Lord Jesus will be rousing us also, through Jesus, and will be presenting us together with you.
15 For all is because of you, that the increasing grace, through more thanksgiving, should be superabounding to the glory of God.
16 Wherefore we are not despondent, but even if the outward man is decaying, nevertheless our inward man is being renewed day
17 by day. For our momentary, light affliction is producing for us a transcendently transcendent eonian
18 burden of glory, not noting that of ours which is observed, but what is not observed, for what is observed is temporary, yet what is not observed is eonian.

5 For we are aware that, if our terrestrial tabernacle home should be demolished, we have a building of God, a house not made with
2 hands, eonian in the heavens. For in this we are groaning, longing to be dressed in our habitation
3 which is from heaven, if so be that, being dressed, we shall not be
4 found naked. For we, also, who are in the tabernacle, are groaning,

10 The widespread fiction that the life of a Christian must be one of settled calm and contentment, prosperous and in every way advantageous in this life, is proven utterly fallacious by the experience of the apostle Paul. The carnal Corinthians may live and reign, but he is afflicted, perplexed, persecuted and cast down. As in Job's case, little was left him but his life. If we are faithful to God we will find but little in this life, and will look forward to resurrection life in Christ. Apart from resurrection we should be the most pitiable of all mankind. The reason that this conception of the believer's experience has been lost is the widespread apostasy and conformity to the world. Do you see a servant of Christ persecuted and despised? Do not judge him hastily. He may be manifesting the life of Jesus, Who was despised and rejected because the world did not know him.

17 How shall we characterize *our* trials if Paul's were only momentary and light? At times he even despaired of life. Just before this he had been crying to God to remove the thorn in the flesh. But what is all this to him, in view of the transcendent revelations of the future of which he had become the depository and dispenser? *We* would speak of our *present* burdens and of the *lightness* of our load in the resurrection, but he reverses this. The glory of that day would be an unbearable burden to our present bodies. Our burdens are light indeed in view of that transcendent outcome.

18 The usual translation, "temporal" for "temporary" throws a false light on the context. That which we are observing does not endure for the course of time but only for a brief season. The stony ground hearer (Mt.13^{21}Mk. 4^{17}) and the enjoyment of sin (Heb. 11^{25}) are *temporary,* not temporal. These are the only passages in which this word occurs.

1 Our present soulish body is here compared with the temporary tent of the Bedouins, but our spiritual bodies, which will be our eonian habitations, are compared to a house.

2 Our present condition is aptly expressed in the two words, *groaning* and *longing.* We groan to be rid of

our temporary tabernacle. We long to enter our eonian habitation. We have, however, no desire for any intermediate condition. Death is always viewed as an unwelcome enemy, in scripture. Resurrection, vivification, is the true expectation of the believer. Even the apostle, in his infirmity and distress, never chooses death, but always suggests a far better alternative, the coming of Christ, when the mortal shall be swallowed up by life.

6 The article "the" in Greek, sometimes has almost the force of our "this". "*The* body" is not simply *a* body, but a particular body, that is, this body in which we are at home now. We have two homes. The tabernacle in which we now live and the eonian house in the resurrection; the soulish body and the spiritual body. We may be away from one home yet present in the other. Now we are away from home, from the Lord. Yet we would much prefer to be away from this home and be at home in our spiritual body, with the Lord. We have no third home, and if we had, the apostle has just made it clear that the naked, unsheltered condition is not at all to be desired. He could hardly reverse that conviction without some further explanation.

10 The dais, or raised platform from which games were judged and awards given, must not be confused with a judicial bench. The quality of our acts may determine the award to which we are entitled, but the question of condemnation is entirely foreign to such a tribunal. We are absolutely absolved from all condemnation, but we are eligible to an award for meritorious service. These awards will be distributed at the dais of Christ, according to our acts in "the" body, that is, our present soulish bodies.

14 The apostle looks upon the world as one vast charnel house. Since Christ died for the sake of all, then all died. He sees the end of all physical privilege and pretension in this great fact. This is the basis of the new departure in his ministry at this time.

being burdened, not that we want to be stripped, but to be dressed, that the mortal may be swallowed
5 up by life. Now He Who is producing us for this same thing is God, Who is also giving us the earnest of the spirit.

6 Being, then, courageous always, and aware that, being at home in the body we are away from home
7 from the Lord (for we are walking
8 by faith, not by perception) yet we are encouraged, and are delighting rather to be away from home out of the body and to be at
9 home with the Lord. Wherefore we are ambitious, whether at home or away from home, to be well pleasing to Him.

10 For all of us must appear in front of the dais of Christ, that each may be requited for that which he puts into practise through the body, whether it is good or bad.

11 Being aware, then, of the fear of the Lord, we are persuading men, yet we have been made manifest to God. Now I am expecting to have been made manifest in your conscience, also.

12 Not again are we commending ourselves to you, but are giving an incentive to you, boasting over you, that you may have it for those who boast in personal appearance
13 and not in heart. For, whether we are beside ourselves, it is to God, whether we are sane, it is to you.
14 For the love of Christ is constraining us, judging this, that if One died for the sake of all, conse-
15 quently all died. And he died for the sake of all that those who are living may no longer be living to themselves, but to Him Who died and is roused for their sakes.

ΩΟΥΘΕΛΟΜΕΝΕΚΔΥCΑCΘΑΙ 20
WHICH NOT WE-ARE-WILLING TO-BE-*being*-OUT-SLIPPED

B O.
ΑΛΛΑΕΠΕΝΔΥCΑCΘΑΙΙΝΑΚ 40
but TO-BE-*being*-ON-IN-SLIPPED THAT MAY-

ΑΤΑΠΟΘΗΤΟΘΝΗΤΟΝΥΠΟΤΗ 60
BE-BEING-DOWN-DRUNK THE DYing by THE

CΖΩΗCΟΔΕΚΑΤΕΡΓΑCΑΜΕΝ 80
5 LIFE THE YET *One*-DOWN-ACTing

ΟCΗΜΑCΕΙCΑΥΤΟΤΟΥΤΟΘΕ 100
US INTO SAME this God

B S* *omit* AND S O.
ΟCΟΚΑΙΔΟΥCΗΜΙΝΤΟΝΑΡΡ 20
THE AND *One*-GIVING to-US THE EARNEST

ΑΒΩΝΑΤΟΥΠΝΕΥΜΑΤΟCΘΑΡ 40
6 OF-THE spirit . having-

ΡΟΥΝΤΕCΟΥΝΠΑΝΤΟΤΕΚΑΙ 60
COURAGE THEN always AND

ΕΙΔΟΤΕCΟΤΙΕΝΔΗΜΟΥΝΤΕ 80
HAVING-PERCEIVED that IN-PUBLIC-ING

CΕΝΤΩCΩΜΑΤΙΕΚΔΗΜΟΥΜΕ 200
IN THE BODY WE-ARE-OUT-PUBLIC-ING

ΝΑΠΟΤΟΥΚΥΡΙΟΥΔΙΑΠΙCΤ 20
7 FROM THE Master THRU BELIEF

ΕΩCΓΑΡΠΕΡΙΠΑΤΟΥΜΕΝΟΥ 40
for WE-ARE-ABOUT-TREADING NOT

S -NTEC
ΔΙΑΕΙΔΟΥCΘΑΡΡΟΥΜΕΝΔΕ 60
8 THRU PERCEPtion WE-ARE-having-COURAGE YET

ΚΑΙΕΥΔΟΚΟΥΜΕΝΜΑΛΛΟΝΕ 80
AND WE-ARE-WELL-SEEMING RATHER TO-

B S* *omit* OUT
ΚΔΗΜΗCΑΙΕΚΤΟΥCΩΜΑΤΟC 300
OUT-PUBLIC OUT OF-THE BODY

ΚΑΙΕΝΔΗΜΗCΑΙΠΡΟCΤΟΝΚ 20
AND TO-IN-PUBLIC TOWARD THE Mas-

B+Є B+Є
ΥΡΙΟΝΔΙΟΚΑΙΦΙΛΟΤΙΜΟΥ 40
9 ter . THRU-WHICH AND WE-ARE-*being*-ambitious

ΜΕΘΑΕΙΤΕΕΝΔΗΜΟΥΝΤΕCΕ 60
IF-BESIDES IN-PUBLIC-ING IF-

ΙΤΕΕΚΔΗΜΟΥΝΤΕCΕΥΑΡΕC 80
BESIDES OUT-PUBLIC-ING WELL-PLEASing

ΤΟΙΑΥΤΩΕΙΝΑΙΤΟΥCΓΑΡΠ 100
10 to-Him TO-BE . THE for ALL

ΑΝΤΑCΗΜΑCΦΑΝΕΡΩΘΗΝΑΙ 20
US TO-BE-made-APPEAR

ΔΕΙΕΜΠΡΟCΘΕΝΤΟΥΒΗΜΑΤ 40
it-IS-BINDING IN-TOWARD-PLACE OF-THE platform

S *had*+Є-
ΟCΤΟΥΧΡΙCΤΟΥΙΝΑΚΟΜΙC 60
OF-THE ANOINTED THAT SHOULD-BE-*being*-ING-

ΗΤΑΙΕΚΑCΤΟCΤΑΔΙΑΤΟΥC 80
requITED EACH THE THRU THE BO-

ΩΜΑΤΟCΠΡΟCΑΕΠΡΑΞΕΝΕΙ 500
DY TOWARD WHICH it-PRACTISES IF-DE-

B KAKON EVIL
ΤΕΑΓΑΘΟΝΕΙΤΕΦΑΥΛΟΝΕΙ 20
11 SIDES GOOD IF-BESIDES FOUL . HAVING-

ΔΟΤΕCΟΥΝΤΟΝΦΟΒΟΝΤΟΥΚ 40
PERCEIVED THEN THE FEAR OF-THE Mas-

ΥΡΙΟΥΑΝΘΡΩΠΟΥCΠΕΙΘΟΜ 60
ter humans WE-ARE-PERSUAD-

ΕΝΘΕΩΔΕΠΕΦΑΝΕΡΩΜΕΘΑ 80
ING to-God YET WE-HAVE-*been*-made-APPEAR . I-AM-

S O.
ΑΠΙΖΩΔΕΚΑΙΕΝΤΑΙCΥΝΕ 600
EXPECTING YET AND IN THE conscience

ΙΔΗCΕCΙΝΥΜΩΝΠΕΦΑΝΕΡΩ 20
OF-YOUp TO-HAVE-*been*-made-

CΘΑΙΟΥΠΑΛΙΝΕΑΥΤΟΥCΣΥ 40
12 APPEAR . NOT AGAIN selves WE'RE-

ΝΙCΤΑΝΟΜΕΝΥΜΙΝΑΛΛΑΑΦ 60
TOGETHER-STANDING-UP to-YOUp but FROM-

B H
ΟΡΜΗΝΔΙΔΟΝΤΕCΥΜΙΝΚΑΥ 80
RUSH GIVING to-YOUp OF-BOAST

ΧΗΜΑΤΟCΥΠΕΡΥΜΩΝΙΝΑΕΧ 700
OVER YOUp THAT YOU-MAY-

ΗΤΕΠΡΟCΤΟΥCΕΝΠΡΟCΩΠΩ 20
BE-HAVING TOWARD THE-*ones* IN face

ΚΑΥΧΩΜΕΝΟΥCΚΑΙΜΗΕΝΚΑ 40
BOASTING AND NO IN HEART

ΡΔΙΑΕΙΤΕΓΑΡΕΞΕCΤΗΜΕΝ 60
13 IF-BESIDES for WE-WERE-OUT-STOOD

ΘΕΩΕΙΤΕCΩΦΡΟΝΟΥΜΕΝΥΜ 80
to-God IF-BESIDES WE-ARE-*being*-sane to-YOUp

ΙΝΗΓΑΡΑΓΑΠΗΤΟΥΧΡΙCΤΟ 800
14 THE for LOVE OF-THE ANOINTED

B+Є
ΥCΥΝΕΧΕΙΗΜΑCΚΡΙΝΑΝΤΑ 20
IS-pressING US *JUDGing*

B S* *omit* IF
CΤΟΥΤΟΟΤΙΕΙΕΙCΥΠΕΡΠΑ 40
this that IF ONE OVER ALL

ΝΤΩΝΑΠΕΘΑΝΕΝΑΡΑΟΙΠΑΝ 60
FROM-DIED CONSEQUENTLY THE ALL

S* Є
ΤΕCΑΠΕΘΑΝΟΝΚΑΙΥΠΕΡΠΑ 80
15 FROM-DIED AND OVER ALL

ΝΤΩΝΑΠΕΘΑΝΕΝΙΝΑΟΙΖΩΝ 900
FROM-DIED THAT THE *ones*-LIVING

ΤΕCΜΗΚΕΤΙΕΑΥΤΟΙCΖΩCΙ 20
NO-STILL to-selves MAY-BE-LIVING

ΝΑΛΛΑΤΩΥΠΕΡΑΥΤΩΝΑΠΟΘ 40
but to-THE-*one* OVER them FROM-DYING

ΑΝΟΝΤΙΚΑΙΕΓΕΡΘΕΝΤΙΩC 60
AND BEING-ROUSED AS-BE-

S O.
ΤΕΗΜΕΙCΑΠΟΤΟΥΝΥΝΟΥΔΕ 80
16 SIDES WE FROM THE NOW NOT-YET-

ΝΑΟΙΔΑΜΕΝΚΑΤΑCΑΡΚΑΕΙ 8000
ONE PERCEIVE according-to FLESH IF

YET *omitted by* Bs1*
ΔΕΚΑΙΕΓΝΩΚΑΜΕΝΚΑΤΑCΑ 20
YET AND WE-HAVE-KNOWN according-to FLESH

ΧΡΚΑΧΡΙCΤΟΝΑΛΛΑΝΥΝΟΥΚ 40
ANOINTED but NOW NOT-STILL

ΓΕΤΙΓΙΝΩCΚΟΜΕΝΩCΤΕΕΙΤ 60
17 WE ARE-KNOWING . AS-DESIDES IF ANY

ΕΙCΕΝΧΡΙCΤΩΚΑΙΝΗΚΤΙCΙ 80
IN ANOINTED NEW CREATION

CΤΑΑΡΧΑΙΑΠΑΡΗΛΘΕΝΙΔΟ 100
THE ORIGINals BESIDE-CAME BE-PER-

ΥΤΕΓΟΝΕΝΚΑΙΝΑΤΑΔΕΠΑΝ 20
S CEIVING it-HAS-BECOME NEW THE YET ALL

ΤΑΕΚΤΟΥΘΕΟΥΤΟΥΚΑΤΑΛΛ 40
OUT OF-THE God THE *One*-conciliating

ΑΞΑΝΤΟCΗΜΑCΕΑΥΤΩΔΙΑΧ 60
US to-Self THRU AN-

ΡΙCΤΟΥΚΑΙΔΟΝΤΟCΗΜΙΝΤ 80
OINTED AND GIVING to-us THE

ΗΝΔΙΑΚΟΝΙΑΝΤΗCΚΑΤΑΛΛ 200
THRU-SERVICE OF-THE conciliation

ΑΓΗCΩCΟΤΙΘΕΟCΗΝΕΝΧΡΙ 20
19 AS that God *s o.* WAS IN ANOINT-

CΤΩΚΟCΜΟΝΚΑΤΑΛΛΑCCΩΝ 40
ED SYSTEM conciliating

ΕΑΥΤΩΜΗΛΟΓΙΖΟΜΕΝΟCΑΥ 60
to-Self NO accounting to-them

ΤΟΙCΤΑΠΑΡΑΠΤΩΜΑΤΑΑΥΤ 80
THE BESIDE-FALLS OF-them

ΩΝΚΑΙΘΕΜΕΝΟCΕΝΗΜΙΝΤΟ 300
AND BEING-PLACED IN US THE

ΛΟΓΟΝΤΗCΚΑΤΑΛΛΑΓΗCΥ 20
20 saying OF-THE conciliation . O-

ΠΕΡΧΡΙCΤΟΥΟΥΝΠΡΕCΒΕΥ 40
VER ANOINTED THEN WE-ARE-embassy-ING

ΟΜΕΝΩCΤΟΥΘΕΟΥΠΑΡΑΚΑΛ 60
AS OF-THE God BESIDE-CALLING

ΟΥΝΤΟCΔΙΗΜΩΝΔΕΟΜΕΘΑΥ 80
THRU US WE-ARE-beseeching O-

ΠΕΡΧΡΙCΤΟΥΚΑΤΑΛΛΑΓΗΤ 400
VER ANOINTED BE-being-conciliated

Bs1* *omit* for
ΕΤΩΘΕΩΤΟΝΓΑΡΜΗΓΝΟΝΤΑ 20
21 to-THE God . THE-*One* for NO KNOWING

ΑΜΑΡΤΙΑΝΥΠΕΡΗΜΩΝΑΜΑΡ 40
missing OVER US missing

ΤΙΑΝΕΠΟΙΗCΕΝΙΝΑΗΜΕΙC 60
DOES THAT WE

ΓΕΝΩΜΕΘΑΔΙΚΑΙΟCΥΝΗΘΕ 80
MAY-BE-BECOMING JUSTice OF-

ΟΥΕΝΑΥΤΩCΥΝΕΡΓΟΥΝΤΕC 500
6 God IN Him . TOGETHER-ACTING

ΔΕΚΑΙΠΑΡΑΚΑΛΟΥΜΕΝΜΗΕ 29
YET AND WE-ARE-BESIDE-CALLING NO IN-

s ΑΙ *for* Ε
ΙCΚΕΝΟΝΤΗΝΧΑΡΙΝΤΟΥΘΕ 48
TO EMPTY THE grace OF-THE God

s1 Η
ΟΥΔΕΣΑCΘΑΙΥΜΑCΑΕΓΕΙΡ 68
2 TO-RECEIVE YOUp . He-IS-saying for

ΑΡΚΑΙΡΩΔΕΚΤΩΕΠΗΚΟΥCΑ 80
to-SEASON RECEIvable I-ON-HEAR

COΥΚΑΙΕΝΗΜΕΡΑCΩΤΗΡΙΑ 600
OF-YOU AND IN DAY OF-SAVIng

CΕΒΟΗΘΗCΑCΟΙΙΔΟΥΝΥΝΚ 20
I-help to-YOU-BE-PERCEIVING NOW SEA-

ΑΙΡΟCΕΥΠΡΟCΔΕΚΤΟCΙΔΟ 40
SON WELL-TOWARD-RECEIVED . BE-PER-

ΥΝΥΝΗΜΕΡΑCΩΤΗΡΙΑCΜΗΔ 60
3 CEIVING NOW DAY OF-SAVING . NO-YET-

ΕΜΙΑΝΕΝΜΗΔΕΝΙΔΙΔΟΝΤΕ 80
ONE IN NO-YET-ONE GIVING

B. o.
CΠΡΟCΚΟΠΗΝΙΝΑΜΗΜΩΜΗΘ 760
TOWARD-STRIKE THAT NO MAY-BE-BLING-

ΗΗΔΙΑΚΟΝΙΑΑΛΛΕΝΠΑΝΤΙ 20
4 FLAWED THE THRU-SERVICE but IN EVERY

(*by s*2) Bs1 ΑΒ+ΟΝ-
CΥΝΙCΤΩΝΤΕCΕΑΥΤΟΥCΩC 40
TOGETHER-STANDING selves AS

ΘΕΟΥΔΙΑΚΟΝΟΙΕΝΥΠΟΜΟΝ 60
OF-God THRU-SERVITORS IN UNDER-REMAINING

Β+Ε
ΗΠΟΛΛΗΕΝΘΛΙΨΕCΙΝΕΝΑΝ 30
much IN CONSTHICTIONS IN NECES-

ΑΓΚΑΙCΕΝCΤΕΝΟΧΩΡΙΑIC 300
sities IN CRAMP-SPACES

ΕΝΠΛΗΓΑΙCΕΝΦΥΛΑΚΑΙCΕ 20
5 IN BLOWS IN GUARD-houses IN

ΝΑΚΑΤΑCΤΑCΙΑICΕΝΚΟΠΟ 40
UN-DOWN-STANDings IN toils

ΙCΕΝΑΓΡΥΠΝΙΑICΕΝΝΗCΤ 60
IN vigils IN fastings

ΕΙΑICΕΝΑΓΝΟΤΗΤΙΕΝΓΝΩ 80
6 IN PUREness IN KNOWledge

s o.
CΕΙΕΝΜΑΚΡΟΘΥΜΙΑΕΝΧΡΗ 900
IN FAR-FEELing IN kindness

CΤΟΤΗΤΙΕΝΠΝΕΥΜΑΤΙΑΓΙ 20
IN spirit HOLY

ΩΕΝΑΓΑΠΗΑΝΥΠΟΚΡΙΤΩΕΝ 40
7 IN LOVE UN-hypocritical IN

s o. *s o.*
ΛΟΓΩΑΛΗΘΕΙΑCΕΝΔΥΝΑΜΕ 60
saying OF-TRUTH IN ABILITY

ΙΘΕΟΥΔΙΑΤΩΝΟΠΛΩΝΤΗCΔ 80
OF-God THRU THE IMPLEMENTS OF-THE JUST-

ΙΚΑΙΟCΥΝΗCΤΩΝΔΕΞΙΩΝΚ 9000
ice OF-THE RIGHT AND

16 So that *we,* from now on, are acquainted with no one according to flesh. Yet, even if we have known Christ according to flesh, nevertheless now we know Him no
17 longer. So that, if anyone is in Christ, there is a new creation: the primitive passed by. *Lo!* it has become new!

18 Yet all is of God, Who is conciliating us to Himself through Christ, and is giving us the dispen-
19 sation of the conciliation, how that God was in Christ conciliating the world to Himself, not reckoning their offenses to them, and placing in us the word of the conciliation.

20 We are, then, ambassadors for Christ, as God entreating through us. We are beseeching for Christ,
21 "Be conciliated to God!" For the One knowing no sin, He makes sin for our sakes that we may become God's righteousness in Him.

6 Now as fellow workers, we are entreating you not to receive the
2 grace of God for naught. For He is saying

> "In an acceptable era I hear you,
> And in a day of salvation I help you."

Lo! Now is a most acceptable era! *Lo!* Now is a day of salvation!

3 We are giving no one cause to stumble in anything, lest flaws be
4 found with the service, but in everything we are commending ourselves as servants of God, in much endurance, in afflictions, in neces-
5 sities, in distresses, in blows, in dungeons, in turbulences, in toil,
6 in vigils, in fasts, in pureness, in knowledge, in patience, in kindness, in holy spirit, in love unfeigned,
7 in the word of truth, in the power of God, through the implements of righteousness of the right hand and

16 Paul had been proclaiming the kingdom, with Christ and the nation which is related to Him by physical ties at its head. Entrance into that kingdom was by a birth from above. But now the figure of birth is not radical enough to denote the great change. Just as, after the day of the Lord, heaven and earth will be re-created, so is the spiritual experience of one who is in Christ. There is a new creation. Paul never connects the new birth with his teaching to the nations. It suffices to figure the change necessary for the sons of Israel and their proselytes, fitting them for the earthly millennial sphere. For us, far more is needed. Like Adam, we are not a mere renewal in kind, but an entirely new creation.

18 "All is of God!" This is the key to real evangelism. Here we have, in brief, the heart of the true evangel for the world in this administration of grace. The key note is *conciliation.* Not the sinner conciliating God by penance or prayers, but God conciliating the sinner. The sinner may be most offensive and insulting, but God does not account these offenses against him. Let this be clear. God is not charging men with their sins, for Christ died for sins. He is not pressing their offenses, for he is bent on conciliation. The evangel is not concerned with the sinner at all but with God's attitude toward him and with the sufferings of Christ. He has placed in us, not the message of judgment, but the word of conciliation.

20 God insists on being at peace with the world, no matter how they treated His Son, or Paul, or any of His ambassadors. He will withdraw us, His ambassadors, before He declares war, in the coming day of His indignation. What a marvelous token of His grace and love that *God* (not the sinner) does the beseeching now! Nothing can be so foreign to the evangel as a sinner praying to God, for it closes his ears to God's entreaties. We are ambassadors for the high court of heaven, proclaiming peace and conciliation. When the sinner receives the conciliation there is mutual reconciliation between him and God. Sinner, God is beseeching you, through us, "Be conciliated to God!" Your sins are no hindrance, for He has

made Christ a Sin Offering for our sakes that we may become God's righteousness in Him. There is nothing for you to do but to accept His proffered love.

8 The true servant of God may well take heart from this list. Practically all the present day ministerial qualifications for service are absent. We know that Paul had no presence. His personal appearance did not commend him. His speech was counted contemptible. These were faults keenly felt by the carnal Corinthians, just as they are today. But he insists that he has given no one cause to stumble in anything. Paul deemed eloquence and physical appearance of no vital moment. Love, knowledge, toil, endurance, these ought to characterize the Lord's servant today even if he should not be called upon to bear affliction and distresses such as came to Paul. It is a vast comfort to the editor of this version to find himself able to enter fully into the apostle's experience in many particulars. His efforts have met with defamation and renown, he has been accused of deceiving yet is assured of his integrity, he is unknown yet recognized, disciplined yet not put to death, sorrowful yet ever rejoicing, poor yet enriching many.

14 The church has fallen so low and has compromised so thoroughly with the world that the sharp distinction between saint and sinner has been almost obliterated. And with this the separation between believer and unbeliever is rarely acknowledged. Were we, who are Christ's, living up to our privileges, we would not even consider any alliance with unbelievers. In business we should have a standard of righteousness unknown to them. No partnership is possible between righteousness and lawlessness. The social organizations of the world are darkness to one who is light in the Lord. There can be no agreement between the religions of the world and Christ. The true believer cannot share in that which appeals to the unbeliever.

16 A due sense of the solemn fact that God is making His home in us is the best preventive from the pollutions of the world.

8 the left, through glory and dishonor, through defamation and re-
9 nown, as deceiving and true, as unknown and recognized, as dying, and *lo!* we are living, as disciplined
10 and not put to death, as sorrowing yet ever rejoicing, as poor yet enriching many, as having nothing and retaining all.

11 Our mouth has opened toward you, Corinthians, your heart has
12 been broadened. You are not distressed in us, yet you are distressed
13 in your compassions. Now, as a recompence in kind (I am saying this as to children), *you* also be broadened!

14 Do not become diversely yoked with unbelievers. For what partnership has righteousness and lawlessness? Or what communion has
15 light with darkness? Now what agreement has Christ with Beliar? Or what part a believer with an
16 unbeliever? Now what concurrence has the temple of God with idols? For *you* are the temple of the living God, according as God said, "I shall be making My home in them and shall walk in them, and I will be their God, and they
17 shall be My people." Wherefore "Come out of their midst and be severed", the Lord is saying, "and touch not the unclean, and *I* will
18 admit you, and I will be a Father to you, and *you* will be for sons and daughters to Me", says the Lord Almighty.

7 Having, then, these promises, beloved, we should cleanse ourselves from every pollution of flesh and spirit, perfecting holiness in the fear of God.

ΑΙΔΡΙCΤΕΡΩΝΔΙΑΔΟΞΗCΚ20
8 best (left) THRU esteem AND
H+Ε
ΑΙΑΤΙΜΙΑCΔΙΑΔΥCΦΗΜΙΑ40
UN-VALUE THRU ILL-AVERMENT
CΚΑΙΕΥΦΗΜΙΑCΩCΠΛΑΝΟΙ60
AND WELL-AVERMENT AS STRAYERS
ΚΑΙΔΛΗΘΕΙCΩCΑΓΝΟΟΥΜΕ80
9 AND TRUE AS *be*ING-UNKNOWN
D+Ε
ΝΟΙΚΑΙΕΠΙΓΙΝΩCΚΟΜΕΝΟ100
AND *be*ING-ON-KNOWN
ΙΩCΑΠΟΘΝΗCΚΟΝΤΕCΚΑΙΙ20
AS FROM-DYING AND BE-
ΔΟΥΖΟΜΕΝΩCΠΑΙΔΕΥΟΜΕΝ40
PERCEIVING WE-ARE-LIVING AS *be*ING-disciplinED
ΟΙΚΑΙΜΗΘΑΝΑΤΟΥΜΕΝΟΙΩ60
10 AND NO *be*ING-(caused-to)-DIE AS
CΑΥΠΟΥΜΕΝΟΙΑΕΙΔΕΧΑΙΡ80
*be*ING-SORROWED ever YET JOYING
ΟΝΤΕCΩCΠΤΩΧΟΙΠΟΛΛΟΥC200
AS POOR MANY
ΔΕΠΛΟΥΤΙΖΟΝΤΕCΩCΜΗΔΕ20
YET CHRICHING AS NO-YET-
ΝΕΧΟΝΤΕCΚΑΙΠΑΝΤΑΚΑΤΕ40
ONE HAVING AND ALL DOWN-
ΧΟΝΤΕCΤΟCΤΟΜΑΗΜΩΝΑΝΕ60
11 HAVING . THE MOUTH OF-US HAS-UP-
ΩΓΕΝΠΡΟCΥΜΑCΚΟΡΙΝΘΙΟ80
OPENED TOWARD YOUp CORINTHIANS
ΙΗΚΑΡΔΙΑΥΜΩΝΠΕΠΛΑΤΥΝ300
THE HEART OF-YOUp HAS-*been*-BROADENED
ΤΑΙΟΥCΤΕΝΟΧΩΡΕΙCΘΕΕΝ20
12 . NOT YE-ARE-*be*ING-CRAMP-SPACED IN
S.O. S.+ΑΙ
ΗΜΙΝCΤΕΝΟΧΩΡΕΙCΘΕΔΕΕ40
US YE-ARE-*be*ING-CRAMP-SPACED YET IN
ΝΤΟΙCΣΠΛΑΓΧΝΟΙCΥΜΩΝΤ60
13 THE compassions OF-YOUp THE
ΗΝΔΕΑΥΤΗΝΑΝΤΙΜΙCΘΙΑΝ80
YET SAME INSTEAD-HIRE
ΩCΤΕΚΝΟΙCΛΕΓΩΠΛΑΤΥΝΘ400
AS to-offspring I-AM-saying BE-BROADENED
S.O. H+Ε
ΗΤΕΚΑΙΥΜΕΙCΜΗΓΙΝΕCΘΕ20
14 AND YE . NO BE-YE-BECOMING
ΕΤΕΡΟΖΥΓΟΥΝΤΕCΑΠΙCΤΟ40
DIFFERENT-YOKING U-UNBELIEVing-
ΙCΤΙCΓΑΡΜΕΤΟΧΗΔΙΚΑΙΟ60
ones ANY for WITH-HAving U-JUSTice
CΥΝΗΚΑΙΑΝΟΜΙΑΗΤΙCΚΟΙ80
AND UN-LAWness OR ANY com-
ΝΩΝΙΑΦΩΤΙΠΡΟCCΚΟΤΟCΤ600
15 munion to-LIGHT TOWARD DARKness ANY

ΙCΔΕCΥΜΦΩΝΗCΙCΧΡΙCΤΟ20
YET TOGETHER-SOUNDing OF-ANOINTED
ΥΠΡΟCΒΕΛΙΑΡΗΤΙCΜΕΡΙC40
TOWARD BELIAR OR ANY PART
B OF-B. -ΟΥ
ΠΙCΤΩΜΕΤΑΑΠΙCΤΟΥΤΙCΑ60
16 to-*one*-BELIEving WITH *one*-UNBELIEving. ANY YET
S+Ε
ΕCΥΓΚΑΤΑΘΕCΙCΝΑΩΘΕΟΥ80
TOGETHER-DOWN-PLACing to-TEMPLE OF-God
BS1 H=WE (S2)
ΜΕΤΑΕΙΔΩΛΩΝΥΜΕΙCΓΑΡΝ600
WITH idols YE for TEM-
S1* I BS1*-MEN WE for OF-God -ARE
ΑΟCΕCΤΕΘΕΟΥΖΩΝΤΟCΚΑΘ20
PLE ARE OF-God LIVING according-
ΩCΕΙΠΕΝΟΘΕΟCΟΤΙΕΝΟΙΚ40
AS said THE God that I-SHALL-BE-IN-
B1 N
ΗCΩΕΝΑΥΤΟΙCΚΑΙΕΜΠΕΡΙ60
HOMING IN them AND I-SHALL-BE-IN-
ΠΑΤΗCΩΚΑΙΕCΟΜΑΙΑΥΤΩΝ80
ABOUT-TREADING AND I-SHALL-BE OF-them
ΘΕΟCΚΑΙΑΥΤΟΙΕCΟΝΤΑΙΜ700
God AND they WILL-BE OF-
S.-ΑΙ
ΟΥΛΑΟCΔΙΟΕΞΕΛΘΑΤΕΕΚΜ20
17 ME PEOPLE . THRU-WHICH BE-OUT-COMING OUT OF-
ΕCΟΥΑΥΤΩΝΚΑΙΑΦΟΡΙCΘΗ40
MIDST OF-them AND BE-YE-FROM-defined
ΤΕΛΕΓΕΙΚΥΡΙΟCΚΑΙΑΚΑΘ60
18-saying Master AND OF-UNclean
ΑΡΤΟΥΜΗΑΠΤΕCΘΕΚΑΓΩΕΙ80
NO BE-YE-TOUCHING AND-I SHALL-
CΔΕΞΟΜΑΙΥΜΑCΚΑΙΕCΟΜΑ800
18 INTO-RECEIVE YOUp AND I-SHALL-BE
ΙΥΜΙΝΕΙCΠΑΤΕΡΑCΚΑΙΥΜΕ20
to-YOUp INTO FATHER AND YE
ΙCΕCΕCΘΕΜΟΙΕΙCΥΙΟΥCΚ40
WILL-BE to-ME INTO SONS AND
ΑΙΘΥΓΑΤΕΡΑCΛΕΓΕΙΚΥΡΙ60
DAUGHTERS . 18-saying Master
ΟCΠΑΝΤΟΚΡΑΤΩΡΤΑΥΤΑCΟ80
7 ALL-HOLDER . these THEN
ΥΝΕΧΟΝΤΕCΤΑCΕΠΑΓΓΕΛΙ900
HAVING THE promises
ΑCΑΓΑΠΗΤΟΙΚΑΘΑΡΙCΩΜΕ20
beLOVED WE-SHOULD-BE-cleansING
ΝΕΑΥΤΟΥCΑΠΟΠΑΝΤΟCΜΟΛ40
selves FROM EVERY POLLUT-
ΥCΜΟΥCΑΡΚΟCΚΑΙΠΝΕΥΜΑ60
ing OF-FLESH AND OF-spirit
ΤΟCΕΠΙΤΕΛΟΥΝΤΕCΑΓΙΩC80
ON-FINISHING HOLiness
ΥΝΗΝΕΝΦΟΒΩΘΕΟΥΧΩΡΗCΑ10000
2 IN FEAR OF-God . SPACE-YE

ΤΕΗΜΑCΟΥΔΕΝΑΗΔΙΚΗCΑΜ 20
US NOT-YET-ONE WE-injure

s o.
ΕΝΟΥΔΕΝΑΕΦΘΕΙΡΑΜΕΝΟΥ 40
NOT-YET-ONE WE-CORRUPT NOT-

ΔΕΝΑΕΠΛΕΟΝΕΚΤΗCΑΜΕΝΠ 60
3 YET-ONE WE-MORE-HAVE . TO-

ΡΟCΚΑΤΑΚΡΙCΙΝΟΥΛΕΓ ΩΠ 80
WARD DOWN-JUDGING NOT I-AM-SAYING I'VE-

s1 added ΕCΤΕ YE-ARE
ΡΟΕΙΡΗΚΑΓΑΡΟΤΙΕΝΤΑΙC 100
BEFORE-declared for that IN THE

s1* Y-OUP B omits YE-ARE
ΚΑΡΔΙΑΙCΗΜΩΝΕCΤΕΕΙCΤ 20
HEARTS OF-US YE-ARE INTO THE

s o.
ΟCΥΝΑΠΟΘΑΝΕΙΝΚΑΙCΥΝΖ 40
TO-BE-TOGETHER-FROM-DYING AND TO-BE-TOGETH-

ΗΝΠΟΛΛΗΜΟΙΠΑΡΡΗCΙΑΠΡ 60
4 ER-LIVING, much to-ME boldness TOWARD

ΟCΥΜΑCΠΟΛΛΗΜΟΙΚΑΥΧΗC 80
YOUP much to-ME BOASTing

ΙCΥΠΕΡΥΜΩΝΠΕΠΛΗΡ ΩΜΑΙ 200
OVER YOUP . I-HAVE-been-FILLED

s o.
ΤΗΠΑΡΑΚΑΗCΕΙΥΠΕΡΠΕΡΙ 20
to-THE BESIDE-CALLING I-AM-being-OVER-

s omits IN
CCΕΥΟΜΑΙΕΝΤΗΧΑΡΑΕΠΙΠ 40
exceeded IN THE JOY ON EV-

ΑCΗΤΗΘΛΙΨΕΙΗΜΩΝΚΑΙΓΑ 60
5 ERY THE CONSTRICTION OF-US . AND for

B Ε
ΡΕΛΘΟΝΤΩΝΗΜΩΝΕΙCΜΑΚΑ 80
OF-COMING OF-US INTO MACEDONIA

B o. B o. o.
ΙΔΟΝΙΑΝΟΥΔΕΜΙΑΝΕCΧΗΚ 300
NOT-YET-ONE HAS-HAD

ΕΝΑΝΕCΙΝΗCΑΡΣΗΜΩΝΑΛΛ 20
UP-LETting THE FLESH OF-US but

B+Ε
ΕΝΠΑΝΤΙΘΛΙΒΟΜΕΝΟΙΕΣΩ 40
IN EVERY being-CONSTRICTED OUT-PLACE

ΘΕΝΜΑΧΑΙΕCΩΘΕΝΦΟΒΟΙΑ 60
6 FIGHTings INTO-PLACE . FEARS but

s o.
ΛΛΟΠΑΡΑΚΑΛΩΝΤΟΥCΤΑΠΕ 80
THE One-BESIDE-CALLING THE LOW

ΙΝΟΥCΠΑΡΕΚΑΛΕCΕΝΗΜΑC 400
BESIDE-CALLS US

ΟΘΕΟCΕΝΤΗΠΑΡΟΥCΙΑΤΙΤ 20
THE God IN THE BESIDE-BEING OF-TITUS

ΟΥΟΥΜΟΝΟΝΔΕΕΝΤΗΠΑΡΟΥ 40
7 NOT ONLY YET IN THE BESIDE-BEING

CΙΑΑΥΤΟΥΑΛΛΑΚΑΙΕΝΤΗΠ 60
OF-him but AND IN THE BE-

ΑΡΑΚΛΗCΕΙΗΠΑΡΕΚΛΗΘΗΕ 80
SIDE-CALLING to-WHICH he-WAS-BESIDE-CALLED

s1* Y-OUP
ΦΥΜΙΝΑΝΑΓΓΕΛΛΩΝΗΜΙΝΤ 500
ON YOUP UP-MESSAGING to-US THE

ΗΝΥΜΩΝΕΠΙΠΟΘΗCΙΝΤΟΝΥ 20
OF-YOUP ON-LONGing THE OF-

ΜΩΝΟΔΥΡΜΟΝΤΟΝΥΜΩΝΖΗΛ 40
YOUP PAIN-FLOW THE OF-YOUP BOILing

ΟΝΥΠΕΡΕΜΟΥΦCΤΕΜΕΜΑΛΛ 60
OVER ME AS-BESIDES ME RATHER

ΟΝΧΑΡΗΝΑΙΟΤΙΕΙΚΑΙΕΛΥ 80
8 TO-JOY that IF AND I-SORROW

ΠΗCΑΥΜΑCΕΝΤΗΕΠΙCΤΟΛΗ 500
YOUP IN THE letter

B adds ΑΣ YET
ΟΥΜΕΤΑΜΕΛΟΜΑΙΕΙΚΑΙΜΕ 20
NOT I-AM-after-CARING IF AND I-after-

B omits for
ΤΕΜΕΛΟΜΗΝΒΛΕΠΩΓΑΡΟΤΙ 40
CARED . I-AM-looking for that

s o.
ΗΕΠΙCΤΟΛΗΕΚΕΙΝΗΕΙΚΑΙ 60
THE letter that IF AND

s o.
ΠΡΟCΦΡΑΝΕΑΥΠΗCΕΝΥΜΑC 80
TOWARD HOUR SORROWS YOUP

ΝΥΝΧΑΙΡΩΟΥΧΟΤΙΕΛΥΠΗΘ 700
9 NOW I-AM-JOYING NOT that YE-WERE-SORROWED

s1 omits but that YE-WERE-SORROWED
ΗΤΕΛΛΟΤΙΕΛΥΠΗΘΗΤΕΕΙ 20
but that YE-WERE-SORROWED INTO

CΜΕΤΑΝΟΙΑΝΕΛΥΠΗΘΗΤΕΤ 40
after-MIND . YE-WERE-SORROWED for

ΑΡΚΑΤΑΘΕΟΝΙΝΑΕΝΜΗΔΕΝ 60
according-to God THAT IN NO-YET-ONE

ΙΖΗΜΙΩΘΗΤΕΕΣΗΜΩΝΗΓΑΡ 80
10 YE-WERE-FINED OUT OF-US . THE for

ΚΑΤΑΘΕΟΝΛΥΠΗΜΕΤΑΝΟΙΑ 900
according-to God SORROW after-MIND

ΝΕΙCCΩΤΗΡΙΑΝΑΜΕΤΑΜΕΛ 20
INTO SAving UN-after-CARED

Bs1 omit -DOWN- (by s2)
ΗΤΟΝΚΑΤΕΡΓΑΖΕΤΑΙΗΔΕΤ 40
IS-DOWN-ACTING THE YET OF-

ΟΥΚΟCΜΟΥΛΥΠΗΘΑΝΑΤΟΝΚ 60
THE SYSTEM SORROW DEATH IS-

ΑΤΕΡΓΑΖΕΤΑΙΙΔΟΥΓΑΡΑΥ 80
11 DOWN-ACTING . BE-PERCEIVING for SAME

ΤΟΤΟΥΤΟΚΑΤΑΘΕΟΝΛΥΠ 3000
this THE according-to God TO-BE-

Bs1 omit YOUP (by s2) B1 H o.
ΗΘΗΝΑΙΥΜΑCΠΟCΗΝΚΑΤΕΙ 20
SORROWED YOUP how-much it-DOWN-ACTS

Bs1 omit IN (by s2)
ΡΓΑCΑΤΟΕΝΥΜΙΝCΠΟΥΔΗΝ 40
IN YOUP DILIGENCE

s1* o. o.
ΑΛΛΑΑΠΟΛΟΓΙΑΝΑΛΛΑΑΓΑ 60
but FROM-say but resenting

ΝΑΚΤΗCΙΝΑΛΛΑΦΟΒΟΝΑΛΛ 80
but FEAR but

s1* -IAN
ΑΕΠΙΠΟΘΗCΙΝΑΛΛΑΖΗΛΟΝ 11000
ON-LONGing but BOILing

2 Make room for us. We injure
no one; we corrupt no one; we
3 overreach no one. I am not say-
ing this with a view to condemna-
tion, for I have previously de-
clared that you are in our hearts
to die together and to live together.
4 Much is my boldness toward you;
much is my boasting for your
sakes. I have been filled with con-
solation, I am superabounding in
5 joy in all our affliction. For even
at our coming into Macedonia, our
flesh had no ease, but we are af-
flicted in everything. Outside were
fightings; inside fears.

6 But God, Who is consoling the
humble, consoles us by the presence
7 of Titus, yet not only by his pres-
ence, but also by the consolation
with which he was consoled by you,
informing us of your longing, your
anguish, your zeal for my sake;
8 so that I rather rejoice that even
if I make you sorry by an epistle.
I am not regretting it, even if I
did regret. For I am observing
that that epistle makes you sorry,
9 even if it is for an hour. I am
now rejoicing, not that you were
made sorry, but that you were made
sorry to repentance. For you were
made sorry according to God, that
10 you forfeited nothing by us. For
sorrow according to God is pro-
ducing repentance for unregretted
salvation, yet the sorrow of the
world is producing death.

11 For *lo*, this same thing—for you
to be made sorry according to God
—how much it produces in you of
diligence, nay defense, nay resent-
ment, nay, fear, nay, longing, nay,
zeal, nay avenging! In everything

16 Lev. 26[11-12], LXX, with variations.
17 Isa.52[11], LXX, with alterations.

Paul is not misquoting from memory, as is usually supposed. He makes inspired alterations to suit the occasion.

2 What a tender yet cutting rebuke to the Corinthians! The idea that Paul had injured any of them! They owed all their blessings in Christ to him. They, indeed, had injured him by their ungrateful conduct. Whom, indeed, had *he* corrupted? He had led them out of the corruption of heathendom into the holiness which is in Christ. Had he overreached any of them? He did not even charge them with his bare subsistence, when he might have claimed all they had. They owed their very selves to him. But their ungratefulness did not alienate his affections from them. No doubt, at his coming into Macedonia, there would be much to engage his attention, much in Philippi to encourage and comfort him in his distress, yet nothing set his heart at rest until he had tidings from Corinth. This is but another example of the function of evil. Had the Corinthians been exemplary in their conduct this marvelous interchange and expression of affection would never have found occasion. Men cannot bring good out of evil, that is God's prerogative. But God can, and does, control all the evil in the universe, so that its ultimate result will be blessing far beyond what could have been had evil never entered and marred His perfect creation. God is able to cope with evil. It is not stronger than He is.

6 At Titus' arrival in Macedonia he conveys to Paul the good news that the Corinthians as a whole have been greatly affected by his former epistle and have been diligent to right the wrongs which he had pointed out. At times the apostle seems to have regretted writing the epistle, for he did not wish to cause them sorrow. But now that the sorrow produced has had such a beneficial effect, he rejoices that it was not superficial, or despairing, but caused them to change their mind, and act accordingly. Above all it proved that the gross sins into which some of them had fallen were not widespread. It did not have the countenance of the ecclesia, for they

resented it, and defended themselves. They made it clear that, as an ecclesia, they were pure in this matter. The majority laid aside their party affiliations and united to purge the ecclesia of its defilement.

12 It would seem that the opposition to Paul in Corinth was not deep seated, unless we except some of the Jewish leaders. At heart they were true to him though their conduct seemed to belie it. So Paul brings home to them the gross sin which was committed among them for more than one reason. Indeed, he might have made it an individual matter, and could have written to the offender personally. But he chose rather to involve the ecclesia that they might realize the true heart allegiance which they gave him, notwithstanding their schisms and divisions. Great calamities and persecutions of the saints have much the same effect still. Petty differences and party spirit disappear when some common danger recalls the saints to their allegiance to Christ.

13 Titus seems to have been much concerned about the Corinthians, lest they should prove refractory, and his visit to them lead to dissension and disobedience. Paul was the more concerned to know of his reception on this account, and because he had sought to soothe his fears and had boasted of the outcome of his endeavors. Titus must have been much pleased to find his fears unfounded, but not nearly so much as Paul, who would have been disgraced for boasting without cause, and for sending Titus to them in spite of his apprehensions.

1 Macedonia, and especially its chief cities, Philippi and Thessalonica, were models in many ways. The epistles addressed to them have much praise and hardly any censure. If Paul could boast to others about Corinth, he surely had a right to boast about Macedonia. They seem to have been very poor and in the midst of trying circumstances, so that Paul did not expect them to take any part in the collection for the poor saints in Jerusalem. But they beg to have a share in it, and give beyond their ability, first, indeed, giving themselves to the Lord.

you commend yourselves to be
12 pure in this matter. Consequently,
even if I write to you, it is not
on account of one who injures, but
neither on account of the one be-
ing injured, but on account of
manifesting to you your diligence
for our sake before God.
13 Therefore we have been consoled,
yet in our consolation we rather
rejoiced more exceedingly in the
joy of Titus, seeing that his
spirit has been soothed by you all,
14 seeing that, if I have boasted any
to him over you, I was not dis-
graced, but as we speak all in
truth to you, thus even our boast to
15 Titus came to be truth. And his
compassions are overflowing the
more for you, having a recollection
of the obedience of you all, as, with
fear and trembling, you receive
16 him. I am rejoicing that in every-
thing I am encouraged in you.
8 Now we are making known to
you, brethren, the grace of God
which has been bestowed in the ec-
2 clesias of Macedonia, seeing that,
in an extreme test of affliction, the
superabundance of their joy and
the corresponding depth of their
poverty superabounds to the riches
3 of their generosity, seeing that, ac-
cording to ability, I am witness,
and beyond their ability, of their
4 own accord, with much entreaty
beseeching of us the grace and fel-
lowship in a service for the
5 saints; and not according as we ex-
pect, but they first give themselves
to the Lord, and to us through the
6 will of God. So that we entreat
Titus that, according as he under-

ΑΛΛΑΕΚΔΙΚΗCΙΝΕΝΠΑΝΤΙ 20
but OUT-JUSTING IN EVERY

CΥΝΕCΤΗCΑΤΕΕΑΥΤΟΥCΑΓ 40
YE-TOGETHER-STAND selves PURE

ΝΟΥCΕΙΝΑΙΤΩΠΡΑΓΜΑΤΙΑ 60
12 TO-BE to-THE PRACTISE . CON-

ΡΑΕΙΚΑΙΕΓΡΑΨΑΥΜΙΝΟΥ s K 80
SEQUENTLY IF AND I-WRITE to-YOUp NOT

ΕΝΕΚΕΝΤΟΥΑΔΙΚΗCΑΝΤΟC 100
on-account OF-THE *one*-injuring .

but *by s*2
ΑΛΛΟΥΔΕΕΝΕΚΕΝΤΟΥΑΔΙΚ 20
but NOT-YET on-account OF-THE *one*-BEING-

s o.
ΗΘΕΝΤΟCΑΛΛΑΕΝΕΚΕΝΤΟΥ 40
injured but on-account OF-THE

ΦΑΝΕΡΩΘΗΝΑΙΤΗΝCΠΟΥΔΗ 60
TO-BE-made-APPEAR THE DILIGENCE

s Y=youp
ΝΥΜΩΝΤΗΝΥΠΕΡΗΜΩΝΠΡΟC 80
OF-YOUp THE OVER US TOWARD

ΥΜΑCΕΝΩΠΙΟΝΤΟΥΘΕΟΥΔΙ 200
13 YOUp IN-VIEW OF-THE God . THRU

ΑΤΟΥΤΟΠΑΡΑΚΕΚΛΗΜΕΘΑΕ 20
this WE-HAVE-*been*-BESIDE-CALLED ON-

ΠΙΔΕΤΗΠΑΡΑΚΛΗCΕΙΗΜΩΝ 40
YET THE BESIDE-CALLING OF-US

ΠΕΡΙCCΟΤΕΡΩCΜΑΛΛΟΝΕΧ 60
more-exceedingly RATHER WE-

ΑΡΗΜΕΝΕΠΙΤΗΧΑΡΑΤΙΤΟΥ 80
JOYed ON THE JOY OF-TITUS

ΟΤΙΑΝΑΠΕΠΑΥΤΑΙΤΟΠΝΕΥ 300
that HAS-*been*-UP-CEASED THE spirit

ΜΑΥΤΟΥΑΠΟΠΑΝΤΩΝΥΜΩΝ 20
OF-him FROM ALL OF-YOUp

s has the sign for an aid led -N=OF-them
ΟΤΙΕΙΤΙΑΥΤΩΥΠΕΡΥΜΩΝΚ 40
14 that IF ANY to-him OVER YOUp I-

ΕΚΑΥΧΗΜΑΙΟΥΚΑΤΗCΧΥΝΘ 60
HAVE-BOASTED NOT I-WAS-DOWN-VILED

ΗΝΑΛΛΩCΠΑΝΤΑΕΝΑΛΗΘΕΙ 80
but AS ALL IN TRUTH

s1 *omits* to-YOUp
ΛΕΛΑΛΗCΑΜΕΝΥΜΙΝΟΥΤΩC 400
WE-TALK to-YOUp thus

B = -YOUp Y Bs1 *omit* THE (*by s*2)
ΚΑΙΗΚΑΥΧΗCΙCΗΜΩΝΗΕΠΙ 20
AND THE BOASTING OF-US THE ON

ΤΙΤΟΥΑΛΗΘΕΙΑΕΓΕΝΗΘΗ 40
15 TITUS TRUTH WAS-BECOME AND

ΑΙΤΑCΠΛΑΓΧΝΑΔΥΤΟΥΠΕΡ 60
THE compassions OF-him more-

ΙCCΟΤΕΡΩCΕΙCΥΜΑCΕCΤΙ 80
exceedingly INTO YOUp IS

ΝΑΝΑΜΙΜΝΗCΚΟΜΕΝΟΥΤΗΝ 600
OF-*be*ING-UP-REMINDED THE

OF-ALL *by s*2
ΠΑΝΤΩΝΥΜΩΝΥΠΑΚΟΗΝΩCΜ 20
OF-ALL OF-YOUp obedience AS WITH

ΕΤΑΦΟΒΟΥΚΑΙΤΡΟΜΟΥΕΔΕ 40
FEAR AND TREMBLing YE-RECEIVE

s -ΔΙ
ΞΑCΘΕΑΥΤΟΝΧΑΙΡΩΟΤΙΕΝ 60
16 him . I-AM-JOYING that IN

ΠΑΝΤΙΘΑΡΡΩΕΝΥΜΙΝΓΝΩΡ 80
8 EVERY I-AM-HAVING-COURAGE IN YOUp,WE-ARE-

ΙΖΟΜΕΝΔΕΥΜΙΝΑΔΕΛΦΟΙΤ 300
KNOWIZING YET to-YOUp brothers THE

ΗΝΧΑΡΙΝΤΟΥΘΕΟΥΤΗΝΔΕΔ 20
grace OF-THE God THE HAVING-

ΟΜΕΝΗΝΕΝΤΑΙCΕΚΚΛΗCΙΑ 40
been-GIVEN IN THE OUT-CALLEDp

B Є o.
ΙCΤΗCΜΑΚΕΔΟΝΙΑCΟΤΙΕ 60
2 OF-THE MACEDONIA that IN

ΝΠΟΛΛΗΔΟΚΙΜΗΘΛΙΨΕΩCΗ 80
much testedness OF-CONSTRICTION THE

ΠΕΡΙCCΕΙΑΤΗCΧΑΡΑCΑΥΤ 700
excess OF-THE JOY OF-them

ΩΝΚΑΙΗΚΑΤΑΒΑΘΟΥCΠΤΩΧ 20
AND THE according-to DEPTH POVERTY

ΕΙΑΥΤΩΝΕΠΕΡΙCCΕΥCΕΝ 40
OF-them exceeds

Bs1 o. *and have* -C (*by s*2)
ΕΙCΤΟΝΠΛΟΥΤΟΝΤΗCΑΠΛΟ 60
INTO THE RICHES OF-THE UN-COM-

ΤΗΤΟCΑΥΤΩΝΟΤΙΚΑΤΑΔΥΝ 80
3 POUND OF-them that according-to ABILITY

ΑΜΙΝΜΑΡΤΥΡΩΚΑΙΠΑΡΑΔΥ 800
I-AM-witnessING AND BESIDE ABILITY

s Є o.
ΝΑΜΙΝΑΥΘΑΙΡΕΤΟΙΜΕΤΑΠ 20
4 self-preferences WITH much

ΟΛΑΝCΠΑΡΑΚΛΗCΕΩCΔΕΟΜ 40
BESIDE-CALLING beseeching

ΕΝΟΙΗΜΩΝΤΗΝΧΑΡΙΝΚΑΙΤ 60
OF-US THE grace AND THE

ΗΝΚΟΙΝΩΝΙΑΝΤΗCΔΙΑΚΟΝ 80
OF-THE THRU-SERVICE

ΙΑCΤΗCΕΙCΤΟΥCΑΓΙΟΥCΚ 900
5 OF-THE INTO THE HOLY-*ones* AND

B K=-HAVE-EXPECTED
ΑΙΟΥΚΑΘΩCΗΛΠΙCΑΜΕΝΑΛ 20
NOT according-as WE-EXPECT but

ΛΕΑΥΤΟΥCΕΔΩΚΑΝΠΡΩΤΟΝ 40
selves GIVE BEFORE

ΤΩΚΥΡΙΩΚΑΙΗΜΙΝΔΙΑΘΕΛ 60
to-THE Master AND to-US THRU WILL

ΗΜΑΤΟCΘΕΟΥΕΙCΤΟΠΑΡΑΚ 80
6 OF-God INTO THE TO-BESIDE-CALL

ΑΛΕCΑΙΗΜΑCΤΙΤΟΝΙΝΑΚΑ 12000
US TITUS THAT according-

-BEFORE- *omitted by* B

ΘΩCΠΡΟΕΝΗΡΞΑΤΟΟΥΤΩCΚ 20
AS he-BEFORE-undertakes thus AND

ΑΙΕΠΙΤΕΛΕCΗΕΙCΥΜΑCΚΑ 40
he-SHOULD-BE-ON-FINISHING INTO YOUp AND

ΙΤΗΝΧΑΡΙΝΤΑΥΤΗΝΑΛΛΩC 50
7 THE grace this . but AS-

ΠΕΡΕΝΠΑΝΤΙΠΕΡΙCCΕΥΕΤ 80
EVEN IN EVERY YE-ARE-exceeding

*s*1* +ΕΝ IN *s o.*
ΕΠΙCΤΕΙΚΑΙΛΟΓΩΚΑΙΓΝΩ 100
to-BELIEF AND to-saying AND to-KNOW-

CΕΙΚΑΙΠΑCΗCΠΟΥΔΗΚΑΙΤ 20
ledge AND to-EVERY DILIGENCE AND to-

B +Η OF-US IN YOUp Y
ΗΕΞΥΜΩΝΕΝΗΜΙΝΑΓΑΠΗΙΝ 40
THE OUT OF-YOUp IN US LOVE THAT

ΑΚΑΙΕΝΤΑΥΤΗΤΗΧΑΡΙΤΙΠ 60
AND IN this THE grace YE-

ΕΡΙCCΕΥΗΤΕΟΥΚΑΤΕΠΙΤΑ 80
8 MAY-BE-exceeding . NOT according-to injunction

ΓΗΝΛΕΓΩΑΛΛΑΔΙΑΤΗCΕΤΕ 200
I-AM-saying but THRU THE OF-DIF-

ΡΩΝCΠΟΥΔΗCΚΑΙΤΟΤΗCΥΜ 20
FERENT DILIGENCE AND THE OF-THE YOUR-

ΕΤΕΡΑCΑΓΑΠΗCΓΝΗCΙΟΝΔ 40
more LOVE genuine test-

B +Ε
ΟΚΙΜΑΖΩΝΓΙΝΩCΚΕΤΕΓΑΡ 60
9 ING . YE-ARE-KNOWING for

ΤΗΝΧΑΡΙΝΤΟΥΚΥΡΙΟΥΗΜΩ 80
THE grace OF-THE Master OF-US

B *omits* ANOINTED
ΝΙΗCΟΥΧΡΙCΤΟΥΟΤΙΔΙΥΜ 300
JESUS ANOINTED that THRU YOUp

ΑCΕΠΤΩΧΕΥCΕΝΠΛΟΥCΙΟC 20
He-is-POOR RICH

ΩΝΙΝΑΥΜΕΙCΤΗΕΚΕΙΝΟΥΠ Ω
BEING THAT YE to-THE OF-that-*One* POV-

s o.
ΤΩΧΕΙΑΠΛΟΥΤΗCΗΤΕΚΑΙΓ 60
10 ERTY SHOULD-BE-RICH . AND O-

ΝΩΜΗΝΕΝΤΟΥΤΩΔΙΔΩΜΙΤΟ 80
pinion IN this I-AM-GIVING this

ΥΤΟΓΑΡΥΜΙΝCΥΜΦΕΡΕΙΟΙ 400
for to-YOUp Is-being-expedient WHO-

ΤΙΝΕCΟΥΜΟΝΟΝΤΟΠΟΙΗCΑ 20
ANY NOT ONLY THE TO-DO

ΙΑΛΛΑΚΑΙΤΟΘΕΛΕΙΝΠΡΟΕ 40
but AND THE TO-BE-WILLING BEFORE-

B +Ε
ΝΗΡΞΑCΘΕΑΠΟΠΕΡΥCΙΝΥΝ 60
11 undertake FROM OTHER-SIDE . NOW

ΙΔΕΚΑΙΤΟΠΟΙΗCΑΙΕΠΙΤΕ 80
YET AND THE TO-DO ON-FINISH-YE

s -ΑΙ
ΛΕCΑΤΕΟΠΩCΚΑΘΑΠΕΡΗΠΡ 500
WHICH-how DOWN-WHICH-EVEN THE BE-

ΟΘΥΜΙΑΤΟΥΘΕΛΕΙΝΟΥΤΩC 20
FORE-FEELING OF-THE TO-BE-WILLING thus

s -Ε
ΚΑΙΤΟΕΠΙΤΕΛΕCΑΙΕΚΤΟΥ 40
AND THE TO-ON-FINISH OUT OF-THE

s o.
ΕΧΕΙΝΕΙΓΑΡΗΠΡΟΘΥΜΙΑΠ 50
12 TO-BE-HAVING IF for THE BEFORE-FEELING IS-

s omits IF
ΡΟΚΕΙΤΑΙΚΑΘΟΕΑΝΕΧΗΕΥ 80
BEFORE-LYING according-to-WHICH IF-EVER MAY-BE-

ΠΡΟCΔΕΚΤΟCΟΥΚΑΘΟΟΥΚΕ 600
HAVING WELL-TOWARD-RECEIVED NOT according-to-WHICH

ΧΕΙΟΥΓΑΡΙΝΑΔΛΛΟΙCΑΝΕ 20
13 NOT he-IS-HAVING NOT for THAT others UP-LET-

(*by s*2) B*s*1 *omit* YET B+Ε
CΙCΥΜΙΝΑΕΘΛΙΨΙCΑΛΛΕΞ 40
ting to-YOUp YET CONSTRICTION but OUT

ΙCΟΤΗΤΟCΕΝΤΩΝΥΝΚΑΙΡΩ 60
14 OF-EQUALITY IN THE NOW SEASON

ΤΟΥΜΩΝΠΕΡΙCCΕΥΜΑΕΙCΤ 80
THE OF-YOUp excess INTO THE

ΟΕΚΕΙΝΩΝΥCΤΕΡΗΜΑΙΝΑΚ 700
OF-those WANT THAT AND

ΑΙΤΟΕΚΕΙΝΩΝΠΕΡΙCCΕΥΜ 2
THE OF-those excess

ΑΓΕΝΗΤΑΙΕΙCΤΟΥΜΩΝΥCΤ 4
MAY-BE-BECOMING INTO THE OF-YOUp WANT

ΕΡΗΜΑΟΠΩCΓΕΝΗΤΑΙΙCΟΤ
WHICH-how MAY-BE-BECOMING EQUALITY

ΗCΚΑΘΩCΓΕΓΡΑΠΤΑΙCΤΟΠ 8
15 according-As it-HAS-*been*-WRITTEN THE THE much

ΟΛΥΟΥΚΕΠΛΕΟΝΑCΕΝΚΑΙΟ 5
NOT MOREIZES AND THE

ΤΟΟΛΙΓΟΝΟΥΚΗΛΑΤΤΟΝΗC 2
THE FEW NOT IS-INFERIOR .

*s*2 *o. o.*
ΕΝΧΑΡΙCΔΕΤΩΘΕΦΤΩΔΙΔΟ 4
16 grace YET to-THE God THE *One*-GIVING

ΝΤΙΤΗΝΑΥΤΗΝCΠΟΥΔΗΝΥΠ 60
THE SAME DILIGENCE OVER

ΕΡΥΜΩΝΕΝΤΗΚΑΡΔΙΑΤΙΤΟ 8
YOUp IN THE HEART OF-TITUS

ΥΟΤΙΤΗΝΜΕΝΠΑΡΑΚΛΗCΙΝ 500
17 that THE INDEED BESIDE-CALLING

ΕΔΕΞΑΤΟCΠΟΥΔΑΙΟΤΕΡΟC 20
he-RECEIVES more-DILIGENT

ΔΕΥΠΑΡΧΩΝΑΥΘΑΙΡΕΤΟCΕ 4
YET belonging self-preference he-

ΞΗΛΘΕΝΠΡΟCΥΜΑCCΥΝΕΠΕ 6
18 OUT-CAME TOWARD YOUp . WE-TOGETHER-

*s*1* THE brother WITH him
ΜΥΑΜΕΝΔΕΜΕΤΑΥΤΟΥΤΟΝΑ 80
SEND YET WITH him THE bro-

ΔΕΛΦΟΝΟΥΟΕΠΑΙΝΟCΕΝΤΩ 13000
ther OF-WHOM THE ON-PRAISE IN THE

takes before, even thus should he
be completing for you this grace
7 also. But even as you are super-
abounding in everything—in faith
and word and knowledge and all
diligence and your love to us—you
may be superabounding in this
8 grace also. I am not saying this as
an injunction, but, through the dili-
gence of others, and testing the
genuineness of this love of yours.
9 For you know of the grace of
our Lord Jesus Christ, that, being
rich, because of you He is poor,
that *you*, by that poverty, should be
10 rich. And in this I am giving my
opinion, for this is expedient for
you, who for a year past, undertake
before, not only to do but also to
11 be willing. Yet now complete the
doing also, so that even in accord
with the eagerness to will, thus also
to complete it, out of what you have.
12 For if eagerness lies before, it is
acceptable according to what one
may have, not according to what
he has not.
13 For it is not that, to others ease,
14 yet to you affliction, but by an
equality, in the current period,
your superabundance for their
want, that their superabundance,
also, may come to be for your want,
so that there may become an equal-
15 ity, according as it is written:
"What is much increases not, and
what is scant is not inferior".
16 Now thanks be to God, Who is
imparting the same diligence over
17 you to the heart of Titus, seeing
that he, indeed, receives the en-
treaty, yet belonging to the more
diligent, of his own accord he came
18 out to you. Now we send together
with him the brother whose applause

7 Is it not remarkable that Mace-
donia, poverty stricken, in the midst
of extreme affliction, deterred from
contributing by Paul, entreats for the
privilege as a favor, while Corinth,
undoubtedly far richer and more able
to contribute, needs their example and
all the urging and spurring which the
apostle can bring to bear in order that
they should not disgrace him by a
meager contribution?

9 Paul begins his pleading by giv-
ing the true motive which should ac-
tuate us in our gifts to God's work and
to His poor saints. Christ was rich
once beyond all our conceptions of
wealth. The whole universe was cre-
ated for him (Col.1[16]). He subsisted
in the form of God (Phil.2[6]). He had
no peer on earth or in the heavens.
All this He laid aside to enrich us.
He emptied Himself, taking the form
of a slave, coming to be in the likeness
of humanity, and being found in
fashion as a man, He humbled Him-
self, becoming obedient unto death,
even the death of the cross (Phil.2
[7-8]). What poverty can equal this?
The highest in heaven becomes the out-
cast of earth. Who was ever impov-
erished as He was? He gave up all
He had and all He was to enrich us.
Now we are rich. But few of God's
saints are rich in this world's goods,
yet all are blessed with untold spirit-
ual wealth. Such is the example He
has set before us. If such was His
disposition, it should be ours as well.

10 It is noteworthy that the apostle
never commands them to give. He
never forces them to be generous. It
is no injunction. He gives his opinion.
The tithe, which was regularly taken
in Israel for the support of the Levites,
is never applied to the nations, for it
is a part of the law, and its spirit is
entirely foreign to the spontaneous,
hearty response which alone gives
value to all donations.

13 It is evident that the Corinthians
were blessed with more than sufficient
for their wants or they could not have
given of their superabundance.

in the evangel is through all the
19 ecclesias, yet not only so, but who
was elected by the ecclesias to be
our fellow traveler with this grace,
which is being dispensed by us to
the glory of the Lord Himself, and
20 our eagerness; putting in this one
lest anyone should find flaws in us
in this exuberance being dispensed
21 by us. For we are providing the
ideal, not only before the Lord, but
before men.

22 Now we send together with them
our brother, whom we often test,
being diligent in many things, yet
now much more diligent. Now our
23 confidence in you is much, whether
for the sake of Titus, my mate and
fellow worker for you, or our breth-
ren, the apostles of the ecclesias,
24 the glory of Christ. Then the dis-
play of your love and our boast over
you to them is being displayed in
the face of the ecclesias.

9 For, indeed, concerning the dis-
pensation for the saints, it is super-
2 fluous for me to write to you. For
I am aware of your eagerness, of
which I am boasting over you to the
Macedonians, that "Achaia has
been prepared a year past". And
your zeal provokes the majority.
3 Yet I send the brethren, lest our
boasting over you should be made
void in this particular, that you
may be prepared according as I
4 said, lest somehow, if the Macedo-
nians should be coming together
with me and finding you unpre-
pared, *we* may be disgraced (not
that we should say *you!*) in this as-
sumption of boasting.

18 It is probable that Titus' compan-
ion later returned with Paul when
he conveyed the contribution to Jeru-
salem, and was one of the company
which went with him into Asia (Ac.
20 4). These were Sopater of Berea,
Aristarchus and Secundus of Thes-
salonica, Gaius of Derbe, Tychicus and
Trophimus of Asia. Timothy would
have been mentioned by name. Luke,
also, was with them. Trophimus, we
know, went as far as Jerusalem. It
would be especially fitting that he
should be among the bearers of this
offering to the saints at Jerusalem and
that they should thus requite him
for his kindness. For Paul's long im-
prisonment began as a result of Tro-
phimus' presence in Jerusalem. The
Jews thought that Paul had taken him
into the sacred precincts of the temple.

20 It was necessary that one in whom
they had implicit confidence should
have a hand in the conveyance of the
collection to Jerusalem, lest Paul
should leave open any possibility for
false suspicions.

22 This brother was probably another
of those who accompanied Paul on his
return to Asia, possibly Tychicus.

23 It is interesting to note the usage
of the word *apostles* in this connection.
The Authorized Version hides it by
translating "messengers". The Amer-
ican Revision repeats this, but puts
"apostles" at the foot of the page.
Others render it "ambassadors". But
this occurrence is by far the best ex-
ample by which to define the true
meaning of "apostle". Sopater, Aris-
tarchus, Secundus, Gaius, Tychicus
and Trophimus are not ordinarily rated
as apostles. While they were not apos-
tles of the Lord, they certainly were
apostles of the ecclesias. They had
been elected and commissioned by the
ecclesias to represent them in this
matter. This shows that an apostle
is an official representative, bearing
a commission.

4 The Macedonians had hurried their
collection. The Corinthians had been
preparing for it long before them. How
would it appear if they should not be
ready?

ΕΥΑΓΓΕΛΙΩΔΙΑΠΑCΩΝΤΩΝ 20
WELL-MESSAGE THRU ALL OF-THE

ΕΚΚΛΗCΙΩΝΟΥΜΟΝΟΝΔΕΑΛ 40
19 OUT-CALLED*p* NOT ONLY YET but

ΑΛΛΑΙΧΕΙΡΟΤΟΝΗΘΕΙCΥΠ 60
AND BEING-HAND-STRETCHED by

ΟΤΩΝΕΚΚΛΗCΙΩΝCΥΝΕΚΔΗ 80
THE OUT-CALLED*p* TOGETHER-OUT-PUB-

Β ΕΝ IN
ΜΟCΗΜΩΝCΥΝΤΗΧΑΡΙΤΙΤΑ 100
LIC OF-US TOGETHER to-THE grace this

ΥΤΗΤΗΔΙΑΚΟΝΟΥΜΕΝΗΥΦΗ 20
THE *being*-THRU-SERVED by US

Β *omits* SAME
ΜΩΝΠΡΟCΤΗΝΑΥΤΟΥΤΟΥΚΥ 40
TOWARD THE SAME THE Mas-

ΡΙΟΥΔΟΣΑΝΚΑΙΠΡΟΘΥΜΙΑ 60
ter esteem AND BEFORE-FEELing

ΝΗΜΩΝCΤΕΛΛΟΜΕΝΟΙΤΟΥΤ 80
20 OF-US PUTTING this

ΟΜΗΤΙCΗΜΑCΜΩΜΗCΗΤΑΙΕ 200
NO ANY US SHOULD-BE-*being*-FLAWED IN

ΝΤΗΑΔΡΟΤΗΤΙΤΑΥΤΗΤΗΔΙ 20
THE EXUBERANCE this to-THE *be-*

ΑΚΟΝΟΥΜΕΝΗΥΦΗΜΩΝΠΡΟΝ 40
21 ING-THRU-SERVED by US . WE-ARE-BE-

ΟΟΥΜΕΝΓΑΡΚΑΛΛΟΥΜΟΝΟΝ 60
FORE-MINDING for IDEAL NOT ONLY

ΕΝΩΠΙΟΝΚΥΡΙΟΥΑΛΛΑΚΑΙ 80
IN-VIEW OF-Master but AND

IN-VIEW *by s*[2]
ΕΝΩΠΙΟΝΑΝΘΡΩΠΩΝCΥΝΕΠ 300
22 IN-VIEW OF-humans . WE-TOGETHER-

ΕΜΨΑΜΕΝΔΕΑΥΤΟΙCΤΟΝΑΔ 20
SEND YET to-them THE bro-

ΕΛΦΟΝΗΜΩΝΟΝΕΔΟΚΙΜΑCΑ 40
ther OF-US WHOM WE-test

ΜΕΝΕΝΠΟΛΛΟΙCΠΟΛΛΑΚΙC 60
IN MANY MANY-times

Η+Ε
CΠΟΥΔΑΙΟΝΟΝΤΑΝΥΝΙΔΕΠ 80
DILIGENT BEING NOW YET much

ΟΛΥCΠΟΥΔΑΙΟΤΕΡΟΝΠΕΠΟ 400
more-DILIGENT . to-confidence 4

s omits YET
ΙΘΗCΕΙΔΕΠΟΛΛΗΤΗΕΙCΥΜ 20
YET much THE INTO YOU*p*

ΑCΕΙΤΕΥΠΕΡΤΙΤΟΥΚΟΙΝΩ 40
23 IF-BESIDES OVER TITUS communioner

ΝΟCΕΜΟCΚΑΙΕΙCΥΜΑCCΥΝ 60
MY AND INTO YOU*p* TOGETHER-

ΕΡΓΟCΕΙΤΕΑΔΕΛΦΟΙΗΜΩΝ 80
AC'ter IF-BESIDES brothers OF-US

ΑΠΟCΤΟΛΟΙΕΚΚΛΗCΙΩΝΔΟ 500
commissioners OF-OUT-CALLED*p* ES-

s o.
ΣΑΧΡΙCΤΟΥΤΗΝΟΥΝΕΝΔΕΙ 20
24 teem OF-ANOINTED . THE THEN IN-SHOWing

ΣΙΝΤΗCΑΓΑΠΗCΥΜΩΝΚΑΙΗ 40
OF-THE LOVE OF-YOU*p* AND OF-

ΜΩΝΚΑΥΧΗCΕΩCΥΠΕΡΥΜΩΝ 60
US BOASTing OVER YOU*p*

s -ΙΣΑCΘΑΙ=TO-BE-*h.*-
ΕΙCΑΥΤΟΥCΕΝΔΕΙΚΝΥΜΕΝ 80
INTO them *being*-IN-SHOWN

ΟΙΕΙCΠΡΟCΩΠΟΝΤΩΝΕΚΚΛ 600
INTO face OF-THE OUT-CALLED*p*

ΗCΙΩΝΠΕΡΙΜΕΝΓΑΡΤΗCΔΙ 20
9 ABOUT INDEED for THE THRU-

ΑΚΟΝΙΑCΤΗCΕΙCΤΟΥCΑΓΙ 40
SERVice THE INTO THE HOLY-

s o.
ΟΥCΠΕΡΙCCΟΝΕΜΟΙΕCΤΙΝ 60
ones excessive to-ME IS

ΤΟΓΡΑΦΕΙΝΥΜΙΝΟΙΔΑΓΑΡ 80
2 THE TO-BE-WRITING to-YOU I'VE-PERCEIVED for

ΤΗΝΠΡΟΘΥΜΙΑΝΥΜΩΝΗΝΥΠ 700
THE BEFORE-FEELing OF-YOU*p* WHOM OVER

Βs Ε *for* ΑΙ
ΕΡΥΜΩΝΚΑΥΧΩΜΑΙΜΑΚΕΔΟ 20
YOU*p* I-AM-BOASTING to-MACEDONIANS

s Δ
ΟCΙΝΟΤΙΑΧΑΙΑΠΑΡΕCΚΕΥ 40
that ACHAIA HAS-*been*-prepared

ΑCΤΑΙΑΠΟΠΕΡΥCΙΚΑΙΤΟΥ 60
FROM OTHER-SIDE AND THE OF-

ΜΩΝΖΗΛΟCΗΡΕΘΙCΕΤΟΥCΠ 80
YOU*p* BOILing STRIPES (provokes) THE MORE

ΑΕΙΟΝΑCΕΠΕΜΨΑΔΕΤΟΥCΑ 600
3 I-SEND YET THE bro-

ΔΕΛΦΟΥCΙΝΑΜΗΤΟΚΑΥΧΗΜ 20
thers THAT NO THE BOAST

Β[1] Υ=-YOU*p*
ΑΗΜΩΝΤΟΥΠΕΡΥΜΩΝΚΕΝΩΘ 40
OF-US THE OVER YOU*p* MAY-BE-BEING-

s o.
ΗΕΝΤΩΜΕΡΕΙΤΟΥΤΩΙΝΑΚΑ 60
EMPTIED IN THE PART this THAT accord-

ΘΩCΕΛΕΓΟΝΠΑΡΕCΚΕΥΑCΜ 80
ing-AS I-said HAVING-*been*-prepared

Β *omits* IE-EVER
ΕΝΟΙΗΤΕΜΗΠΩCΕΑΝΕΛΘΩC 900
YE-MAY-BE NO how IF-EVER MAY-BE-COMING

Η Ε *o.*
ΙΝCΥΝΕΜΟΙΜΑΚΕΔΟΝΕCΚ 20
TOGETHER to-ME MACEDONIANS AND

ΑΙΕΥΡΩCΙΝΥΜΑCΑΠΑΡΑCΚ 40
THEY-MAY-BE-FINDING YOU*p* UNprepared

ΕΥΑCΤΟΥCΚΑΤΑΙCΧΥΝΘΩΜ 60
MAY-BE-BEING-DOWN-VILED

Β[1] WE Η
ΕΝΗΜΕΙCΙΝΑΜΗΛΕΓΩΜΕΝΥ 80
WE THAT NO WE-MAY-BE-SAYING YE

ΜΕΙCΕΝΤΗΥΠΟCΤΑCΕΙΤΑΥ 1000
IN THE UNDER-STANDing this

ns1 *omit* OF-THE BOASTING (*by* s2)
ΤΗΤΗCΚΑΥΧΗCΕΦCΑΝΑΓΚΑ 20
OF-THE BOASTing necessary

ΙΟΝΟΥΝΗΓΗCΑΜΗΝΠΑΡΑΚΑ 40
THEN I-deem TO-BESIDE-CALL

ΑΕCΑΙΤΟΥCΑΔΕΛΦΟΥCΙΝΑ 60
THE brothers THAT

n ΠΡΟC TOWARD
ΠΡΟΕΛΘΩCΙΝΕΙCΥΜΑCΚΑΙ 80
THEY-MAY-BE-BEFORE-COMING INTO YOUp AND

n+N
ΠΡΟΚΑΤΑΡΤΙCΩCΙΤΗΝΠΡΟ 100
THEY-SHOULD-BEFORE-adapt THE *being*-

ΕΠΗΓΓΕΛΜΕΝΗΝΕΥΛΟΓΙΑΝ 20
BEFORE-promiSED blessedness

ΥΜΩΝΤΑΥΤΗΝΕΤΟΙΜΗΝΕΙΝ 40
OF-YOUp this READY TO-BE

s1* *omits* AND
ΑΙΟΥΤΩCΩCΕΥΛΟΓΙΑΝΚΑΙ 60
thus AS blessedness AND

ΜΗΩCΠΛΕΟΝΕΞΙΑΝΤΟΥΤΟΔ 80
6 NO AS MORE-HAving this YET

s o.
ΕΟCΠΕΙΡΩΝΦΕΙΔΟΜΕΝΩCΦ 200
THE *one*-SOWING SPARingly SPAR-

s o.
ΕΙΔΟΜΕΝΩCΚΑΙΘΕΡΙCΕΙΚ 20
ingly AND WILL-BE-reaping AND

s o.
ΑΙΟCΠΕΙΡΩΝΕΠΕΥΛΟΓΙΑΙ 40
THE *one*-SOWING ON blessedness

ΕΠΕΥΛΟΓΙΑΙCΚΑΙΘΕΡΙC 60
ON blessedness AND WILL-BE-reap-

ΕΙΕΚΑCΤΟCΚΑΘΩCΠΡΟΗΡΗ 80
7 ING EACH according-AS he-HAS-BEFORE-

ΤΑΙΤΗΚΑΡΔΙΑΜΗΕΚΑΥΠΗC 300
LIFTED to-THE HEART NO OUT OF-SORROW

ΗΕΞΑΝΑΓΚΗCΙΑΛΑΡΟΝΓΑΡΔ 20
OR OUT OF-necessity GLEKful for GIV-

ΟΤΗΝΑΓΑΠΑΟΘΕΟCΑΥΝΑΤΕ 40
8 ER IS-LOVING THE God IS-ABLE

ΙΔΕΟΘΕΟCΠΑCΑΝΧΑΡΙΝΠΕ 60
YET THE God EVERY grace TO-

ΡΙCCΕΥCΑΙΕΙCΥΜΑCΙΝΑΕ 80
exceed INTO YOUp THAT IN

ΝΠΑΝΤΙΠΑΝΤΟΤΕΠΑCΑΝΑΥ 400
EVERY always EVERY SAME-

ΤΑΡΚΕΙΑΝΕΧΟΝΤΕCΠΕΡΙC 20
SUFFICiency HAVING YE-MAY-BE-

ΕΥΗΤΕΕΙCΠΑΝΕΡΓΟΝΑΓΑ 40
exceeding INTO EVERY ACT GOOD

ΘΟΝΚΑΘΩCΓΕΓΡΑΠΤΑΙΕCΚ 60
9 according-AS it-HAS-*been*-WRITTEN He-SCAT-

ΟΡΠΙCΕΝΕΔΩΚΕΝΤΟΙCΠΕΝ 80
TERS He-GIVES to-THE DRUDGES

ΗCΙΝΗΔΙΚΑΙΟCΥΝΗΑΥΤΟΥ 500
THE JUSTice OF-him

ΜΕΝΕΙΕΙCΤΟΝΑΙΩΝΑΟΔΕΕ 20
10 IS-REMAINING INTO THE eon THE YET *One*-

n-OPON
ΠΙΧΟΡΗΓΩΝCΠΕΡΜΑΤΩCΠΕ 40
supplying seed to-THE *one*-SOW-

ΙΡΟΝΤΙΚΑΙΑΡΤΟΝΕΙCΒΡΩ 60
ING AND BREAD INTO FEED-

ns1 He-WILL-BE-furnishing ∈ WILL-BE-multiplying
CΙΝΧΟΡΗΓΗCΑΙΚΑΙΠΛΗΘΥ 80
ing MAY-He-furnish AND MAY-He-multiply

∈ WILL-BE-
ΝΑΙΤΟΝCΠΟΡΟΝΥΜΩΝΚΑΙΑ 600
THE seed OF-YOUp AND MAY-

GROWING ∈ (*these three by* s2)
ΥΞΗCΑΙΤΑΓΕΝΗΜΑΤΑΤΗCΔ 20
He-GROW THE product OF-THE JUST-

ΙΚΑΙΟCΥΝΗCΥΜΩΝΕΝΠΑΝΤ 40
11 ice OF-YOUp . IN EVERY

ΙΠΛΟΥΤΙΖΟΜΕΝΟΙΕΙCΠΑC 60
being-ENRICHED INTO EVERY

ΑΝΑΠΛΟΤΗΤΑΝΤΙCΚΑΤΕΡΓ 80
UN-COMPOUND WHICH-ANY IS-DOWN-ACTING

n-∈
ΑΖΕΤΑΙΔΙΗΜΩΝΕΥΧΑΡΙCΤ 700
THRU US thanking

n *omits* to-THE n-OY=OF-God
ΙΑΝΤΩΘΕΩΟΤΙΗΔΙΑΚΟΝΙΑ 2
12 to-THE God that THE THRU-SERVICE

s1 o.
ΤΗCΛΕΙΤΟΥΡΓΙΑCΤΑΥΤΗC 40
OF-THE officiation this

ΟΥΜΟΝΟΝΕCΤΙΝΠΡΟCΑΝΑΠ 60
NOT ONLY IS TOWARD-UP-FILLING

ΛΗΡΟΥCΑΤΑΥCΤΕΡΗΜΑΤΑΤ 80
THE WANTS OF-

ΩΝΑΓΙΩΝΑΛΛΑΚΑΙΠΕΡΙCC 300
THE HOLY-*ones* but AND exceeding

ΕΥΟΥCΑΔΙΑΠΟΛΛΩΝΕΥΧΑΡ 2
THRU much thanking

n, *for* God, XPICTΩΚΑΙ ANOINTED AND
ΙCΤΙΩΝΤΩΘΕΩΔΙΑΤΗCΔΟΚ 40
13 to-THE God THRU THE testedness

ΙΜΗCΤΗCΔΙΑΚΟΝΙΑCΤΑΥΤ 60
OF-THE THRU-SERVICE this

ΗCΔΟΞΑΖΟΝΤΕCΤΟΝΘΕΟΝΕ 80
esteeming THE God ON

ΠΙΤΗΥΠΟΤΑΓΗΤΗCΟΜΟΛΟΓ 2000
THE UNDER-SETting OF-THE avowal

ΙΑCΥΜΩΝΕΙCΤΟΕΥΑΓΓΕΛΙ 20
OF-YOUp INTO THE WELL-MESSAGE

ΟΝΤΟΥΧΡΙCΤΟΥΚΑΙΑΠΛΟΤ 40
OF-THE ANOINTED AND to-UN-COMPOUND

ΗΤΙΤΗCΚΟΙΝΩΝΙΑCΕΙCΑΥ 60
OF-THE communion INTO them

ΤΟΥCΚΑΙΕΙCΠΑΝΤΑCΚΑΙΑ 80
14 AND INTO ALL AND OF-

(*s had* n H=-TS
ΥΤΩΝΔΕΗCΕΙΥΠΕΡΥΜΩΝΕΠ 1500
them to-petition OVER YOUp ON-

5 I deem it necessary, then, to entreat the brethren that they come before to you and adjust beforehand your previously promised bounty. This is, to be ready thus: as a bounty and not as avarice.
6 Now it is this: who is sowing sparingly shall also be reaping sparingly, and who is sowing bountifully will also be reaping bountifully,
7 each as he has proposed to his heart, not sorrowfully, or of compulsion, for God is loving a gleeful giver.
8 Now God is able to lavish all grace on you, that, having all complacency in everything always, you may be superabounding in every
9 good work according as it is written, "He scatters, He gives to the drudges, His righteousness remains for
10 the eon". Now may He Who is supplying seed to the sower, and bread for food, be furnishing and multiplying your seed and be causing the product of your
11 righteousness to grow, being enriched in everything, for all generosity, which is producing through
12 us thanksgiving to God, seeing that the dispensation of this ministry is not only tending to fill up the wants of the saints, but is superabounding also through much thanksgiv-
13 ing, to God, through the testedness of this dispensation, glorifying God at the subjection of your avowal to the evangel of Christ, and the generosity of the contribution for
14 them and for all, and their petition for you, longing for you, through perceiving the transcen-

5 God has no need. Gifts acceptable to Him must spring from a pure motive. It is better not to give at all than to give with a heavy heart or from an unworthy motive. Extortion, whether by appeals to pride, competition, tithing, or anything except as a voluntary spontaneous response to His grace, is not in keeping with His attitude toward us now.

6 While giving should never be mercenary, in hope of some return, it is doubtless most profitable in every way. It brings immediate happiness and satisfaction and it bears a harvest in the future. The farmer who stints his seed, will reap a spare crop. Many of us, in that day, will wish that we had been more bountiful in our sowing for, no doubt, the harvest will be a hundred fold.

7 *Hilarious* is the English adaptation of the Greek word we have rendered "gleeful". One may give with cheerful resignation, but more than this is desired by the Lord. When we do it with irrepressible joy then we come into closest communion with the God Who gave His Son and with Him gives us all.

12 Paul had promised James, Cephas and John, that, in carrying out his distinctive ministry he would not fail to remember the poor saints among the Circumcision (Gal.2[10]). They may have had no higher thought than to relieve their distressed brethren. Paul was impelled by a worthier motive. Jews of the Circumcision were continually harassing him and threatened to create a bitter antagonism between the Jews and the ecclesias he had founded. They were already at work in Corinth and Galatia. If he could carry to Jerusalem some signal proof of the good will of these foreign believers he might repair the widening breach, and bring glory to God through the mutual interest and the thankfulness it would create. But they responded by putting him in chains. When the apostle came to bring the alms to Jerusalem, instead of giving him an ovation and gladly sharing their spiritual wealth with the nations, the mere suggestion that Paul had brought one of the aliens into the temple precincts nearly cost him his life.

15 dent grace of God on you. Now thanks be to God for His indescribable gratuity!

10 Now *I*, Paul, myself, am entreating you through the meekness and lenience of Christ, who, as to personal appearance, indeed, am humble among you, yet, being ab-
2 sent, have courage toward you. Yet I am beseeching I may not, being present, have courage with the confidence with which I am reckoning to dare some who reckon us as walk-
3 ing according to the flesh. For, walking in flesh, we are not war-
4 ring according to the flesh. For the weapons of our warfare are not carnal, but powerful to God toward the pulling down of bul-
5 warks; pulling down reasoning and every height elevating itself against the knowledge of God, and leading into captivity every apprehension into the obedience of Christ,
6 and in readiness to avenge every disobedience, whenever your obedience may be completed.

7 Are you looking on the surface? If anyone is presuming to have confidence in himself to be Christ's, let him be reckoning this again with himself, that, according as he is
8 Christ's thus are we, also. For if I, as well, should be boasting somewhat more excessively concerning our authority (which the Lord gives us for edification and not for pulling you down), I shall not be
9 put to shame, lest I should seem as though terrifying you through epis-
10 tles, seeing that he is averring, "His epistles, indeed, are weighty and strong, yet his bodily presence is weak and his expression contemp-
11 tible". Let such be reckoning with this, that such as we are in

1 Paul now turns his attention to the minority in Corinth, who were still opposed to him. They may be that party which said, "I am of Christ" (22) and seem to have been led by some emissary of the Judaisers. These men were proud and imperious, quite unlike the Christ in Whom they boasted, hence Paul appeals to the meekness and lenience of Christ. They walked according to the flesh and were continually opposing him on that ground. They misinterpreted his gentleness, and called it cowardice, they said he was brave enough at a distance, but afraid to put his threats into execution when present. Paul, in reply, hopes he may not be called upon to exercise the authority he possesses in a destructive way, but makes it plain that he has the spiritual power to wage a campaign if necessary. By a bold figure he likens his spiritual warfare to the pulling down of the forts of the enemy, and leading all opposition into captivity. The most powerful weapons are not material but spiritual. Neither are place and prestige as potent as truth. Paul alone was more than a match for the judaizing legates sent out from Jerusalem. False brethren such as these were his most virulent enemies.

7 The unspiritual, fleshly minded man looks only on the surface. But nowhere are appearances so deceiving as in things spiritual. Our Lord Himself had none of the superficial marks of greatness. Paul seems to have been specially deficient in those qualities which were demanded from those who aspired to leadership in the world. His public speaking seems to have been the special point on which his enemies attacked him. Greek orators were probably the most accomplished the world has ever seen. By comparison Paul's presence was weak and his delivery contemptible. But what has become of all those masters of forensic art? They are dead and their efforts have died with them. The few that remain are models of beauty but are devoid of all spiritual power. Paul's words transformed his hearers, not by his mode of delivery, but by their truth and potency.

ΠΟΘΟΥΝΤΩΝΥΜΑCΙΔΙΝΑΙ 20
LONGING YOUP TO-PERCEIVE

ΑΤΗΝΥΠΕΡΒΑΛΛΟΥCΑΝΧΑΡ 40
THRU THE OVER-CASTING grace

ΙΝΤΟΥΘΕΟΥΕΦΥΜΙΝΧΑΡΙC 60
15 OF-THE God ON YOUP . grace

ΔΕΤΩΘΕΩΕΠΙΤΗΑΝΕΚΔΙΗΓ 80
YET to-THE God ON THE UN-detailed

ΗΤΩΑΥΤΟΥΔΩΡΕΑΑΥΤΟCΔΕ 100
10 OF-Him gratuity . SAME YET

ΕΓΩΠΑΥΛΟCΠΑΡΑΚΑΛΩΥΜΑ 20
I PAUL AM-UPSIDE-CALLING YOUP

ΑΣ1ΔΙΑΤΗCΠΡΑΟΤΗΤΟCΚΑΙΕ 40
THRU THE MEEKness AND le-

s o.
ΠΙΕΙΚΕΙΑCΤΟΥΧΡΙCΤΟΥ Ο 60
niency OF-THE ANOINTED WHO

s o.
CΚΑΤΑΠΡΟCΩΠΟΝΜΕΝΤΑΠΕ 80
according-to face INDEED LOW

ΙΝΟCΕΝΥΜΙΝΑΠΩΝΔΕΘΑΡΡ 200
IN YOUP FROM-BEING YET I'M-having-

Β ΔΙ THRU
ΩΕΙCΥΜΑCΔΕΟΜΑΙΔΕΤΟΜΗ 20
2 COURAGE INTO YOUP I'M-beseeching YET THE NO

ΠΑΡΩΝΘΑΡΡΗCΑΙΤΗΠΕΠΟΙ 40
BESIDE-BEING TO-have-COURAGE to-THE confidence

s o.
ΘΗCΕΙΜΑΟΓΙΖΟΜΑΙΤΟΑΜΗ 60
WHICH I-AM-accounting TO-DARE

CΑΙΕΠΙΤΙΝΑCΤΟΥCΑΟΓΙΖ 80
ON ANY THE accounting

ΟΜΕΝΟΥCΗΜΑCΩCΚΑΤΑCΑΡ 300
US AS according-to FLESH

ΚΑΤΕΡΙΠΑΤΟΥΝΤΑCΕΝCΑΡ 20
3 ABOUT-TREADING . IN FLESH

ΚΙΓΑΡΠΕΡΙΠΑΤΟΥΝΤΕCΟΥ 40
for ABOUT-TREADING NOT

ΚΑΤΑCΑΡΚΑCΤΡΑΤΕΥΟΜΕΘ 60
according-to FLESH WE-ARE-WARRING

s o.
ΑΤΑΓΑΡΟΠΛΑΤΗCCΤΡΑΤΕΙ 80
4 THE for IMPLEMENTS OF-THE WAR

ΑCΗΜΩΝΟΥCΑΡΚΙΚΑ ΑΛΛΑΔ 400
OF-US NOT FLESH-ie but A-

s ∈ o.
ΥΝΑΤΑΤΩΘΕΩΠΡΟCΚΑΘΑΙΡ 20
BLE to-THE God TOWARD DOWN-LIFTing

ΕCΙΝΟΧΥΡΩΜΑΤΩΝΛΟΓΙCΜ 40
OF-BULWARKS logics

ΟΥCΚΑΘΑΙΡΟΥΝΤΕCΚΑΙΠΑ 60
5 DOWN-LIFTING AND EVERY

ΝΥΨΩΜΑΕΠΑΙΡΟΜΕΝΟΝΚΑΤ 80
HEIGHT being-ON-LIFTED DOWN

ΑΤΗCΓΝΩCΕΩCΤΟΥΘΕΟΥΚΑ 500
OF-THE KNOWledge OF-THE God AND

ΙΑΙΧΜΑΛΩΤΙΖΟΝΤΕCΠΑΝΝ 20
capturizing EVERY MIND

ΟΗΜΑΕΙCΤΗΝΥΠΑΚΟΗΝΤΟΥ 40
INTO THE obedience OF-THE

ΧΡΙCΤΟΥΚΑΙΕΝΕΤΟΙΜΩΕΧ 60
6 ANOINTED AND IN READY HAVING

ΟΝΤΕCΕΚΔΙΚΗCΑΙΠΑCΑΝΠ 80
TO-OUT-JUST EVERY dis-

ΑΡΑΚΟΗΝΟΤΑΝΠΛΗΡΩΘΗΥΜ 600
obedience whenEVER MAY-BE-FILLED OF-

ΩΝΗΥΠΑΚΟΗΝΤΑΚΑΤΑΠΡΟCΩ 20
7 YOUP THE obedience . THE according-to face

s omits IS-SEEMING
ΠΟΝΒΛΕΠΕΤΕΕΙΤΙCΔΟΚΕΙ 40
YE-ARE-looking IF ANY IS-SEEMING

s o. o. B spelled in full ; ∈
ΠΕΠΟΙΘΕΝΑΙΕΑΥΤΩΧΡΙCΤ 60
TO-HAVE-confidence to-self OF-ANOINTED

ΟΥΕΙΝΑΙΤΟΥΤΟΛΟΓΙΖΕCΘ 80
TO-BE this LET-him-BE-accounting

ΩΠΑΛΙΝΕΦΕΑΥΤΟΥΟΤΙΚΑΘ 700
AGAIN ON self that according-

ΩCΑΥΤΟCΧΡΙCΤΟΥΟΥΤΩCΚ 20
AS he OF-ANOINTED thus AND

s o. B omits BESIDES ΔS1 omit AND (by S2)
ΑΙΗΜΕΙCΕΑΝΤΕΓΑΡΚΑΙΠΕ 40
8 WE . IF-EVER BESIDES for AND more-

s I-WILL-BE-BOASTING O
ΡΙCCΟΤΕΡΟΝΤΙΚΑΥΧΗCΩΜ 60
excessive ANY I-SHOULD-BE-BOASTING

ΑΙΠΕΡΙΤΗCΕΞΟΥCΙΑCΗΜΩ 80
ABOUT THE authority OF-US

ΔS1 omit TO-US (by S2)
ΝΗCΕΔΩΚΕΝΟΚΥΡΙΟCΗΜΙΝ 800
WHICH GIVES THE Master TO-US

ΕΙCΟΙΚΟΔΟΜΗΝΚΑΙΟΥΚΕΙ 20
INTO HOME-BUILDING AND NOT INTO

CΚΑΘΑΙΡΕCΙΝΥΜΩΝΟΥΚΑΙ 40
DOWN-LIFTing OF-YOUP NOT I-

CΧΥΝΘΗCΟΜΑΙΤΙΝΑΜΗΔΟΞΩ 60
9 SHALL-BE-BEING-HELD THAT NO I-SHOULD-BE-

s o.
ΩCΑΝΕΚΦΟΒΕΙΝΥΜΑCΔΙΑΤ 80
SEEMING AS EVER TO-BE-OUT-FEARING YOUP THRU THE

δS2 letters INDEED (by S2)
ΩΝΕΠΙCΤΟΛΩΝΟΤΙΑΙΜΕΝΕ 900
10 letters that THE INDEED let-

Β Δ=THEY-ARE-
ΠΙCΤΟΛΑΙΦΗCΙΝΒΑΡΕΙΑΙ 20
ters he-IS-AVERRING HEAVY

ΚΑΙΙCΧΥΡΑΙΗΔΕΠΑΡΟΥCΙ 40
AND STRONG . THE YET BESIDE-BEING

ΑΤΟΥCΩΜΑΤΟCΑCΘΕΝΗCΚΑ 60
OF-THE BODY UN-FIRM AND

Β Δ
ΙΟΛΟΓΟCΕΞΟΥΘΕΝΗΜΕΝΟC 80
THE saying HAVING-been-SCORNED

ΤΟΥΤΟΛΟΓΙΖΕCΘΩΟΤΟΙΟΥ 16000
11 this LET-BE-accounting THE such

ΤΟCΟΤΙΟΙΟΙΕCΜΕΝΤΩΛΟΓ 20
that THE-WHICH WE-ARE to-THE saying

ΩΔΙΕΠΙCΤΟΛΩΝΑΠΟΝΤΕCΤ 40
THRU letters FROM-BEING such

ΟΙΟΥΤΟΙΚΑΙΠΑΡΟΝΤΕCΤΩ 60
AND BESIDE-BEING to-THE

B o. o. o. B1 N
ΕΡΓΩΟΥΓΑΡΤΟΛΜΩΜΕΝΕΓΚ 80
12 ACT . NOT for WE-ARE-DARING TO-IN-

B1 N B+Є B+Є
ΡΙΝΑΙΗCΥΓΚΡΙΝΑΙΕΑΥΤΟ 100
JUDGE OR TO-TOGETHER-JUDGE selves

ΥCΤΙCΙΝΤΩΝΕΑΥΤΟΥCCΥΝ 20
to-ANY OF-THE-*ones* selves TOGETHER-

ΙCΤΑΝΟΝΤΩΝΑΛΛΑΑΥΤΟΙΕ 40
STANDING-UP but they IN

s1 *omits* selves
ΝΕΑΥΤΟΙCΕΑΥΤΟΥCΜΕΤΡΟ 60
selves selves MEASURING

B1 N B+Є
ΥΝΤΕCΚΑΙCΥΓΚΡΙΝΟΝΤΕC 80
AND TOGETHER-JUDGING

B+Є
ΕΑΥΤΟΥCΕΑΥΤΟΙCΟΥCΥΝΙ 200
selves to-selves NOT ARE-under-

C *added by* s1
ΑCΙΝΗΜΕΙCΔΕΟΥΚΕΙCΤΑΑ 20
13 standING.WE YET NOT INTO THE UN-

ΜΕΤΡΑΚΑΥΧΗCΟΜΕΘΑΛΛΑΑ 40
MEASURED SHALL-BE-BOASTING but

ΚΑΤΑΤΟΜΕΤΡΟΝΤΟΥΚΑΝΟΝ 60
according-to THE MEASURE OF-THE RULE

ΟCΟΥΕΜΕΡΙCΕΝΗΜΙΝΟ ΘΕΟ 80
WHICH PARTS to-US THE God

CΜΕΤΡΟΥΕΦΙΚΕCΘΑΙΑΧΡΙ 300
OF-MEASURE TO-ON-REACH UNTIL

B *omits* NOT B AS for
ΚΑΙΥΜΩΝΟΥΓΑΡΦCΜΗΕΦΙΚ 20
14 AND YOUp . NOT for AS NO ON-REACH-

ΝΟΥΜΕΝΟΙΕΙCΥΜΑCΥΠΕΡΕ 40
ING INTO YOUp WE-ARE-OVER-

s o.
ΚΤΕΙΝΟΜΕΝΕΑΥΤΟΥCΑΧΡΙ 60
OUT-sTRETCHING selves UNTIL

for *omitted by* s1
ΓΑΡΚΑΙΥΜΩΝΕΦΘΑCΑΜΕΝΕ 80
for AND OF-YOUp WE-OUTsTRIP IN

ΝΤΩΕΥΑΓΓΕΛΙΩΤΟΥΧΡΙCΤ 400
THE WELL-MESSAGE OF-THE ANOINTED

ΟΥΟΥΚΕΙCΤΑΑΜΕΤΡΑΚΑΥΧ 20
15 NOT INTO THE UN-MEASURED BOASTING

ΩΜΕΝΟΙΕΝΑΛΛΟΤΡΙΟΙCΚΟ 40
IN other-placed-*ones* toils

ΠΟΙCΕΛΠΙΔΑΔΕΕΧΟΝΤΕCΑ 60
EXPECTATION YET HAVING OF-

ΥΣΑΝΟΜΕΝΗCΤΗCΠΙCΤΕΩC 80
*bei*NG-GROWN-UP OF-THE BELIEF

B H= -US
ΥΜΩΝΕΝΥΜΙΝΜΕΓΑΛΥΝΘΗΝ 500
OF-YOUp IN YOUp TO-BE-magnified

s Y= -YOUp
ΑΙΚΑΤΑΤΟΝΚΑΝΟΝΑΗΜΩΝΕ 20
according-to THE RULE OF-US IN-

s o.
ΙCΠΕΡΙCCΕΙΑΝΕΙCΤΑΥΠΕ 40
16 TO excess INTO THE UNDER-

ΡΕΚΕΙΝΑΥΜΩΝΕΥΑΓΓΕΛΙC 60
OUT-BEing OF-YOUp TO-WELL-MESSAGIze

ΑCΘΑΙΟΥΚΕΝΑΛΛΟΤΡΙΩΚΑ 80
NOT IN other-placed RULE

ΝΟΝΙΕΙCΤΑΕΤΟΙΜΑΚΑΥΧΗ 100
INTO THE READY TO-BOAST

ΓΑCΘΑΙΟΔΕΚΑΥΧΩΜΕΝΟCΕ 20
17 THE YET *one*-BOASTING IN

s *had* THE for *for* NOT for THE-*one*
ΝΚΥΡΙΩΚΑΥΧΑCΘΩΟΥΓΑΡΟ 40
18 Master LET-him-BE-BOASTING.NOT for THE-

ΕΑΥΤΟΝCΥΝΙCΤΑΝΩΝΕΚΕΙ 60
one self TOGETHER-STANDING-UP that-*one*

s1* tested IS s o.
ΝΟCΕCΤΙΝΔΟΚΙΜΟCΑΛΛΑΟ 80
IS tested but WHOM

ΝΟΚΥΡΙΟCCΥΝΙCΤΗCΙΝΟΦ 700
11 THE Master IS-TOGETHER-STANDING . OWE

B+Є
ΕΑΟΝΑΝΕΙΧΕCΘΕΜΟΥΜΙΚΡ 20
YE-tolerATED OF-ME LITTLE

ΟΝΤΙΑΦΡΟCΥΝΗCΑΛΛΑΚΑΙ 40
ANY UN-DISPOSITION but AND

s AC *for* Є
ΑΝΕΧΕCΘΕΜΟΥΖΗΛΩΓΑΡΥΜ 60
2 BE-YE-tolerATING OF-ME I-AM-BOILING for YOUp

ΑCΘΕΟΥΖΗΛΩΗΡΜΟCΑΜΗΝΓ 80
OF-God to-BOILing.I-CONNECT for

ΑΡΥΜΑCΕΝΙΑΝΔΡΙΠΑΡΘΕΝ 500
YOUp to-ONE MAN virgin

ΟΝΑΓΝΗΝΠΑΡΑCΤΗCΑΙΤΩΧ 20
PURE TO-BESIDE-STAND to-THE AN-

ΡΙCΤΩΦΟΒΟΥΜΑΙΔΕΜΗΠΩC 40
3 OINTED . I-AM-FEARING YET NO how

s1 to-YOUp ΥΜΙΝ
ΩCΟΦΙCΕCΗΠΑΤΗCΕΝΕΥΑ 70
AS THE serpent OUT-SEDUCES EVE

ΝΕΝΤΗΠΑΝΟΥΡΓΙΑΑΥΤΟΥΦ 90
IN THE cleverness OF-it it-

ΘΑΡΗΤΑΝΟΗΜΑΤΑΥΜΩΝΑΠΟ 300
SHOULD-BE-CORRUPTING THE MINDS OF-YOUp FROM

s1 *brackets* AND THE PURITY
ΤΗCΑΠΛΟΤΗΤΟCΚΑΙΤΗCΑΓ 20
THE UN-COMPOUND AND THE PURITY

s *omits* THE
ΝΟΤΗΤΟCΤΗCΕΙCΤΟΝΧΡΙC 40
OF-THE INTO THE ANOINTED

ΤΟΝΕΙΜΕΝΓΑΡΟΕΡΧΟΜΕΝΟ 70
4 IF INDEED for THE *one*-COMING

CΑΛΛΟΝΙΗCΟΥΝΚΗΡΥCCΕΙ 80
other JESUS IS-PROCLAIMING

ΟΝΟΥΚΕΚΗΡΥΣΑΜΕΝΗΤΝΕΥ 1700
WHOM NOT WE-PROCLAIM OR spirit

word, through epistles, being absent, such also are we in act, being
12 present. For we do not dare to judge ourselves to be among, or compare ourselves with, some who are commending themselves. But they, measuring themselves among themselves and comparing themselves with themselves, do not understand.

13 Now *we* shall not be boasting immeasurably, but according to the measure of the rule, which God parts to us—a measure to reach
14 even as far as you. For it is not as though, not reaching to you, we are overstretching ourselves, for we outstrip others even as far as you in the evangel of Christ,
15 not boasting immeasurably in others' toil, yet having the expectation, your faith being grown, to be magnified among you superabun-
16 dantly, according to our rule, so as to preach the evangel beyond you—not to boast in another rule for that
17 which is ready. Now he who is boasting, let him be boasting in
18 the Lord. For not he that commends himself is qualified, but whom the Lord is commending.

11 You ought to have borne with me in any little imprudence. Nay,
2 and be bearing with me, for I am jealous over you with a jealousy of God. For I betroth you to one Man, to present a pure virgin to
3 Christ. Now I fear lest somehow, as the serpent deludes Eve by its craftiness, it should be corrupting your minds from the singleness and
4 the purity which is in Christ. For if, indeed, he who is coming is proclaiming another Jesus whom we do not proclaim, or you are obtaining a different spirit, which

11 Even forbearance and gentleness have their limits. The apostle makes it clear that, when he came to them again he would act quite as severely as he wrote in dealing with those who still opposed him. He does not wish to be judged by their standard, for it is of no use at all to measure men by men. Anyone can be great in a community of dwarfs. If the standard is false, so is the greatness.

12 These opponents of his were overstretching themselves. They never came as far as Corinth in proclaiming the evangel, but after Paul had toiled, then they came along and boasted as if they, not he, had outstripped others in bringing it to them. Paul was planning to carry the evangel beyond them into regions where it had never been proclaimed. Were they intending to outstrip him in reaching out to virgin fields, that they might have a real cause for boasting? It is evident that it suited them better to boast in what was already accomplished by another, rather than endure the toil and privation of a missionary journey with all its difficulties and dangers.

Paul had a right to boast, if anyone had. He ought to have been so high in their esteem that no one could displace him in their regard, least of all those who had no real claim on them and who chose to defame the one who had toiled and suffered for them in their very midst.

1 Paul did not wish the Corinthians to divide their allegiance among a number of men, nor indeed, to yield it to anyone but Christ. When a virgin is engaged, she is no longer free to follow other men, but should keep herself for her affianced. So with us. Let us not follow men, but be single toward Christ. The point in this figure is confined to the singleness and purity of the espoused virgin. It must not be overstretched into an allusion to the marriage state. The faithful in Israel are the bride of the Lambkin.

Israel was Jehovah's wife, but was divorced for her unfaithfulness. John the Baptist introduced the bride to the Bridegroom. His disciples left him for his Lord. The new Jerusalem will be on earth, the home of the twelve tribes of Israel. Ours is a heavenly allotment.

you did not obtain, or a different evangel, which you do not receive, you are bearing with him ideally.
5 For I am reckoning to be deficient in nothing pertaining to the paramount apostles. Now even if I am plain in expression, nevertheless not in knowledge, but in everything being made manifest in all for you.
7 Or do I sin in humbling myself that *you* may be exalted, seeing that I preach God's evangel to you
8 gratuitously? I despoil other ecclesias, getting rations toward dis-
9 pensing to you. And when I was present with you and in want, I am an encumbrance to no one (for my wants the brethren coming from Macedonia tend to fill up), and in everything I keep and shall be keeping myself from being burdensome to you.
10 The truth of Christ is in me, seeing that I will not be barred from this boasting of mine in the regions
11 of Achaia. Wherefore? Seeing that I am not loving you? God
12 is aware! Now what I am doing and will be doing is that I may strike off the incentive from those wanting an incentive, that wherein they are boasting they may be
13 found even as we. For such are false apostles, fraudulent workers, being transfigured into the apostles
14 of Christ. And no marvel, for Satan himself is being transfigured
15 into a messenger of light. It is no great thing then, if his servants also are being transfigured as dispensers of righteousness—whose consummation will be according to their acts.
16 Again I am saying, no one should presume me to be imprudent. Yet surely if so, even as if imprudent receive me, that *I*, too,

4 The newcomers in Corinth did not have anything to proclaim more than Paul had already made known to them. Paul's speech may have been plain, but his knowledge was not deficient by any means. In this, more than in anything else, he was far beyond any other apostle. He knew all that the Circumcision had to proclaim. They could tell him nothing that he did not fully apprehend already. They, on the other hand, had to learn of his commission and the truth he taught, from him. Peter, the greatest of them found some things in his epistles hard to understand (2 Pet.3[16]). We may well go further than his own words, and acknowledge that he towers far above all the rest, especially in those later revelations which, at the time this epistle was penned, had not yet been made known.

7 The only charge they could sustain against him was that he had proclaimed the evangel to them without receiving anything from them, not even enough to pay for his scanty wants. Poor Macedonia helped to supply his necessities in rich Corinth. Here is an excellent example for our modern evangelism. Where are the evangelists today who can say, I have preached the evangel gratuitously? Did these opponents of Paul in Corinth follow in his footsteps in this regard? Their mercenary motives would doubtless lead them in quite an opposite extreme.

13 Satan changes his tactics to conform to God's administrations. At times he deceives, and again he destroys. Peter speaks of him as a roaring lion, seeking whom he may devour (1 Pet.5[8]). Such will be his course in the judgment era following the present administration of grace, when the epistles of Peter will have their application. Now Satan is transfigured into an angel of light. He is not hideous, but beautiful. His servants stand for righteousness and pose as apostles of Christ. His work is not found in the sinks of iniquity, but in the efforts to educate and reform mankind apart from the blood of Christ. He deceives by assuming the very role which he is popularly supposed to oppose.

ΜΑΕΤΕΡΟΝΑΑΜΒΑΝΕΤΕΟΟΥ 20
DIFFERENT YE-ARE-GETTING WHICH NOT

ΚΕΛΑΒΕΤΕΗΕΥΑΓΓΕΛΙΟΝΕ 40
YE-GOT OR WELL-MESSAGE DIF-

DIFFER NT *repeated by s but cancelled*
ΤΕΡΟΝΟΟΥΚΕΔΕΣΑΣΘΕΚΑΛ 60
FERENT WHICH NOT YE-RECEIVE IDEALLY

s+I B YET ΔΕ
ΦΩΑΝΕΧΕΣΘΕΛΟΓΙΖΟΜΑΙΓ 80
5 YE-ARE-tolerating I-AM-accounting for

ΑΡΜΗΔΕΝΥΣΤΕΡΗΚΕΝΑΙΤΩ 100
NO-YET-ONE TO-HAVE-WANTED OF-THE

n+ϵ
ΝΥΠΕΡΛΙΑΝΑΠΟΣΤΟΛΩΝΕΙ 20
6 OVER-VERY commissioners . IF

ΔΕΚΑΙΙΔΙΩΤΗΣΤΩΛΟΓΩΛΛ 40
YET AND ordinary to-THE saying but

ΛΟΥΤΗΓΝΩΣΕΙΑΛΛΕΝΠΑΝΤ 60
NOT to-THE KNOWledge but IN EVERY

ba[*] APPEA *ing* CA
ΙΦΑΝΕΡΩΘΕΝΤΕΣΕΝΠΑΣΙΝΕ 80
BEING-made-APPEAR IN ALL IN-

ΙΣΥΜΑΣΗΑΜΑΡΤΙΑΝΕΠΟΙΗ 200
7 TO YOUp . OR missing I-DO

ΣΑΕΜΑΥΤΟΝΤΑΠΕΙΝΩΝΙΝΑ 20
Myself making-LOW THAT

ΥΜΕΙΣΥΨΩΘΗΤΕΟΤΙΔΩΡΕΑ 40
YE MAY-BE-BEING-HEIGHTENED that gratuitously

ΝΤΟΤΟΥΘΕΟΥΕΥΑΓΓΕΛΙΟΝ 60
THE OF-THE God WELL-MESSAGE

ΕΥΗΓΓΕΛΙΣΑΜΗΝΥΜΙΝΑΛΛ 80
8 I-WELL-MESSAGIZE to-YOUp other

s o.
ΑΣΕΚΚΛΗΣΙΑΣΕΣΥΛΗΣΑΛΑ 300
OUT-CALLEDp I-ATTACH (legally) GETTING

ΒΟΨΩΝΟΨΩΝΙΟΝΠΡΟΣΤΗΝΥΜΩ 20
DISH-PURCHASE TOWARD THE OF-YOUp

ΝΔΙΑΚΟΝΙΑΝΚΑΙΠΑΡΩΝΠΡ 40
9 THRU-SERVICE AND BESIDE-BEING TO-

ΟΣΥΜΑΣΚΑΙΥΣΤΕΡΗΘΕΙΣΟ 60
WARD YOUp AND BEING-in-WANT NOT

ΥΚΑΤΕΝΑΡΚΗΣΑΟΥΘΕΝΟΣΤ 80
I-am-DOWN-NUMB OF-NOT-YET-ONE THE

ΟΓΑΡΥΣΤΕΡΗΜΑΜΟΥΠΡΟΣΑ 400
for WANT OF-ME TOWARD-UP-

ΝΕΠΛΗΡΩΣΑΝΟΙΑΔΕΛΦΟΙΕ 20
FILL THE brothers COM-

n ϵ *o.*
ΑΘΟΝΤΕΣΑΠΟΜΑΚΕΔΟΝΙΑ 40
ING FROM MACEDONIA

s[2] *to*-YOUp myself
ΣΚΑΙΕΝΠΑΝΤΙΑΒΑΡΗΜΑΥ 60
AND IN EVERY UN-HEAVY Myself

ΤΟΝΥΜΙΝΕΤΗΡΗΣΑΚΑΙΤΗΡ 80
to-YOUp I-KEEP AND I-SHALL-BE-

ΗΣΩΣΕΤΙΝΑΛΗΘΕΙΑΧΡΙΣΤ 500
10 KEEPING . IS TRUTH OF-ANOINTED

ΟΥΕΝΕΜΟΙΟΤΙΗΚΑΥΧΗΣΙΣ 20
IN ME that THE BOASTing

ΑΥΤΗΟΥΦΡΑΓΗΣΕΤΑΙΕΙΣΕ 40
this NOT WILL-BE-*being*-BARRED INTO ME

ΜΕΕΝΤΟΙΣΚΑΙΜΑΣΙΤΗΣΑΧ 60
IN THE regions OF-THE ACHAIA

n *omits* that
ΔΙΑΣΔΙΑΤΙΟΤΙΟΥΚΑΓΑΠΩ 80
11 THRU-ANY that NOT I-AM-LOVING

ΥΜΑΣΟΘΕΟΣΟΙΔΕΝΟΔΕΠΟΙ 600
12 YOUp . THE God HAS-PERCEIVED.WHICH YET I'M-

ΩΚΑΙΠΟΙΗΣΩΙΝΑΕΚΚΟΨΩΣΤ 20
DOING AND I'LL-BE-DOING THAT I-MAY-OUT-STRIKE THE

ΗΝΑΦΟΡΜΗΝΤΩΝΘΕΛΟΝΤΩΝ 40
FROM-RUSH OF-THE *ones*-WILLING

ΑΦΟΡΜΗΝΙΝΑΕΝΩΚΑΥΧΩΝΤ 60
FROM-RUSH THAT IN WHICH THEY-ARE-BOAST-

ΑΙΕΥΡΕΘΩΣΙΝΚΑΘΩΣΚΑΙΗ 80
ING THEY-MAY-BE-FOUND according-AS AND WE

s o.
ΜΕΙΣΟΙΓΑΡΤΟΙΟΥΤΟΙΨΕΥ 700
13 THE for such FALSE-

ΔΑΠΟΣΤΟΛΟΙΕΡΓΑΤΑΙΔΟΛ 20
commissioners ACTers FRAUD-

ΙΟΙΜΕΤΑΣΧΗΜΑΤΙΖΟΜΕΝΟ 40
ulent *being*-after-FIGURED

ΙΕΙΣΑΠΟΣΤΟΛΟΥΣΧΡΙΣΤΟ 60
INTO commissioners OF-ANOINTED

ΥΚΑΙΟΥΘΑΥΜΑΑΥΤΟΣΓΑΡΟ 80
14 AND NOT MARVEL SAME for THE

ΣΑΤΑΝΑΣΜΕΤΑΣΧΗΜΑΤΙΖΕ 800
SATAN (adversary) IS-*being*-after-FIGURED

ΤΑΙΕΙΣΑΓΓΕΛΟΝΦΩΤΟΣΟΥ 20
15 INTO MESSENGER OF-LIGHT . NOT

ΜΕΓΑΟΥΝΕΙΚΑΙΟΙΔΙΑΚΟΝ 40
GREAT THEN IF AND THE THRU-SERVitors

ΟΙΑΥΤΟΥΜΕΤΑΣΧΗΜΑΤΙΖΟ 60
OF-him ARE-*being*-after-FIGURED

n[1] *o.*
ΝΤΑΙΩΣΔΙΑΚΟΝΟΙΔΙΚΑΙΟ 80
AS THRU-SERVitors OF-JUSTice

ΣΥΝΗΣΩΝΤΟΤΕΛΟΣΕΣΤΑΙΚ 900
OF-WHOM THE FINISH WILL-BE ac-

ΑΤΑΤΑΕΡΓΑΑΥΤΩΝΠΑΛΙΝΑ 20
16 cording-to THE ACTS OF-them . AGAIN I-AM-

ΕΓΩΜΗΤΙΣΜΕΔΟΣΗΑΦΡΟΝΑ 40
saying NO ANY ME SHOULD-BE-SEEMING UN-DISPOSED

ΕΙΝΑΙΕΙΔΕΜΗΓΕΚΑΝΩΣΑΦ 60
TO-BE IF YET NO-SURELY AND-EVER AS UN-

ΡΟΝΑΔΕΣΑΣΘΕΜΕΙΝΑΚΑΓΩ 80
DISPOSED RECEIVE-YE ME THAT AND-I

n+ϵ
ΜΙΚΡΟΝΤΙΚΑΥΧΗΣΩΜΑΙΟΛ 18000
17 LITTLE ANY SHOULD-BE-BOASTing WHICH I-

ΑΛΦΟΥΚΑΤΑΚΥΡΙΟΝΛΑΛΩ 20
AM-TALKING NOT according-to Master I'M-TALKING but

ΑΛΦCΕΝΑΦΡΟCΥΝΗΕΝΤΑΥΤ 40
AS IN UN-DISposition IN this

ΗΤΗΥΠΟCΤΑCΕΙΤΗCΚΑΥΧΗ 60
THE UNDER-STANDING OF-THE BOASTing

CΕΦCΕΠΕΙΠΟΛΛΟΙΚΑΥΧΩΝ 80
18 since MANY ARE-BOASTING-
THE *by s²*

ΤΑΙΚΑΤΑΤΗΝCΑΡΚΑΚΑΓΩΚ 100
according-to THE FLESH AND-I -SHALL-

ΑΥΧΗCΩΜΑΙΗΔΕΩCΓΑΡΑΝΕ 20
19 BE-BOASTING . GRATIFY-ly for YE-ARE-

ΧΕCΘΕΤΩΝΑΦΡΟΝΩΝΦΡΟΝΙ 40
tolerating OF-THE UN-DISPOSED DISPOSED

ΜΟΙΟΝΤΕCΑΝΕΧΕCΘΕΓΑΡΕ 60
20 BEING . YE-ARE-tolerating for IF

ΙΤΙCΥΜΑCΚΑΤΑΔΟΥΛΟΙΕΙ 80
ANY-*one* YOU*p* IS-DOWN-SLAVING IF

ΤΙCΚΑΤΕCΘΙΕΙΕΙΤΙCΛΑΜ 200
ANY-*one* IS-DOWN-EATING IF ANY-*one* IS-GET-

ΒΑΝΕΙΕΙΤΙCΕΠΑΙΡΕΤΑΙΕ 20
TING-UP IF ANY-*one* IS-*be*ING-ON-LIFTED IF

ΙΤΙCΕΙCΠΡΟCΩΠΟΝΥΜΑCΔ 40
ANY-*one* INTO face YOU*p* IS-
s o.
ΕΡΕΙΚΑΤΑΛΤΙΜΙΑΝΛΕΓΩΩ 60
21 SKINNING.according-to UN-VALUE I-AM-saying A S

CΟΤΙΗΜΕΙCΗCΘΕΝΗΚΑΜΕΝ 80
that WE HAVE-been-UN-FIRM .

ΕΝΩΔΑΝΤΙCΤΟΛΜΑΕΝΑΦΡΟ 300
IN WHICH YET EVER ANY IS-DARING IN UN-DISPOS-
s¹ omits I'M-saying
CΥΝΗΛΕΓΩΤΟΛΜΩΚΑΓΩΕΒΡ 20
22 ition I'M-saying I-AM-DARING AND-I . HEBREWS
s ∈ *o.* *s* ⊥ Δ *s o.*
ΑΙΟΙΕΙCΙΝΚΑΓΩΙCΡΑΗΛΕ 40
THEY-ARE AND-I . ISRAELITES

ΙΤΑΙΕΙCΙΝΚΑΓΩCΠΕΡΜΑΑ 60
THEY-ARE AND-I . seed *of-*

ΒΡΑΑΜΕΙCΙΝΚΑΓΩΔΙΑΚΟΝ 80
23 ABRAHAM THEY-ARE AND-I . THRU-SERVilors

ΟΙΧΡΙCΤΟΥΕΙCΙΝΠΑΡΑΦΡ 400
OF-ANOINTED THEY-ARE BEING-BESIDE-DIS-

ΟΝΦΝΑΛΛΑΦΥΠΕΡΕΓΩΕΝΚΟΠ 20
POSED I'M-TALKING OVER I IN toils

ΟΙCΠΕΡΙCCΟΤΕΡΩCΕΝΦΥΛ 40
more-exceedingly IN GUARD-
s¹ IN B.m.-c. IN G.-h. O.-C. *s²* IN B. O -C. IN G.-h. m-c.
ΑΚΑΙCΠΕΡΙCCΟΤΕΡΩCΕΝΠ 60
houses more-exceedingly IN BLOWS

ΑΗΓΑΙCΥΠΕΡΒΑΛΛΟΝΤΩCΕ 80
OVER-CAST-ly IN

ΝΘΑΝΑΤΟΙCΠΟΛΛΑΚΙCΥΠΟ 500
24 DEATHS MANY-times by

ΙΟΥΔΑΙΩΝΠΕΝΤΑΚΙCΤΕCC 20
JUDA-ans FIVE-times FOUR-TY
n² Δ
ΕΡΑΚΟΝΤΑΠΑΡΑΜΙΑΝΕΛΑΒ 40
BESIDE ONE I-GOT

s ⊥ ∈
ΟΝΤΡΙCΕΡΑΒΔΙCΘΗΝΑΠΑΞ 60
25 THRICE I-WAS-RODIZED once

s ⊥ ∈
ΕΛΙΘΑCΘΗΝΤΡΙCΕΝΑΥΑΓΗ 80
I-WAS-STONIZED THRICE I-NAUTICAL-WRECK

CΑΝΥΧΘΗΜΕΡΟΝΕΝΤΩΒΥΘΩ 500
NIGHT-DAY IN THE SUBMERGE

ΠΕΠΟΙΗΚΑΟΔΟΙΠΟΡΙΑΙCΠ 20
26 I-HAVE-DONE . to-WAY-GOES MA-

ΟΛΛΑΚΙCΚΙΝΔΥΝΟΙCΠΟΤΑ 40
NY-times to-DANGERS OF-rivers

ΜΩΝΚΙΝΔΥΝΟΙCΛΗCΤΩΝΚΙ 60
to-DANGERS OF-ROBBERS to-

ΝΔΥΝΟΙCΕΚΓΕΝΟΥCΚΙΝΔΥ 80
DANGERS OUT OF-bred to-DANGERS

ΝΟΙCΕΞΕΘΝΩΝΚΙΝΔΥΝΟΙC 700
OUT OF-NATIONS to-DANGERS

ΕΝΠΟΛΕΙΚΙΝΔΥΝΟΙCΕΝΕΡ 20
IN city to-DANGERS IN DES-

ΗΜΙΑΚΙΝΔΥΝΟΙCΕΝΘΛΑΑC 40
OLATE to-DANGERS IN SEA

CΗΚΙΝΔΥΝΟΙCΕΝΨΕΥΔΑΔΕ 60
to-DANGERS IN FALSE-brothers
B *omits* IN
ΑΦΟΙCΕΝΚΟΠΩΚΑΙΜΟΧΘΩΕ 80
27 IN toil AND LABOR IN

ΝΑΓΡΥΠΝΙΑΙCΠΟΛΛΑΚΙCΕ 300
vigils MANY-times IN
n¹ 14 *o.*
ΝΑΕΙΜΩΚΑΙΔΙΨΕΙΕΝΝΗCΤ 200
FAMINE AND THIRST IN fastings
s o. *s o.*
ΕΙΑΙCΠΟΛΛΑΚΙCΕΝΨΥΧΕΙ 40
MANY-times IN cold

ΚΑΙΓΥΜΝΟΤΗΤΙΧΩΡΙCΤΩΝ 60
28 AND NAKEDness apart-from THE
ns¹ to-ME
ΠΑΡΕΚΤΟCΗΕΠΙCΤΑCΙCΜΟ 300
BESIDE-OUTside THE ON-STANDING OF-ME
I (*by s²*)
ΥΗΚΑΘΗΜΕΡΑΝΗΜΕΡΙΜΝΑΠ 2300
THE according-to DAY THE anxiety OF-

ΑCΩΝΤΩΝΕΚΚΛΗCΙΩΝΤΙCΑ 20
29 ALL OF-THE OUT-CALLED*p* . ANY-*one* IS-
s o.
CΘΕΝΕΙΚΑΙΟΥΚΑCΘΕΝΩΤΙ 40
*b*EING-UN-FIRM AND NOT I-MAY-BE-*be*ING-UN-FIRM
s ⊥ ∈
CCΚΑΝΔΑΛΙΖΕΤΑΙΚΑΙΟΥΚ 60
ANY IS-*be*ING-SNARED AND NOT

ΕΓΩΠΥΡΟΥΜΑΙΕΙΚΑΥΧΑCΘ 90
30 I AM-*be*ING-FIRED . IF TO-BE-BOASTING
B *omits* OF-ME
ΑΙΔΕΙΤΑΤΗCΑCΘΕΝΕΙΑCΜ 19000
IS-BINDING THE OF-THE UNFIRMness OF-

17 should boast a little! What I am
talking, I am not talking in accord
with the Lord, but as in imprudence,
18 in this assumption of boasting. Since
many are boasting according to the
19 flesh, *I*, too, shall be boasting. For
with relish are you tolerating the
20 imprudent, being prudent. For
you are bearing with it if anyone
is enslaving you, if anyone is de-
vouring, if anyone is obtaining, if
anyone is elevating himself, if any-
21 one lash you in the face. I am say-
ing this by way of dishonor, as
that *we* were weak.

In whatever anyone is daring
(I am saying it in imprudence),
22 *I*, too, am daring. Are they
Hebrews? I, too. Are they
Israelites? I, too. Are they the
23 seed of Abraham? I, too. Are
they servants of Christ? Being
insane, I am talking for the sake
of "I". In weariness more ex-
ceedingly, in dungeons more ex-
ceedingly, in blows inordinately, in
24 deaths often. By Jews five times
25 I got forty save one. Thrice was
I flogged with rods, once was I
stoned, thrice in a shipwreck, a
night and a day have I spent in
26 a marsh, in journeys often, in dan-
gers of rivers, in dangers of rob-
bers, in dangers of my race, in dan-
gers of the nations, in dangers in
the city, in dangers in the wilder-
ness, in dangers in the sea, in dan-
27 gers among false brethren; in wear-
iness and labor, in vigils often, in
famine and thirst, in fasts often,
28 in cold and nakedness (apart from
the exceptions) that which is com-
ing upon me daily, solicitude for all
the ecclesias.

29 Is anyone weak and I am not
weak? Who is snared and *I* am
30 not on fire? If I must boast, I
will boast in that which is of my

20 Paul's patient and forbearing behaviour among them was in striking contrast to the course of his detractors. They treated the Corinthians like slaves, while Paul served them like a slave. They devoured their substance. Paul provided for himself by his own labor or the gifts of other ecclesias. They took what they could obtain. Paul refused to take anything from them. They set themselves high above the Corinthians. Paul humbled himself among them. They even treated them to personal indignities. Paul confesses ironically that he was too weak to intimidate them in this fashion. And yet they not only tolerated but actually relished such treatment!

22 "Hebrews" denotes not merely Israelites, but that party in the nation which was zealous for the law and the traditions, in contrast to the Hellenists, who were tainted with Greek culture. (See Ac.6[1]).

22 Paul now, in his assumed imprudence, compares himself with them. As to physical descent he can match them on every point. But when it comes to his service, he stands unparalleled and unapproachable. Here was a man by no means strong, often suffering from some form of physical infirmity, leading a life of incessant peril, enduring and daring all for the sake of the evangel. The record in Acts seems full of his sufferings, but it is evident that the account in Acts is by no means complete. There is no record of the five Jewish scourgings. Only one of the Roman beatings, the one at Philippi, is elsewhere mentioned. The stoning was at Lystra (Ac.14[19]). Not one of the shipwrecks is found in the account in Acts, for the one there recorded was long after this.

26 Travel was attended with much hazard in Paul's time, especially as he probably went unattended and unarmed. But more dangerous than the robbers who infested the highways was the constant plotting of the Jews to kill him, and the opposition on all sides to his evangel, which often clashed with the prejudice and material interests of the nations.

32 When Paul returned from Arabia to Damascus and preached boldly in the name of Jesus, he confounded the Jews who lived at Damascus, proving that he was proclaiming the Messiah. Here was something for him to boast about! But no. He boasts only in his weakness. He had no strength to withstand the Jews who sought to kill him. They had the whole garrison of the city on the alert to arrest him. So he boasts in his humiliating escape, being lowered through the wall, probably at some overhanging window, in a wicker basket!

1 Now, however, Paul comes to that which is, doubtless, his greatest ground for glorying. Fourteen years before finds him on his first missionary journey after his severance at Antioch. At Lystra he is stoned and left for dead (Ac.14[26]). It is more than likely that this, the time when his battered body was supposed to be finished with this life, that he is transported in spirit to the third heaven. There are three heavens in Scripture. The first were of old (2 Pet.3[5]) and perished, but were followed by "the heavens which are now" (2 Pet.3[7]). But these, too, are transient. The third heaven is viewed by the apostle John in the Unveiling (Un.21[1]). John, however, does not enter the new heaven, but confines himself to a description of the new earth. Paul entered the third heaven and there saw (what he afterward revealed in his Perfection Epistles) the universal supremacy of Christ and the supernal dignity and bliss conferred on the ecclesia which is Christ's body. He also enters the new earth and its park, which John describes (Un.22[2]). All of this he had seen, but he was not allowed to disclose it until the time was ripe. This came when Israel's apostasy was full blown, as recorded at the close of the book of Acts. Till then he does not even claim to be the man who had seen and heard such transcendent revelations.

7 Who would not be elated beyond

31 weakness. The God and Father of the Lord Jesus, Who is blessed for the eons, is aware that I am not ly-
32 ing. In Damascus, the ethnarch of Aretus, the king, garrisoned the city of the Damascenes, wanting to
33 arrest me, and I was lowered in a wicker basket through a window through the wall, and I escaped his hands.

12 If boast I must, it is not expedient, indeed, yet I shall also be coming to apparitions and revela-
2 tions of the Lord. I am acquainted with a man in Christ, such a one, fourteen years ago (whether in a body I am not aware, or outside of the body, I am not aware—God is aware) was snatched away to the
3 third heaven. And I am acquainted with such a man (whether in a body or outside of the body I am
4 not aware—God is aware) that he was snatched away into paradise and hears ineffable declarations, which it is not allowed a man to
5 speak. Over such a one I shall be boasting; yet I shall not be boasting for myself, except in my infirmities.
6 For, should I be wanting to boast, I shall not be imprudent, for I shall be declaring the truth. Now I am reticent, that no one may be reckoning me to be above anything that he is observing or hearing of
7 me, and the transcendence of the revelations.

Wherefore, lest I should be lifted up, there was given me a splinter in the flesh, a messenger of Satan, that he may be buffeting me, lest I
8 should be lifted up. For this I entreat the Lord thrice, that it
9 should withdraw from me. And He has protested to me "My grace is sufficient for you, for My power is perfected in infirmity". With relish, then, will I rather glory in

ΟΥΚΑΥΧΗCΟΜΑΙΘΘΕΟCΚΑΙ 20
31 ME I-SHALL-BE-BOASTING . THE God AND

ΠΑΤΗΡΤΟΥΚΥΡΙΟΥΙΗCΟΥΟ 40
FATHER OF-THE Master JESUS HAS-

ΙΔΕΝΟΩΝΕΥΛΟΓΗΤΟCΕΙCΤ 60
PERCEIVED THE *One*-BEING blessed INTO THE

ΟΥCΑΙΩΝΑCΟΤΙΟΥΨΕΥΔΟΜ 80
eons that NOT I-AM-FALS-fying

ΑΙΕΝΔΑΜΑCΚΩΘΕΘΝΑΡΧΗC 100
32 IN DAMASCUS THE ethnarch

ΑΡΕΤΑΤΟΥΒΑCΙΛΕΩCΕΦΡΟ 20
ARETAS OF-THE KING GARRISONED

s o.
ΥΡΕΙΤΗΝΠΟΛΙΝΔΑΜΑCΚΗΝ 40
THE city OF-DAMASCENES

Β *omits* WILLING
ΩΝΠΙΑCΑΙΜΕΘΕΛΩΝΚΑΙΔΙ 60
33 TO-arrest ME WILLING AND THRU

ΑΘΥΡΙΔΟCΕΝCΑΡΓΑΝΗΕΧΑ 80
window IN WICKER-basket I-WAS-

s o.
ΛΑCΘΗΝΔΙΑΤΟΥΤΕΙΧΟΥCΚ 200
LOWERED THRU THE WALL AND

s o.
ΑΙΕΞΕΦΥΓΟΝΤΑCΧΕΙΡΑCΑ 20
I-OUT-FLED THE HANDS OF-

Bs1* *omit* IF *s o.*
ΥΤΟΥΕΙΚΑΥΧΑCΘΑΙΔΕΙΟΥ 40
12 him . IF TO-BE-BOASTING IS-BINDING NOT

Bs1 *omit* ANY (*y s*2) A *resumes:*
ΥΣΕΙΤΙΕΞΕΜΟΥΚΑΙΤΗΥΠΕΡ 60
7 ING ANY OUT OF-ME AND to-THE OVER-

AND *omi ted by* ℵ
ΔΕΚΑΙΕΙCΟΝΤΑCΙΑCΚΑΙΑ 80
YET AND INTO VIEWS AND FROM-

ΠΟΚΑΛΥΨΕΙCΚΥΡΙΟΥΟΙΔΑ 300
2 COVERings OF-Master . I'VE-PERCEIVED

ΑΝΘΡΩΠΟΝΕΝΧΡΙCΤΩΠΡΟΕ 20
human IN ANOINTED BEFORE YEARS

ΤΩΝΔΕΚΑΤΕCCΑΡΩΝΕΙΤΕΕ 40
TEN-FOUR IF-BESIDES IN

ΝCΩΜΑΤΙΟΥΚΟΙΔΑΕΙΤΕΕΚ 60
BODY NOT I'VE-PERCEIVED IF-BESIDES

OF-THE *omitted by* ℵ
ΤΟCΤΟΥCΩΜΑΤΟCΟΥΚΟΙΔΑ 80
OUTside OF-THE BODY NOT I'VE-PERCEIVED

8

ΟΘΕΟCΟΙΔΕΝΑΡΠΑΓΕΝΤΑΤ 400
THE God HAS-PERCEIVED BEING-SNATCHED THE

s omitted ΤΡΙ *at first*
ΟΝΤΟΙΟΥΤΟΝΕΩCΤΡΙΤΟΥΟ 20
such TILL OF-third hea-

ΥΡΑΝΟΥΚΑΙΟΙΔΑΤΟΝΤΟΙΟ 40
3 ven AND I'VE-PERCEIVED THE such

ΥΤΟΝΑΝΘΡΩΠΟΝΕΙΤΕΕΝCΩ 60
human IF-BESIDES IN BODY

Β ΧΩΡΙC *apart-from*
ΜΑΤΙΕΙΤΕΕΚΤΟCΤΟΥCΩΜΑ 80
IF-BESIDES OUTside OF-THE BODY

Β *omits* NOT I'VE-PERCEIVED
ΤΟCΟΥΚΟΙΔΑΘΕΟCΟΙΔΕΝ 600
NOT I'VE-PERCEIVED THE God HAS-PERCEIVED

ΟΤΙΗΡΠΑΓΗΕΙCΤΟΝΠΑΡΑΔ 20
4 that he-WAS-SNATCHED INTO THE PARK

s o.
ΕΙCΟΝΚΑΙΗΚΟΥCΕΝΑΡΡΗΤ 40
AND HEARS UN-declarable

ΑΡΗΜΑΤΑΑΟΥΚΕΞΟΝΑΝΘΡΩ 60
declarations WHICH NOT IS-allowed to-human

ΠΩΛΑΛΗCΑΙΥΠΕΡΤΟΥΤΟΙΟ 80
5 TO-TALK . OVER THE such

ΥΤΟΥΚΑΥΧΗCΟΜΑΙΥΠΕΡΔΕ 600
I-SHALL-BE-BOASTING . OVER YET

ΕΜΑΥΤΟΥΟΥΚΑΥΧΗCΟΜΑΙΕ 20
MYself NOT I-SHALL-BE-BOASTING IF-

s o. Β *omits* OF-ME
ΙΜΗΕΝΤΑΙCΑCΘΕΝΕΙΑΙCΜ 40
NO IN THE UN-FIRMnesses OF-

ΟΥΕΑΝΓΑΡΘΕΛΗCΩΚΑΥΧΗC 60
6 ME IF-EVER for I-SHOULD-BE-WILLING TO-BOAST

ΑCΘΑΙΟΥΚΕCΟΜΑΙΑΦΡΩΝΑ 60
NOT I-SHALL-BE UN-DISPOSED TRUTH

ΑΛΗΘΕΙΑΝΓΑΡΕΡΩΦΕΙΔΟΜΑ 700
for I'LL-BE-declaring I'M SPARING

ΙΔΕΜΗΤΙCΕΙCΕΜΕΛΟΓΙCΗ 20
YET NO ANY INTO ME SHOULD-BE-account-

Bs1 *omit* ANY (*y s*2) A *resumes:*
ΤΑΙΥΠΕΡΟΒΛΕΠΕΙΜΕΗΑΚΟ 40
ING OVER WHICH he-IS-looking ME OR IS-HEAR-

ΑΝΟ *ed by* ℵ1 *corrected by* ℵ2 *s o.*
ΟΙΝΑΜΗΥΠΕΡΒΑΙΡΩΜΑΙΕΔΟ 800
WHICH THAT NO I-MAY-BE-*being*-OVER-LIFTED WAS-GIVEN

ΘΗΜΟΙCΚΟΛΟΨΤΗCΑΡΚΙΑΓ 20
to-ME splinter to-THE FLESH MES-

As2 *o.*
ΓΕΛΟCΑΤΑΝΑΙΝΑΜΕΚΟΛΑ 40
SENGER OF-SATAN (adversary) THAT ME he-MAY-BE-

As1* *omit* THAT NO I-M -B.-*b.*-O -L. ℵ1 ∈ *o.*
ΦΙΖΗΙΝΑΜΗΥΠΕΡΒΑΙΡΩΜΑΙ 60
FROM-CHASTening THAT NO I-MAY-BE-*being*-OVER-LIFTED

ΚΑΙ AND *a l. ed l y* A Α+∈
ΥΠΕΡΤΟΥΤΟΥΤΡΙCΤΟΝΚΥΡ 80
OVER this THRICE THE Master

ΙΟΝΠΑΡΕΚΑΛΕCΑΙΝΑΑΠΟC 300
I-BESIDE-CALL THAT it-SHOULD-BE-

ΤΗΑΠΕΜΟΥΚΑΙΕΙΡΗΚΕΝΜΟ 20
9 FROM-STANDING FROM ME AND He-HAS-declared to-ME

ΙΑΡΚΕΙCΟΙΗΧΑΡΙCΜΟΥΗΓ 40
IS-SUFFICING to-YOU THE grace OF-ME THE for

Bs1 *omit* OF-ME (*by s*2) As *o.*
ΑΡΔΥΝΑΜΙCΜΟΥΕΝΑCΘΕΝΕ 60
ABILITY OF-ME IN UN-FIRMness

(*y s*2) Aus1 *o. o.* Α ∈
ΙΑΤΕΛΕΙΟΥΤΑΙΗΔΙCΤΑΟΥ 80
IS-*being*-matured - GRATIFY-ly THEN

ΝΜΑΛΛΟΝΚΑΥΧΗCΟΜΑΙΕΝΤ 20000
RATHER I-SHALL-BE-BOASTING IN THE

A^s *o.* B *omits* OF-ME
ΑΙCΑCΘΕΝΕΙΑΙCΜΟΥΙΝΑΕ 20
UN-FIRMNESSES OF-ME THAT SHOULD-
A+Є
ΠΙCΚΗΝΩCΗΕΠΕΜΕΗΔΥΝΑΜ 10
BE-ON-BOOTHING ON ME THE ABILITY
ΙCΤΟΥΧΡΙCΤΟΥΔΙΟΕΥΔΟΚ 60
10 OF-THE ANOINTED . THRU-WHICH I-AM-WELL-
s o.
ΩΕΝΑCΘΕΝΕΙΑΙCΕΝΥΒΡΕC 80
SLEMING IN UN-FIRMNESSES IN OUTRAGES
s^1 ΚΑΙ (*s*² *alters to* IN) A *omits* IN-CHASE-INGS
ΙΝΕΝΑΝΑΓΚΑΙCΕΝΔΙΩΓΜΟ 100
IN necessities IN CHASE-INGS
Bs^2 ΚΑΙ AND (*by s*²)
ΙCΕΝCΤΕΝΟΧΩΡΙΑΙCΥΠΕΡ 20
IN CRAMP-SPACES OVER
ΧΡΙCΤΟΥΟΤΑΝΓΑΡΑCΘΕΝΩ 40
ANOINTED whenever for I-MAY-BE-BEING-UN-
ΤΟΤΕΔΥΝΑΤΟCΕΙΜΙΓΕΓΟΝ 60
11 FIRM then ABLE I-AM . I-HAVE-BECOME
ΑΦΡΩΝΥΜΕΙCΜΕΗΝΑΓΚΑC 80
UN-DISPOSED . YE ME necessitate
B^1 *omitted by* A Η=ΥS
ΑΤΕΕΓΩΓΑΡΦΦΕΙΛΟΝΥΦΥΜ 200
I for OWED by YOUp
ΩΝCΥΝΙCΤΑCΘΑΙΟΥΔΕΝΓΑ 20
TO-BE-*being*-TOGETHER-STOOD NOT-YET-ONE for
ANY *omitted by* A^s n+Є
ΡΤΙΥCΤΕΡΗCΑΤΩΝΥΠΕΡΑΙ 40
ANY I-WANT OF-THE OVER-VERY
ΑΝΑΠΟCΤΟΛΩΝΕΙΚΑΙΟΥΔΕ 60
commissioners IF AND NOT-YET-ONE
ΝΕΙΜΙΤΑΜΕΝCΗΜΕΙΑΤΟΥΑ 80
12 I-AM . THE INDEED SIGNS OF-THE com-
B^1 Η *o.*
ΠΟCΤΟΛΟΥΚΑΤΕΙΡΓΑCΘΗΕ 300
missioner WAS-DOWN-ACTED IN
(*by s*²) ABs^1 *omit* IN
ΝΥΜΙΝΕΝΠΑCΗΥΠΟΜΟΝΗΕΝ 20
YOUp IN EVERY UNDER-REMAINING IN
s^{3b1} *o.* As^* *omit* BESIDES *s o.*
CΗΜΕΙΟΙCΤΕΚΑΙΤΕΡΑCΙΝ 40
SIGNS BESIDES AND MIRACLES
ΚΑΙΔΥΝΑΜΕCΙΝΤΙΓΑΡΕCΤ 60
13 AND ABILITIES . ANY for IS
Bs^1 C C Ω (*by* As^2)
ΙΝΟΗΤΤΗΘΗΤΕΥΠΕΡΤΑCΑΟ 80
WHICH YE-WERE-DIMINISHED OVER THE rest
ΙΠΑCΕΚΚΛΗCΙΑCΕΙΜΗΟΤΙ 400
OUT-CALLEDp IF NO that
ΑΥΤΟCΕΓΩΟΥΚΑΤΕΝΑΡΚΗC 20
SAME I NOT DOWN-NUMB
AB^1-ΑΙ
ΑΥΜΩΝΧΑΡΙCΑCΘΕΜΟΙΤΗΝ 40
OF-YOUp . grace-YE to-ME THE
ΑΔΙΚΙΑΝΤΑΥΤΗΝΙΔΟΥΤΡΙ 60
14 UN-JUSTness this . BE-PERCEIVING third
ΤΟΝΤΟΥΤΟΕΤΟΙΜΩCΕΧΦΕΛ 80
this READily I'M-HAVING TO-
ΘΕΙΝΠΡΟCΥΜΑCΚΑΙΟΥΚΑΤ 500
BE-COMING TOWARD YOU AND NOT I-SHALL-

ΑΝΑΡΚΗCΦΟΥΓΑΡΖΗΤΩΤΑΥ 20
BE-DOWN-NUMB NOT for I-AM-SEEKING THE OF-
A^s *o.*
ΜΩΝΑΛΛΑΥΜΑCΟΥΓΑΡΟΦΕΙ 40
YOUp but YOUp . NOT for IS-OWING
ΑΕΙΤΑΤΕΚΝΑΤΟΙCΓΟΝΕΥC 60
THE offspring to-THE parents
s o. B^1 *o.* D *o.*
ΙΝΘΗCΑΥΡΙΖΕΙΝΑΛΛΑΟΙΓ 80
TO-BE-PLACING-INTO-MORROW but THE pa-
s o.
ΟΝΕΙCΤΟΙCΤΕΚΝΟΙCΕΓΩΑ 600
15 rents to-THE offspring . . I YET
ΕΗΔΙCΤΑΔΑΠΑΝΗCΩΚΑΙΕΚ 20
GRATIFY-ly SHALL-BE-SPENDING AND SHALL-
ΔΑΠΑΝΗΘΗCΟΜΑΙΥΠΕΡΤΩΝ 40
BE-DEING-OUT-SPENT OVER THE
ABs^1 *omit* AND (*by s*²)
ΨΥΧΩΝΥΜΩΝΕΙΚΑΙΠΕΡΙCC 60
souls OF-YOUp IF AND more-exceedingly
s^{1*} *o.* ABs^1 C C (*by s*²)
ΟΤΕΡΦCΥΜΑCΑΓΑΠΩΝΗΤΤΟ 30
YOUp LOVING DIMINISHly
ΝΑΓΑΠΩΜΑΙΕCΤΩΔΕΕΓΩΟΥ 700
16 I-MAY-BE-*being*-LOVED-LET-IT-BE YET I NOT
s N +K =DOWN-NUMB
ΚΑΤΕΒΑΡΗCΑΥΜΑCΑΛΛΑΥΠ 20
DOWN-HEAVY YOUp but belong-
ΑΡΧΩΝΠΑΝΟΥΡΓΟCΔΟΛΩΥΜ 40
ING clever to-FRAUD YOUp
ΑCΕΛΑΒΟΝΜΗΤΙΝΑΩΝΑΠΕC 600
17 I-GOT . NO ANY OF-WHOM I-HAVE-
ΤΑΑΚΑΠΡΟCΥΜΑCΔΙΑΥΤΟΥ 80
COMMISSIONED TOWARD YOUp . THRU him
ΕΠΑΕΟΝΕΚΤΗCΑΥΜΑCΠΑΡΕ 300
18 I-MORE-HAVE YOUp . I-BESIDE-
ΚΑΛΕCΑΤΙΤΟΝΚΑΙCΥΝΑΠΕ 20
CALL TITUS AND I-TOGETHER-COM-
s o.
ΣΤΕΙΛΑΤΟΝΑΔΕΛΦΟΝΜΗΤΙ 40
MISSION THE brother . NO ANY
ΕΠΑΕΟΝΕΚΤΗCΕΝΥΜΑCΤΙΤ 800
MORE-HAS YOUp TITUS .
ΟCΟΥΤΩΑΥΤΩΠΝΕΥΜΑΤΙΠΕ 80
NOT to-THE SAME spirit WE-
ΡΙΕΠΑΤΗCΑΜΕΝΟΥΤΟΙCΑΥ 900
ABOUT-TREAD . NOT to-THE SAME
ABs^1 OLD -ΑΙ
ΤΟΙCΙΧΝΕCΙΝΠΑΛΑΙΝΔΟΚΕ 20
19 TRACES . AGAIN YE-ARE-SEEM-
A -ΑΙ
ΙΤΕΟΤΙΥΜΙΝΑΠΟΛΟΓΟΥΜΕ 40
ING that to-YOUp WE-ARE-FROM-SAYING .
ABs^* *omit* OF-THE (*by s*²)
ΘΑΚΑΤΕΝΑΝΤΙΤΟΥΘΕΟΥΕΝ 60
DOWN-IN-INSTEAD OF-THE God IN
ΧΡΙCΤΩΛΑΛΟΥΜΕΝΤΑΔΕΠΑ 80
ANOINTED WE-ARE-TALKING THE YET ALL
ΝΤΑΔΓΑΠΗΤΟΙΥΠΕΡΤΗCΥΜ 21000
BELOVED OVER THE OF-YOUp

my infirmities, that the power of
Christ may be tabernacling over
10 me. Wherefore I delight in in-
firmities, in outrages, in neces-
sities, in persecutions, in distresses
for Christ's sake, for whenever I
may be weak, then I am powerful.
11 I have become imprudent: *you*
compel me. For *I* ought to be com-
mended by you, for I am not de-
ficient in anything pertaining to
the paramount apostles, even if I
12 am nothing. Indeed, the signs of
an apostle were produced among
you in all endurance, in signs as
13 well as miracles and powers. For
is there anything in which you
were discomfited for the sake of
the rest of the ecclesias, except that
I myself am no encumbrance to
you? Deal graciously with me for
this injustice!
14 *Lo!* this third time I am in read-
iness to come to you, and I shall
not be an encumbrance, for I am not
seeking *yours* but *you*. For the
children ought not to be treasur-
ing up for the parents, but the par-
15 ents for the children. Yet with
relish shall *I* spend and be bank-
rupted for the sake of your souls,
even if loving you more exceedingly
diminishes your love for me.
16 Now, let be, *I* am not overbur-
dening you, but belonging to the
17 crafty, I got you by guile! Did
not any of those whom I dis-
patched to you? Through him I
18 overreach you! I entreat Titus,
and dispatch together with him a
brother. Does not Titus overreach
you in something? Walk we not
in the same spirit? not in the same
footprints?
19 Again, you are presuming that we
are defending ourselves to you.
In God's sight, in Christ, are we
speaking, yet all, beloved, for the

measure at such revelations as had been confided to him? But Paul had good reason to refrain from boasting. A painful physical infirmity was given him to keep him humble. A *thorn* in the flesh is hardly adequate, a *splinter* is nearer, but still too weak an expression, for Paul would not entreat thrice for the removal of some minor distress. But it was not removed. Instead he received grace and the assurance that God's power finds infirmity its fittest tool. He needs none of man's strength. It hinders the manifestation of His power. O, that we could learn this lesson! We repine and are dejected when infirmity and persecution and necessity press upon us, when we should rejoice. Paul delighted in them, not for their own sake, but that the power of Christ may be manifested through them. May His grace be our sole sufficiency!

14 What a fund of fatherly affection is revealed in his protest, "I am not seeking *yours* but *you!*" And it must have humbled them to think of their own lack of care and consideration. They deserved nothing further at his hands. But instead of rebuking them and asserting his rights as an apostle, he proposes to lavish still more affection on them. And he will do this even if it should still further dampen their affection for him. Is this not a reflection of God's dealings with us in grace? We accept His bounty with all too feeble response, yet He is not offended, but pours it out in more lavish style.

16 Paul anticipates a subtle insinuation which his enemies might suggest, even if he had cleared himself of their charges. He had sent Titus and others to them. Perhaps he had used them as tools to overreach them, so as to shield himself from blame. But it seems that Titus and those whom he had dispatched to them all were worthy delegates of the apostle, for they followed the same course as he had done.

19 Thus he closes his appeal. His own defense was necessary for their edification.

21 It was probably some months before Paul fulfilled his intention of visiting them again in person. During the interval he went over Macedonia, and possibly as far as Illyricum, giving them much exhortation. But all this time his heart was in Corinth. He had written to them. He had sent messengers to them. They had given him much sorrow not unmixed with joy. He had exhorted and he had threatened. He had made it plain that he would not spare when he came again in person. Can we imagine his feelings as he approached the city? How he shrank from being severe! Yet he must be severe, should it be necessary. Doubtless the majority would receive him with hearts full of joy and affection. But what of the rebellious minority? It was with such powerful emotions that he followed this epistle some months later.

It would seem from the uncanonical epistle of Clement, that his efforts for the Corinthian ecclesia were not in vain, but bore precious fruit. According to Acts (Ac.20[2]) he stayed in Greece three months, and, as usual, had to leave because the Jews lay in wait for him.

4 The power of Christ had been manifested amongst the Corinthians, yet Paul reminds them that even He was once crucified in utter weakness. Pilate and Herod and the chief priests all seemed stronger than He. But out of that very weakness came the power that saved them and that triumphed over His adversaries and that raised Him to the highest place in all the universe. So, says Paul, will it be with my weakness. The same power that raised Christ from the dead will impart strength to my weakness, and triumph over my adversaries.

7 Paul had no desire, however, to exercise the power he possessed. This might serve to prove his qualification for the office of an apostle, but it would be ill for them. Rather would he appear as disqualified and spare them such a proof as this. No matter what he did, however, it would be for the sake of the truth, for he had no power against the truth.

20 sake of your edification. For I am
afraid, lest somehow, on coming, I
may not be finding you such as I
want, and *I* may be found by you
such as you do not want; lest some-
how there be strife, jealousy, fury,
factions, vilifications, whisperings,
puffing up, turbulences.
21 Not again at my coming will
my God be humbling me toward
you, and I shall be mourning
many who have sinned before and
are not repentant of the uncleanness and prostitution and wantonness which they commit.
13 *Lo!* This is the third time I
am coming to you. At the mouth
of two witnesses, and three, shall
every statement be made to stand.
2 I have declared before, and am,
predicting as if being present the
second time, and now, being absent,
to those having sinned before and
to all the rest, that if I should
come to you again, I shall not
3 spare, since you are seeking a test
of Christ speaking in me, Who is
not weak for you, but powerful
4 among you. For even if He was
crucified out of weakness, nevertheless He is living by the power
of God. For even *we* are weak together with Him, but we shall be
living together with Him by the
power of God for you.
5 Be trying yourselves, if you are
in the faith; be testing yourselves.
Or are you not recognizing yourselves that Christ Jesus is in you,
6 except some are disqualified? Now
I expect that you will know that
7 *we* are not disqualified! Now we
are wishing to God to do you no
evil, not that *we* may appear qualified, but that *you* may be doing
that which is ideal, yet *we* may be
8 as disqualified. For we are not
able for anything against the truth,

ΩΝΟΙΚΟΔΟΜΗCΦΟΒΟΥΜΑΙΓ 20
20 OF-HOME-BUILDing . I-AM-FEARING for

ΑΡΜΗΠΩCΕΛΘΩΝΟΥΧΟΙΟΥC 40
NO how COMING NOT THE-WHICH

ΘΕΛΩΕΥΡΩΥΜΑCΚΑΓΩΕΥΡΕ 60
I'M-WILLING I-MAY-BE-FINDING YOUp AND-I MAY-BE-FOUND

ΘΩΥΜΙΝΟΙΟΝΟΥΘΕΛΕΤΕΜΗ 80
to-YOUp THE-WHICH NOT YE-ARE-WILLING NO

B+Є s 1 B+Є
ΠΩCЄΡΙCΖΗΛΟCΘΥΜΟΙЄΡΙ 100
how STRIFE BOILing furies STRIFES

A+Є
Aзв1 o. ΘЄΙΑΙΚΑΤΑΛΑΛΙΑΙΨΙΘΥΡ 20
DOWN-TALKS WHISPERings

B1 o.
ΙCΜΟΙΦΥCΙΩCЄΙCΑΚΑΤΑC 40
INFLATIONS UN-DOWN-STAND-

A+Є s2-A
ΤΑCΙΑΙΜΗΠΑΛΙΝΕΛΘΟΝΤΟ 60
21 ings . NO AGAIN OF-COMING

s2-Є s o. As-H
CΜΟΥΤΑΠΕΙΝΩCЄΙΜЄΟΘЄΟ 80
OF-ME WILL-BE-LOW-ING ME THE God

CΜΟΥΠΡΟCΥΜΑCΚΑΙΠΕΝΘΗ 200
OF-ME TOWARD YOUp AND I'LL-BE-MOURN-

CΦΠΟΛΛΟΥCΤΩΝΠΡΟΗΜΑΡΤ 20
ING MANY OF-THE *ones*-HAVING-BEFORE-

ΗΚΟΤΩΝΚΑΙΜΗΜЄΤΑΝΟΗCΑ 40
missed AND NO OF-after-MINDing

ΝΤΩΝЄΠΙΤΗΑΚΑΘΑΡCΙΑΚΑ 60
ON THE UNcleanness AND

s o.
ΙΠΟΡΝЄΙΑΚΑΙΑCЄΛΓЄΙΑΗ 80
PROSTITUTION AND wantonness WHICH

Bs1 *omit* BE-PERCEIVING (*by* s2)
ЄΠΡΑΞΑΝΙΔΟΥΤΡΙΤΟΝΤΟΥ 300
13 THEY-PRACTISE . BE-PERCEIVING third this

A
ЄΤΟΙΜΩCЄΧΩЄΛΘЄΙΝ*for*I-A c. ΙΝΑ+s1*
ΤΟЄΡΧΟΜΑΙΠΡΟCΥΜΑCЄΠΙ 20
I-AM-COMING TOWARD YOUp ON

s OR H
CΤΟΜΑΤΟCΔΥΟΜΑΡΤΥΡΩΝΚ 40
MOUTH OF-TWO witnesses AND

ΑΙΤΡΙΩΝCΤΑΘΗCЄΤΑΙΠΑΝ 60
OF-THREE WILL-BE-BEING-STOOD EVERY

ΡΗΜΑΠΡΟЄΙΡΗΚΑΚΑΙΠΡΟΛ 80
2 declaration . I'VE-BEFORE-declared AND I-AM-BEFORE-

ЄΓΩΩCΠΑΡΩΝΤΟΔЄΥΤЄΡΟΝ 400
SAYING AS BESIDE-BEING THE SECOND

ΚΑΙΑΠΩΝΝΥΝΤΟΙCΠΡΟΗΜΑ 20
AND FROM-BEING NOW to-THE *o nes*-HAVING-BE-

ΡΤΗΚΟCΙΝΚΑΙΤΟΙCΛΟΙΠΟ 40
FORE-missed AND to-THE rest

ICΠΑCΙΝΟΤΙЄΑΝΕΛΘΩЄΙC 60
to-ALL that IF-EVER I-MAY-BE-COMING INTO

A o.
ΤΟΠΑΛΙΝΟΥΦЄΙCΟΜΑΙЄΠЄ 80
3 THE AGAIN NOT I-SHALL-BE-SPARING . since

ΙΔΟΚΙΜΗΝΖΗΤЄΙΤЄΤΟΥЄΝ 500
testedness YE-ARE-SEEKING OF-THE IN

ЄΜΟΙΛΑΛΟΥΝΤΟCΧΡΙCΤΟΥ 20
ME TALKING OF-ANOINTED

ΟCЄΙCΥΜΑCΟΥΚΑCΘЄΝЄΙΑ 40
WHO INTO YOUp NOT IS-being-UN-FIRM but

ΛΛΑΔΥΝΑΤЄΙЄΝΥΜΙΝΚΑΙΓ 60
4 IS-ABLE IN YOUp . AND for

Bs1 *omit* IF (*y* s2)
ΑΡЄΙЄCΤΑΥΡΩΘΗЄΣΑCΘЄΝ 80
IF He-WAS-impaled OUT OF-UN-FIRMness

ЄΙΑCΑΛΛΑΖΗЄΚΔΥΝΑΜЄΩC 600
but IS-LIVING OUT OF-ABILITY

ΘЄΟΥΚΑΙΓΑΡΗΜЄΙCΑCΘЄΝ 20
OF-God AND for WE ARE-being-

B ЄΝ IN
ΟΥΜЄΝCΥΝΑΥΤΩΑΛΛΑΖΗCΟ 40
UN-FIRM TOGETHER to-Him but WE-SHALL-BE-

ΜЄΝCΥΝΑΥΤΩЄΚΔΥΝΑΜЄΩC 60
LIVING TOGETHER to-Him OUT OF-ABILITY

B *omits* INTO YOUp s o.
ΘЄΟΥЄΙCΥΜΑCЄΑΥΤΟΥCΠЄ 80
5 OF-God INTO YOUp . selves BE-YE-

ΙΡΑΖЄΤЄЄΙЄCΤЄЄΝΤΗΠΙC 700
trying IF YE-ARE IN THE BELIEF

s o. A *omits* selves BE-YE-testing
ΤЄΙЄΑΥΤΟΥCΔΟΚΙΜΑΖЄΤЄ 20
selves BE-YE-testing .

OR *by* s2 B+Є
ΗΟΥΚЄΠΙΓΙΝΩCΚЄΤЄЄΑΥΤ 40
OR NOT YE-ARE-ON-KNOWING selves

D JESUS ANOINTED
ΟΥCΟΤΙΧΡΙCΤΟCΙΗCΟΥCЄ 60
that ANOINTED JESUS IN

B *omits* IS
ΝΥΜΙΝЄCΤΙΝЄΙΜΗΤΙΑΔΟΚ 80
YOUp IS IF NO ANY UNtested

ΙΜΟΙЄCΤЄЄΑΠΙΖΩΔЄΟΤΙΓ 800
6 YE-ARE . I-AM-EXPECTING YET that YE-

s o. s+Є *had*
ΝΩCЄCΘЄΟΤΙΗΜЄΙCΟΥΚЄC 20
WILL-BE-KNOWING that WE NOT ARE

ΜЄΝΑΔΟΚΙΜΟΙЄΥΧΟΜЄΘΑΔ 40
7 UNtested . WE-ARE-VOWING YET

ЄΠΡΟCΤΟΝΘЄΟΝΜΗΠΟΙΗCΑ 60
TOWARD THE God NO TO-DO

ΙΥΜΑCΚΑΚΟΝΜΗΔЄΝΟΥΧΙΝ 80
YOUp EVIL NO-YET-ONE NOT THAT

ΑΗΜЄΙCΔΟΚΙΜΟΙΦΑΝΩΜЄΝ 900
WE tested MAY-BE-APPEARING

s1 ⁞ =WE
ΑΛΛΙΝΑΥΜЄΙCΤΟΚΑΛΟΝΠΟ 20
but THAT YE THE IDEAL MAY-BE-

s Є*for* H=ARE-DOING
ΙΗΤЄΗΜЄΙCΔЄΩCΑΔΟΚΙΜΟ 40
DOING WE YET AS UNtested

ΙΩΜЄΝΟΥΓΑΡΔΥΝΑΜЄΘΑΤΙ 60
8 MAY-BE . NOT for WE-ARE-ABLE ANY

s o. AD o.
ΚΑΤΑΤΗCΑΛΗΘЄΙΑCΑΛΛΑΥ 80
DOWN OF-THE TRUTH but O-

s o.
ΠЄΡΤΗCΑΛΗΘЄΙΑCΧΑΙΡΟΜ 22000
VER THE TRUTH . WE-ARE-JOYING

ΕΝΓΑΡΟΤΑΝΗΜΕΙCΑCΘΕΝΩ 20
for whenever we may-be-being-un-

ΜΕΝΥΜΕΙCΔΕΔΥΝΑΤΟΙΗΤΕ 40
firm ye yet able may-be

Abs[1] *omit* YET (*by* s[2])
ΤΟΥΤΟΔΕΚΑΙΕΥΧΟΜΕΘΑΤΗ 60
this yet and we-are-vowing the

ΝΥΜΩΝΚΑΤΑΡΤΙCΙΝΔΙΑΤΟ 80
10 of-you*p* down-equipping . thru this

ΥΤΟΤΑΥΤΑΑΠΩΝΓΡΑΦΟΙΝΑ 100
these from-being I-am-writing that

ΠΑΡΩΝΜΗΑΠΟΤΟΜΩCΧΡΗCΩ 20
beside-being no from-cutly I-should-be-

ΜΑΙΚΑΤΑΤΗΝΕΞΟΥCΙΑΝΗΝ 40
using according-to the authority which

ΟΚΥΡΙΟCΕΔΩΚΕΝΜΟΙΕΙCΟ 60
the Master gives to-me into home-

ΙΚΟΔΟΜΗΝΚΑΙΟΥΚΕΙCΚΑΘ 80
building and not into down-

ΑΙΡΕCΙΝΑΟΙΠΟΝΑΔΕΛΦΟΙ 200
11 lifting . rest brothers

A Τ Ab - Al
ΧΑΙΡΕΤΕΚΑΤΑΡΤΙΖΕCΘΕΠ 20
be-ye-joying be-ye-down-equipped be-

A *omits* THE SAME BE-YE-*being*-DISPOSED
ΑΡΑΚΑΛΕΙCΘΕΤΟΑΥΤΟΦΡΟ 40
ye-*being*-beside-called the same be-ye-be-

s *o.*
ΝΕΙΤΕΕΙΡΗΝΕΥΕΤΕΚΑΙΟΘ 60
ing-disposed be-ye-being-at-peace and the God

s *o.*
ΕΟCΤΗCΑΓΑΠΗCΚΑΙΕΙΡΗΝ 80
of-the love and peace

ΗCΕCΤΑΙΜΕΘΥΜΩΝΑCΠΑCΑ 300
12 will-be with you*p* . greet-ye

A FOND-effect HOLY
CΘΕΑΛΛΗΛΟΥCΕΝΑΓΙΩΦΙΛ 20
one-another in holy fond-

ΗΜΑΤΙΑCΠΑΖΟΝΤΑΙΥΜΑCΟ 40
effect . are-greeting you*p* the

ΙΑΓΙΟΙΠΑΝΤΕCΗΧΑΡΙCΤΟ 60
13 holy-*ones* all . the grace of-the

B *omits* ANOINTED
ΥΚΥΡΙΟΥΙΗCΟΥΧΡΙCΤΟΥΚ 80
Master Jesus anointed and

ΑΙΗΑΓΑΠΗΤΟΥΘΕΟΥΚΑΙΗΚ 100
the love of-the God and the com

ΟΙΝΩΝΙΑΤΟΥΑΓΙΟΥΠΝΕΥΜ 200
munion of-the holy spirit

(*by* s[2]) Abs[1] *omit* AMEN
ΑΤΟCΜΕΤΑΠΑΝΤΩΝΥΜΩΝΑΜ 40
with all of-you*p* a-

ΗΝ
men

9 but for the sake of the truth. For
we are rejoicing whenever we may
be weak, yet you may be power-
ful. Now even this are we wish-
10 ing: your readjustment. Therefore
I am writing this being absent that,
being present, I should not be using
sharpness, according to the author-
ity which the Lord gives me for
edification and not for pulling
down.
11 Furthermore, brethren, be re-
joicing, be attuned, be entreated,
be mutually disposed, be at peace,
and the God of love and of peace
12 will be with you. Greet one an-
other with a holy kiss. All the
saints are greeting you.
13 The grace of the Lord Jesus
Christ and the love of God, and
the communion of the holy spirit
be with you all! *Amen!*

10 Edification should ever be the aim of God's servant in dealing with His erring saints. All other means should be exhausted before sharpness and severity should be used. They are a last resort, and seldom need be called into play if the example of Paul were followed, as it is given us in this epistle.

11 The epistle closes with characteristic tokens of affection. Throughout the appeal is to the feelings. This is especially true of the evangel and its proclamation. God on His part *beseeches* the sinner to be *conciliated.* The sinner is *reconciled.* He is not merely righteous, but at perfect peace with God. This is the fruit of the evangel which is so delicious to God's heart and to ours. Let us not fail to appreciate the marvelous affection of His message!

PAUL'S Galatian epistle is the divine commentary on the doctrine of justification as set forth in the first four chapters of his epistle to the Romans.

Some time after Paul had been severed (Ac.13[2]) and had gone among the nations preaching justification by faith (Ac.13[39]) and had returned to Antioch, Judaising teachers came down from Jerusalem teaching that "If you should not be circumcised after the custom of Moses, you cannot be saved." (Ac.15[1]). The matter was taken up in the council of the apostles at Jerusalem, and Paul and Barnabas were sent with the decrees which made it manifest that circumcision was not necessary for the nations who believed.

After they had delivered these decrees Paul passed through the Galatian province (Ac.16[6]) and founded the ecclesias to which this epistle is addressed. Some years later he visited the Galatian province again, establishing the disciples (Ac.18[23]).

We never hear again that the Judaisers taught that circumcision was essential to salvation. The decrees of the twelve effectually forbade this. Now, however, they try to graft the law on to the evangel and make circumcision and the keeping of the law a further privilege and a means of perfection for the believers among the nations. It is against this subtler form of error that this epistle is directed. Paul shows that spirit and flesh, grace and works, faith and law, cannot be reconciled.

Paul is called upon to present a defense of his evangel. This is divided into two distinct lines of thought. First he discusses its *origin* and then its *essence*. He proves that its origin was quite independent of Peter and the twelve. He demonstrates that its essence is incompatible with the keeping of the law. Then he further shows that its *fruits* cannot be produced in legal bonds.

The origin of the evangel involves Paul's personal history after his call, and his points of contrast with the twelve, especially Peter. He carefully rehearses the details of his three meetings with Peter, showing that he had no opportunity to receive his evangel from him, but that, in each case, he communicated his evangel to Peter and the others.

The doctrinal defense discusses the difference between the Abrahamic and Sinaitic covenants, showing the priority of the Abrahamic promise and the subordinate and temporary function of the law. It acted as an escort, during the minority of the chosen nation, to lead them to Christ. It was a guardian, suitable only for those under age. It must not continue. If faith came four hundred years before its advent, it is in no need of law. When law utterly fails then faith remains. Hence the utter folly of the Galatian ecclesias, to whom the law was never given by God, in voluntarily subjecting themselves to its demands when they already had far more than it could ever give them. Before law came, and after it fails, the just lived by faith. It never could give either righteousness or life. The Galatians had both, by faith in Christ.

In practice the law is powerless through the flesh. But grace, working through faith, can overfill the law's demands by ignoring its commands and curses.

THE LITERARY FRAMEWORK OF GALATIANS

GREETINGS, extended 1[1-5]

- EPISTOLARY: The Rival Gospels 1[6-9]
 Their contrary character
 - PERSONAL DEFENSE:
 Origin of Paul's Gospel 1[10]-2[21]
 Paul *versus* Peter
 - DOCTRINAL DEFENSE:
 Essence of Paul's Gospel 3[1]-5[12]
 Promise *versus* Law
 - ETHICAL APPLICATION:
 Fruit of Paul's Gospel 5[13]-6[10]
 Spirit *versus* Flesh
- EPISTOLARY: The Rival Teachers 6[11-17]
 Their contrary conduct

GREETINGS, brief 6[18]

ΠΑΥΛΟCΑΠΟCΤΟΛΟCΟΥΚΑΠ 20
PAUL commissioner NOT FROM

ΑΝΘΡΩΠΩΝΟΥΔΕΔΙΑΝΘΡΩΠ 40
humans NOT-YET THRU human

ΟΥΑΛΛΑΔΙΑΙΗCΟΥΧΡΙCΤΟ 60
but THRU JESUS ANOINTED

ΥΚΑΙΘΕΟΥΠΑΤΡΟCΤΟΥΕΓΕ 80
AND God FATHER THE *One*-ROUS-
s *had* Ω
ΙΡΑΝΤΟCΑΥΤΟΝΕΚΝΕΚΡΩΝ 100
ing Him OUT OF-DEAD-*ones*

ΚΑΙΟΙCΥΝΕΜΟΙΠΑΝΤΕCΑΔ 20
2 AND THE-*ones* TOGETHER to-ME ALL bro-

ΕΛΦΟΙΤΑΙCΕΚΚΛΗCΙΑΙCΤ 40
thers to-THE OUT-CALLED (*plural*) OF-

ΗCΓΑΛΑΤΙΑCΧΑΡΙCΥΜΙΝΚ 60
3 THE GALATIA grace to-YOUp AND

ΑΙΕΙΡΗΝΗΑΠΟΘΕΟΥΠΑΤΡΟ 80
PEACE FROM God FATHER
B AND Master OF-US
CΗΜΩΝΚΑΙΚΥΡΙΟΥΙΗCΟΥΧ 200
OF-US AND Master JESUS AN-

ΡΙCΤΟΥΤΟΥΔΟΝΤΟCΕΑΥΤΟ 20
4 OINTED THE *One*-GIVING Self
A*s*1 ΠΕΡΙ ABOUT (*by s*2)
ΝΥΠΕΡΤΩΝΑΜΑΡΤΙΩΝΗΜΩΝ 40
OVER THE misses OF-US

ΟΠΩCΕΞΕΛΗΤΑΙΗΜΑCΕΚΤΟ 60
WHICH-how He-MIGHT-OUT-LIFT US OUT OF-THE
*s*2 HAVING-IN-STOOD con wicked *omitting* THE
ΥΑΙΩΝΟCΤΟΥΕΝΕCΤΩΤΟCΠ 80
con THE HAVING-IN-STOOD wick-
THE *by s*2
ΟΝΗΡΟΥΚΑΤΑΤΟΘΕΛΗΜΑΤΟ 300
ed according-to THE WILL OF-THE

ΥΘΕΟΥΚΑΙΠΑΤΡΟCΗΜΩΝΩΗ 20
5 God AND FATHER OF-US . to-whom

ΔΟΞΑΕΙCΤΟΥCΑΙΩΝΑCΤΩΝ 40
THE esteem INTO THE cons OF-THE

ΑΙΩΝΩΝΑΜΗΝ ΘΑΥΜΑΖΩΤΙ 60
6 cons AMEN . I-AM-MARVELING that
o. *o*.
ΟΥΤΩCΤΑΧΕΩCΜΕΤΑΤΙΘΕC 80
thus SWIFTLY YE-ARE-*being*-AFTER-PLACED
s -ΑΙ
ΘΕΑΠΟΤΟΥΚΑΛΕCΑΝΤΟCΥΜ 400
FROM THE *One*-CALLING YOUp

ΑCΕΝΧΑΡΙΤΙΧΡΙCΤΟΥΕΙC 20
IN grace OF-ANOINTED INTO

ΕΤΕΡΟΝΕΥΑΓΓΕΛΙΟΝΟΟΥΚ 40
7 DIFFERENT WELL-MESSAGE WHICH NOT

ΕCΤΙΝΑΛΛΟΕΙΜΗΤΙΝΕCΕΙ 60
IS other IF NO ANY ARE

CΙΝΟΙΤΑΡΑCCΟΝΤΕCΥΜΑC 80
THE *ones*-DISTURBING YOUp
*s*1 *omits* AND WILLING
ΚΑΙΘΕΛΟΝΤΕCΜΕΤΑCΤΡΕΨ 500
AND WILLING TO-after-TURN

ΑΙΤΟΕΥΑΓΓΕΛΙΟΝΤΟΥΧΡΙ 20
THE WELL-MESSAGE OF-THE ANOINT-
B *o*. *o*.
CΤΟΥΑΛΛΑΑΚΑΙΕΑΝΗΜΕΙCΗ 40
8 ED . but AND IF-EVER WE OR
B to-YOUp MAY-BE-WELL-MESSAG-
ΑΓΓΕΛΟCΕ ΖΟΥΡΑΝΟΥΕΥΑΓ 60
MESSENGER OUT OF-heaven SHOULD-BE-
IZING Z to-YOUp *by s*2
ΓΕΛΙCΗΤΑΙΥΜΙΝΠΑΡΟΕΥΗ 80
WELL-MESSAGIZING to-YOUp BESIDE WHICH WE-

ΓΓΕΛΙCΑΜΕΘΑΥΜΙΝΑΝΑΘΕ 500
WELL-MESSAGize to-YOUp anathema
*s*1* *o*. *o*. *o*.
ΜΑΕCΤΩΦCΠΡΟΕΙΡΗΚΑΜΕΝ 20
9 LET-him-BE-AS WE-HAVE-BEFORE-declared

ΚΑΙΑΡΤΙΠΑΛΙΝΛΕΓΩΤΙΤ 30
AND at-PRESENT AGAIN I-AM-saying IF ANY
A -Ε
CΥΜΑCΕΥΑΓΓΕΛΙΖΕΤΑΙΠΑ 40
YOUp IS-WELL-MESSAGIZING BESIDE

ΡΟΠΑΡΕΛΑΒΕΤΕΑΝΑΘΕΜΑΕ 50
WHICH YE-BESIDE-GOT anathema LET-

CΤΩΑΡΤΙΓΑΡΑΝΘΡΩΠΟΥCΠ 70
10 him-BE . at-PRESENT FOR humans I-AM-
s *o*.
ΕΙΘΩΗΤΟΝΘΕΟΝΗΖΗΤΩΑΝΘ 20
PERSUADING OR THE God OR I'M-SEEKING to-
s *o*.
ΡΩΠΟΙCΑΡΕCΚΕΙΝΕΙΕΤΙΑ 40
humans TO-BE-PLEASING . IF STILL to-

ΝΘΡΩΠΟΙCΗΡΕCΚΟΝΧΡΙCΤ 60
humans I-PLEASED OF-ANOINTED

ΟΥΔΟΥΛΟCΟΥΚΑΝΗΜΗΝΓΝΩ 90
11 SLAVE NOT EVER I-WAS . I-AM-
A*s*1 ΔΕ YET
ΡΙΖΩΓΑΡΥΜΙΝΑΔΕΛΦΟΙΤΟ 500
KNOWIZING for to-YOUp brothers THE
B*s* *had* THE WELL-MESSAGE *thrice* Α Η
ΕΥΑΓΓΕΛΙΟΝΤΟΕΥΑΓΓΕΛΙ 20
WELL-MESSAGE THE BEING-WELL-MESSAG-

CΘΕΝΥΠΕΜΟΥΟΤΙΟΥΚΕCΤΙ 40
IZED by ME that NOT IT-IS

ΝΚΑΤΑΑΝΘΡΩΠΟΝΟΥΔΕΓΑΡ 60
12 according-to human NOT-YET for

ΕΓΩΠΑΡΑΑΝΘΡΩΠΟΥΠΑΡΕΛ 80
I BESIDE human BESIDE-GOT
B Τ =-BESIDES
ΑΒΟΝΑΥΤΟΟΥΔΕΔΙΔΑΧΘΗ 1000
it NOT-YET I-WAS-TAUGHT
Β*s* *o*.
ΝΑΛΛΑΔΙΑΑΠΟΚΑΛΥΨΕΩCΙ 20
but THRU FROM-COVERing OF

ΗCΟΥΧΡΙCΤΟΥΗΚΟΥCΑΤΕΓ 40
13 JESUS ANOINTED . YE-HEAR for

ΑΡΤΗΝΕΜΗΝΑΝΑCΤΡΟΦΗΝΠ 60
THE MY UP-TURNing (behaviour) ?-

ΟΤΕΕΝΤΩΙΟΥΔΑΙCΜΩΟΤΙΚ 80
when IN THE JUDA-ism that ac-

ΑΘΥΠΕΡΒΟΛΗΝΕΔΙΩΚΟΝΤΗ 1000
cording-to OVER-CAST I-CHASED THE

PAUL, an apostle, not from men,
neither through a man, but
through Jesus Christ and God,
the Father, Who rouses Him
2 from among the dead, and all the
brethren with me, to the eccle-
sias of Galatia:
3 Grace to you, and peace, from God
our Father, and the Lord Jesus
4 Christ, Who gives Himself for
our sins, so that He might extri-
cate us out of the present wicked
eon, according to the will of our
5 God and Father, to Whom be
glory for the eons of the eons.
Amen!

6 I AM MARVELING that you are
transferred thus swiftly, from
Him Who calls you in the grace of
Christ, to a different evangel,
7 which is not another, unless some
who are disturbing you even want
to distort the evangel of Christ.
8 But even if we or a messenger out
of heaven should be preaching an
evangel to you beside that which
we preach to you, *let him be ana-*
9 *thema!* As we have declared be-
fore and at present I say again,
if anyone is preaching to you an
evangel beside that which you ac-
cepted, *let him be anathema!*

10 For, at present, am I persuad-
ing men or God? Or am I seek-
ing to please men? If I still
pleased men, I should not be a
11 slave of Christ. For I am mak-
ing known to you, brethren, the
evangel which is being preached by
me, that it is not in accord with
12 man. For neither did *I* accept it
from man, nor was I taught it,
but through a revelation of Jesus
13 Christ. For you hear of my be-
haviour once, in Judaism, that I
inordinately persecuted the eccle-

1 Paul loses no time in coming directly to the heart of the trouble at Galatia. If he received his commission from the twelve apostles at Jerusalem or through Peter, he could have no distinct evangel for the nations. But he insists that he, as well as they, received his evangel directly from the risen Lord. He was given it without the intervention of Peter, he proclaimed it on a par with Peter, he maintained it in spite of the opposition of Peter.

6 Unlike Paul's other epistles, there is no note of thanksgiving or blessing in this opening strain. Corinth, with all its moral and doctrinal evil did not fail to call this forth. But here, the defection is too serious. Instead, he marvels at the Galatians and hurls his anathema at those who are disturbing them.

The two evangels were different in kind and could not be classed together. They had been called in the grace of Christ. They were being transferred to the bondage of law.

8 The intense zeal of the apostle for the evangel he had proclaimed comes out in the fact that he calls down this anathema on *himself*, in case he should be guilty of distorting the message he is proclaiming. It is worthy of note that he is not objecting to the apostles of the Circumcision preaching a distinct evangel to *them*. That was what they had been commissioned for. But they had agreed that they would not go to the nations. Hence he repeats the words *to you* thrice.

9 The apostle now includes the Judaising teachers in the second anathema.

11 Those who were disturbing the Galatians had no message except what they had received from the twelve apostles. But Paul is unwearied in his insistence that he received nothing from them. His evangel was a fresh revelation made known to him by the Lord Himself. If Paul merely proclaimed what the twelve taught, why did he not receive it through them? What need for the Lord to descend and call him on the Damascus road? Why should he be severed from the rest at Antioch? Why did the *believing* Jews in Jerusalem oppose his ministry among the nations?

14 sia of God and ravaged it. And I progressed in Judaism beyond many a contemporary in my race, possessing more exceedingly a zeal for the traditions of my fathers.

15 Now when it seems well to God, Who severs me from my mother's womb and calls me through His 16 grace, to be unveiling His Son in me that I may be evangelizing Him among the nations, I did not immediately submit it to flesh and 17 blood, neither came I up to Jerusalem to those who were apostles before me, but I came away into Arabia, and I return again to Damascus.

18 Thereupon, after three years, I came up to Jerusalem to relate my story to Cephas, and I stay with 19 him fifteen days. Yet I became acquainted with none of the other apostles; only James, the brother 20 of the Lord. Now what I am writing to you, *lo!* before God, I am not 21 lying. Thereupon I came into the 22 regions of Syria and Cilicia. Yet I was unknown by face to the ecclesias of Judea who are in Christ. 23 Only they were hearing that "He who was persecuting us once, now evangelizes the faith which once he 24 ravaged". And they glorified God in me.

2 Thereupon, fourteen years having elapsed, I again went up to Jerusalem with Barnabas, taking 2 Titus along with us, too. Now I went up in accord with a revelation, and submitted to them the evangel which I am proclaiming among the nations, yet privately to those of repute, lest somehow I should be racing or ran for naught.

14 While his opposers know nothing of the grace of Paul's evangel, he was better acquainted with Judaism than they were. And not only so, but he had exceeded them in the energy and zeal with which he had defended it.

16 The first revelation which came to Saul of Tarsus prepared the way for those which were to follow. He was called *outside the land*. Hence he found his sphere of service among the nations. He was not seeking God, but was His most implacable human enemy. He is saved by a display of *grace* which had hitherto been unknown. Hence his evangel is the exponent of the unadulterated grace of God. His first meeting with Christ was after His ascension and glorification. Hence he is concerned, not with His earthly life, but with His heavenly position. He recognizes Him as the Son of God, and, as such, he immediately proclaims Him (Ac.9[1-20]).

17 The natural course for one in Saul's case would be to go up to Jerusalem to the apostles and submit to them what he had received from the Lord and seek their patronage and fellowship in its proclamation, or, indeed, ask their opinion and permission to promulgate it. But what did he do? He went into the desert where no human influence was at work. He waited three years before telling Peter about it, and then he does not even form the acquaintance of the twelve or of the ecclesia. They actually did not know him personally, though they were glorifying God for the great change in him. All of this shows conclusively that Paul did not, at that time, derive his doctrine from Peter or the twelve.

1 Paul's next visit to Jerusalem was pursuant to a revelation. The time had come to obtain official recognition of his apostleship and evangel. The occasion was furnished by those of the Circumcision themselves. They insisted that it was needful to circumcise those among the nations who had believed, and to teach them to observe the law of Moses. Paul and Barnabas were sent to Jerusalem to put this question before the apostles and obtained from them the assurance that circumcision and law keeping were not necessary for salvation.

ΝΕΚΚΑΗΣΙΑΝΤΟΥ ΘΕΟΥ ΚΑΙ 20
OUT-CALLED OF-THE God AND

ΕΠΟΡΘΟΥΝ ΑΥΤΗΝ ΚΑΙ ΠΡΟΕ 40
14 RAVAGED her AND I-progressED

ΚΟΠΤΟΝΕΝ ΤΩΙ ΟΥΔΑΙΣΜΩ 60
IN THE JUDA-ism O-

ΠΕΡΙΣΣΟΤΕΡΩΤΕΡΩΣ ΖΗΛΩΤΗΣ 80
VER MANY TOGETHER-PRIMERS

ΑΣΕΝΤΩΣ ΓΕΝΕΙ ΜΟΥ ΠΕΡΙΣΣ 100
IN THE breed OF-ME more-exceedingly

ΟΤΕΡΟΣΖΗΛΩΤΗΣ ΥΠΑΡΧΩΝ 20
BOILing belonging

ΤΩΝ ΠΑΤΡΙΚΩΝ ΜΟΥ ΠΑΡΑΔΟ 40
OF-THE FATHER-ic OF-ME traditions .

ΣΕΩΣ ΟΤΕ ΔΕ ΕΥΔΟΚΗΣΕΝ Ο Θ 60
15 when YET it-WELL-SEEMS THE God

ΕΚ ΚΟΙΛΙΑΣ ΜΗΤΡΟΣ ΜΟΥ ΚΑΛΕΣ 200
THE *One*-FROM-defining ME OUT OF-CAVITY

ΑΣ ΔΙΑ ΤΗΣ ΧΑΡΙΤΟΣ ΑΥΤΟΥ 20
OF-MOTHER OF-ME AND CALLing

ΑΠΟΚΑΛΥΨΑΙ ΤΟΝ ΥΙΟΝ ΑΥΤ 40
16 TO-BE-FROM-COVERING THE SON OF-Him

ΟΥΕΝΕΜΟΙ ΙΝΑ ΕΥΑΓΓΕΛΙΖ 60
IN ME THAT I-MAY-BE-WELL-MESSAGIZ-

ΩΜΑΙ ΑΥΤΟΝ ΕΝ ΤΟΙΣ ΕΘΝΕΣ 80
ING Him IN THE NATIONS

ΙΝΕΥΘΕΩΣ ΟΥ ΠΡΟΣΑΝΕΘΕΜ 300
immediately NOT I-TOWARD-UP-PLACED

ΗΝΕΣΑΡΚΙ ΚΑΙ ΑΙΜΑΤΙ ΟΥΔΕ 20
17 FLESH AND BLOOD NOT-YET

ΑΝΗΛΘΟΝ ΕΙΣ ΙΕΡΟΣΟΛΥΜΑ 40
I-UP-CAME INTO JERUSALEM

ΠΡΟΣ ΤΟΥΣ ΠΡΟ ΕΜΟΥ ΑΠΟΣΤ 60
TOWARD THE BEFORE ME commissioners

ΑΛΛΑ ΑΠΗΛΘΟΝ ΕΙΣ Α 60
but I-FROM-CAME INTO A-

ΡΑΒΙΑΝ ΚΑΙ ΠΑΛΙΝ ΥΠΕΣΤΡ 400
RABIA AND AGAIN I-RETURN

ΕΨΑΕΙΣ ΔΑΜΑΣΚΟΝ ΕΠΕΙΤΑ 20
18 INTO DAMASCUS . ON-THEREAFTER

ΜΕΤΑ ΤΡΙΑ ΕΤΗ ΑΝΗΛΘΟΝ ΕΙ 40
after THREE YEARS I-UP-CAME INTO

ΙΕΡΟΣΟΛΥΜΑ ΙΣΤΟΡΗΣΑΙ 60
JERUSALEM TO-PERCEIVE-declare

ΠΕΤΡΟΝ
ΚΗΦΑΝ ΚΑΙ ΕΠΕΜΕΙΝΑ ΠΡΟΣ 80
CEPHAS AND I-stay TOWARD

ΑΥΤΟΝ ΗΜΕΡΑΣ ΔΕΚΑΠΕΝΤΕ 500
him DAYS TEN-FIVE .

ΕΤΕΡΟΝ ΔΕ ΤΩΝ ΑΠΟΣΤΟΛΩΝ 20
19 DIFFERENT YET OF-THE commissioners

ΟΥΚ ΕΙΔΟΝ ΕΙ ΜΗ ΙΑΚΩΒΟΝ 40
NOT I-PERCEIVED IF NO JACOBUS THE

ΤΟΝ ΑΔΕΛΦΟΝ ΤΟΥ ΚΥΡΙΟΥ ΑΔ 60
0 brother OF-THE Master . WHICH

ΕΓΡΑΦΩ ΥΜΙΝ ΙΔΟΥ ΕΝΩΠΙΟ 80
YET I-AM-WRITING to-YOUP BE-PERCEIVING IN-VIEW

ΝΤΟΥ ΘΕΟΥ ΟΤΙ ΟΥ ΨΕΥΔΟΜΑ 600
OF-THE God that NOT I-AM-FALSifying .

ΕΠΕΙΤΑ ΗΛΘΟΝ ΕΙΣ ΤΑ ΚΑΙ 20
21 ON-THEREAFTER I-CAME INTO THE regions

ΜΑΤΑΙΑΣ ΤΗΣ ΣΥΡΙΑΣ ΚΑΙ ΤΗΣ Κ 40
OF-THE SYRIA AND OF-THE CIL-

ΙΑΙΚΙΑΣ ΗΜΗΝ ΔΕ ΑΓΝΟΟΥΜ 60
ICIA . I-WAS YET *being*-UNKNOWN

ΕΝΟΣΤΩΠΩ ΤΑΙΣ ΕΚΚ 80
to-THE face to-THE OUT-

ΑΗ ΣΙΑΙΣ ΤΗΣ ΙΟΥΔΑΙΑΣ ΤΑ 700
CALLED (*plural*) OF-THE JUDEA THE

ΙΣΕΝ ΧΡΙΣΤΩ ΜΟΝΟΝ ΔΕ ΑΚΟ 20
23 IN ANOINTED . ONLY YET HEARING

ΟΝΤΕΣ ΟΤΙ Ο ΔΙΩΚΩΝ 40
THEY-WERE that THE *one*-CHASING

ΗΜΑΣ ΠΟΤΕ ΝΥΝ ΕΥΑΓΓΕΛΙΖ 60
US ?-when NOW IS-WELL-MESSAGIZING

ΕΤΑΙΘΗΝ ΠΙΣΤΙΝ ΗΝ ΠΟΤΕ Ε 80
THE BELIEF WHICH ?-when he-

ΠΟΡΘΕΙ ΚΑΙ ΕΔΟΞΑΖΟΝ ΕΝ Ε 800
24 RAVAGED . AND THEY-esteemED IN ME

ΜΟΙ ΤΟΝ ΘΕΟΝ ΕΠΕΙΤΑ ΔΙΑ 20
2 THE God . ON-THEREAFTER THRU TEN-

ΕΚΑΤΕΣΣΑΡΩΝ ΕΤΩΝ ΠΑΛΙΝ 40
FOUR YEARS AGAIN

ΑΝΕΒΗΝ ΕΙΣ ΙΕΡΟΣΟΛΥΜΑ Μ 60
I-UP-STEPPED INTO JERUSALEM WITH

ΕΤΑ ΒΑΡΝΑΒΑ ΣΥΝΠΑΡΑΛΑΒ 80
Barnabas TOGETHER-BESIDE-GETTING

ΩΝ ΚΑΙ ΤΙΤΟΝ ΑΝΕΒΗΝ ΔΕ ΚΑ 900
2 AND TITUS . I-UP-STEPPED YET accord-

ΤΑ ΑΠΟΚΑΛΥΨΙΝ ΚΑΙ ΑΝΕΘΕ 20
ing-to FROM-COVERing AND I-UP-PLACED

ΜΗΝ ΑΥΤΟΙΣ ΤΟ ΕΥΑΓΓΕΛΙΟ 40
to-them THE WELL-MESSAGE

ΟΝ ΚΗΡΥΣΣΩ ΕΝ ΤΟΙΣ ΕΘΝΕΣ 60
WHICH I'M-PROCLAIMING IN THE NATIONS

ΙΝΑ ΤΙ ΔΙΑΝΔΩ ΕΙΣ ΔΟΚΩ 80
according-to OWN YET to-THE *ones*-SEEMING

ΥΣ ΙΝ ΜΗ ΠΩΣ ΕΙΣ ΚΕΝΟΝ ΤΡΕ 2000
NO how INTO EMPTY I-MAY-BE-

ΧΩΗΕΔΡΑΜΟΝΑΛΛΑΟΥΔΕΤΙΤ 20
3 RACING OR I-RAN . but NOT-YET TITUS

B *omits* THE
ΟCΟCΥΝΕΜΟΙΕΛΛΗΝΩΝΗΝΑ 40
THE TOGETHER to-ME GREEK BEING WAS-

ΓΚΑCΘΗΠΕΡΙΤΜΗΘΗΝΑΙΔΙ 60
4 necessitated TO-BE-ABOUT-CUT THRU

s o.
ΑΔΕΤΟΥCΠΑΡΕΙCΑΚΤΟΥCΨ 80
YET THE BESIDE-INTO-LED FALSE-

A+Є
ΕΥΔΑΔΕΛΦΟΥCΟΙΤΙΝΕCΠΑ 100
brothers WHO-ANY BESIDE-

ΡΕΙCΗΛΘΟΝΚΑΤΑCΚΟΠΗCΑ 20
INTO-CAME TO-DOWN-NOTE

ΙΤΗΝΕΛΕΥΘΕΡΙΑΝΗΜΩΝΗΝ 40
THE FREEdom OF-US WHICH

ΕΧΟΜΕΝΕΝΧΡΙCΤΩΙΗCΟΥΙ 60
WE-ARE-HAVING IN ANOINTED JESUS THAT

B² -SHOULD- Ω *for* ΟΥ
ΝΑΗΜΑCΚΑΤΑΔΟΥΛΩCΟΥCΙ 80
US THEY-SHALL-BE-DOWN-SLAVING .

ΝΟΙCΟΥΔΕΠΡΟCΩΡΑΝΕΙΣΑ 200
5 to-WHOM NOT-YET TOWARD HOUR WE-SIMU-

ΜΕΝΤΗΥΠΟΤΑΓΗΙΝΑΗΛΑΗΘ 20
LATE to-THE UNDER-SETTING THAT THE TRUTH

s o.
ΕΙΑΤΟΥΕΥΑΓΓΕΛΙΟΥΔΙΑΜ 40
OF-THE WELL-MESSAGE SHOULD-THRU-

A o.
ΕΙΝΗΠΡΟCΥΜΑCΑΠΟΔΕΤΩΝ 60
6 REMAIN TOWARD YOUp . FROM YET OF-THE

ΔΟΚΟΥΝΤΩΝΕΙΝΑΙΤΙΟΠΟΙ 80
ones-SEEMING TO-BE ANY what-kind

s o.*
ΟΙΠΟΤΕΗC ΑΝΟΥΔΕΝΜΟΙΔΙ 300
?-when THEY-WERE NOT-YET-ONE to-ME IS-

s o. B *omits* THE
ΑΦΕΡΕΙΠΡΟCΩΠΟΝΘΕΟCΑ 20
THRU-CARRYING face THE God OF-

ΝΘΡΩΠΟΥΟΥΛΑΜΒΑΝΕΙΕΜΟ 40
human NOT IS-GETTING-UP to-ME

ΙΓΑΡΟΙΔΟΚΟΥΝΤΕCΟΥΔΕΝ 60
for THE *ones*-SEEMING NOT-YET-ONE

ΠΡΟCΑΝΕΘΕΝΤΟΑΛΛΑΤΟΥΝ 80
7 THEY-TOWARD-UP-PLACED but THE-IN-IN-

s+Є
ΑΝΤΙΟΝΙΔΟΝΤΕCΟΤΙΠΕΠΙ 400
STEAD PERCEIVING that I-HAVE-*been*-

CΤΕΥΜΑΙΤΟΕΥΑΓΓΕΛΙΟΝΤ 20
BELIEVED to-THE WELL-MESSAGE OF-

Α+Є
ΗCΑΚΡΟΒΥCΤΙΑCΚΑΘΩCΠΕ 40
THE uncircumcision according-AS PETER

ΤΡΟCΤΗCΠΕΡΙΤΟΜΗCΟΓΑΡ 60
8 OF-THE ABOUT-CUTTING . THE for

s supplies from* THE *to* ABOUT-CUTTING
ΕΝΕΡΓΗCΑCΠΕΤΡΩΙΕΙCΑΠΟ 80
One-IN-*acting* to-PETER INTO commis-

CΤΟΛΗΝΤΗCΠΕΡΙΤΟΜΗCΕΝ 500
sion OF-THE ABOUT-CUTTing IN-

A o. o.
ΗΡΓΗCΕΝΚΑΙΕΜΟΙΕΙCΤΑΕ 20
ACTS AND to-ME INTO THE NA-

ΘΝΗΚΑΙΓΝΟΝΤΕCΤΗΝΧΑΡΙ 40
9 TIONS AND KNOWING THE grace

ΝΤΗΝΔΟΘΕΙCΑΝΜΟΙΙΑΚΩΒ 60
THE BEING-GIVEN to-ME JACOBUS

A *omits* AND CEPHAS B o.
ΟCΚΑΙΚΗΦΑCΚΑΙΙΩΑΝΝΗC 80
AND CEPHAS AND JOHN

ΟΙΔΟΚΟΥΝΤΕCCΤΥΛΟΙΕΙΝ 600
THE *ones*-SEEMING COLUMNS TO-BE

ΑΙΔΕΣΙΑCΕΔΩΚΑΝΕΜΟΙΚΑ 20
RIGHT THEY-GIVE to-ME AND

ΙΒΑΡΝΑΒΑΚΟΙΝΩΝΙΑCΙΝΑ 40
Barnabas OF-communion THAT

B¹ *omit* INDEED
ΗΜΕΙCΜΕΝΕΙCΤΑΕΘΝΗΑΥΤ 60
WE INDEED INTO THE NATIONS they

ΟΙΔΕΕΙCΤΗΝΠΕΡΙΤΟΜΗΝΜ 80
10 YET INTO THE ABOUT-CUTting ON-

ΟΝΟΝΤΩΝΠΤΩΧΩΝΙΝΑΜΝΗΜ 700
LY OF-THE POOR THAT WE-MAY-BE-

ΟΝΕΥΩΜΕΝΟΚΑΙΕCΠΟΥΔΑC 20
remembering WHICH AND I-am-DILIGENT

ΑΥΤΟΤΟΥΤΟΠΟΙΗCΑΙΟΤΕ 40
11 SAME this TO-DO . when

ΔΕΗΛΘΕΝΚΗΦΑCΕΙCΑΝΤΙΟ 60
YET CAME CEPHAS INTO ANTIOCH

s o.
ΧΕΙΑΝΚΑΤΑΠΡΟCΩΠΟΝΑΥΤ 80
according-to face to-him

ΩΑΝΤΕCΤΗΝΟΤΙΚΑΤΕΓΝΩC 900
I-withSTOOD that HAVING-*been*-DOWN-KNOWn

ΜΕΝΟCΗΝΠΡΟΤΟΥΓΑΡΕΛΘΕ 20
12 he-WAS-BEFORE OF-THE for TO-BE-COMING

s o.
ΙΝΤΙΝΑCΑΠΟΙΑΚΩΒΟΥΜΕΤ 40
ANY FROM JACOBUS WITH

ΑΤΩΝΕΘΝΩΝCΥΝΗCΘΙΕΝΟΤ 60
THE NATIONS he-TOGETHER-ATE when

B³ he- Є
ΕΔΕΗΛΘΟΝΥΠΕCΤΕΛΛΕΝΚΑ 80
YET THEY-CAME he-UNDER-PUT AND

ΙΑΦΩΡΙΖΕΝΕΑΥΤΟΝΦΟΒΟΥ 1000
FROM-defined self FEARING

ΜΕΝΟCΤΟΥCΕΚΠΕΡΙΤΟΜΗC 20
THE-*ones* OUT OF-ABOUT-CUTTING .

ΚΑΙCΥΝΥΠΕΚΡΙΘΗCΑΝΑΥΤ 40
13 AND TOGETHER-hypocrite to-him

B *omits* AND *s* adds* ALL ΠΑΝ
ΩΚΑΙΟΙΛΟΙΠΟΙΙΟΥΔΑΙΟΙ 60
AND THE rest JUDA-ans

ΤΘC
ΩCΤΕΚΑΙΒΑΡΝΑΒΑCCΥΝΑΠ 80
AS-BESIDES AND Barnabas WAS-TOGETHER

s o.
ΗΧΘΗΑΥΤΩΝΤΗΥΠΟΚΡΙCΕΙ 500
FROM-LED OF-them to-THE hypocrisy

3 But not even Titus, who was with
me, being a Greek, was compelled
4 to be circumcised. Yet, because of
the false brethren who were smug-
gled in, who crept in to spy out our
freedom which we have in Christ
Jesus that they shall be enslaving
5 us,—to whom, not even for an hour
do we simulate by subjection, that
the truth of the evangel may con-
tinue with you.

6 Now from those reputed to be
somewhat (what kind they once
were is of no consequence at all to
me, God is not taken up with the
human aspect) for those of repute
7 submitted nothing to me. But, on
the contrary, perceiving that I have
been entrusted with the evangel of
the Uncircumcision, according as
8 Peter of the Circumcision (for He
Who operates in Peter for the apos-
tleship of the Circumcision operates
9 in me also for the nations), and
knowing the grace which is being
given me, James and Cephas and
John, who are supposed to be pil-
lars, give me and Barnabas the
right hand of fellowship, that we,
indeed, are to be for the nations,
yet they for the Circumcision—
10 only that we should be remember-
ing the poor, which very thing I
am diligent, also, to do.

11 Now when Cephas came to An-
tioch, I withstood him to the face,
12 seeing he was to be censured. For
before some came from James he
ate with those of the nations. Yet
when they came, he shrank back,
and severed himself, fearing those
13 of the Circumcision. And the rest of
the Jews play the hypocrite with
him, so that even Barnabas was led
14 away with their hypocrisy. But
when I perceived that they are not

2 Paul's method in Jerusalem seems to have taken into account the low spiritual state and prejudices of the Jewish believers. It would have been practically impossible to impress the whole company with the character and divinity of his commission to the nations, so he singles out the leading brethren and seeks to show them how God has committed a distinct work to him. Peter and James seem to have grasped the essential points which he wished to impress upon them. Peter had had some preparation for this change, through the vision given him in connection with the proselyte Cornelius (Ac.15$^{7-11}$).

3 Titus was taken along as a test case. If circumcision was essential, then he must submit to it. If it was not essential, then he was to be a living proof that it was not necessary.

7 At the private meeting with those of repute Paul obtained the fullest recognition of his apostleship. James, Cephas and John, who were recognized as the chiefs, acknowledge his commission. This puts Paul on a par with Peter, the chief of the Circumcision apostles. There was a mutual understanding arrived at among them that they would confine themselves to the Circumcision, while Paul and Barnabas went to the nations. This agreement should have kept the judaizing disturbers of the Galatian believers from interfering with them. Paul kept his part of the compact, especially that which concerned the collection for the poor saints in Judea. He brought gifts from the nations. In return they harassed those to whom he had been sent and would have killed him.

11 Paul's third meeting with Peter is most conclusive. At his first meeting he tells Peter of his commission. At his second he gets Peter's recognition. At his third he towers far above him and withstands him to the face. Peter had been taught not to call anyone common or unclean who had the witness of the holy spirit, so that, when he first came to Antioch, he ate with the uncircumcised. But he was *afraid* of the Circumcisionists, and changed his attitude when they came down from Jerusalem. What prestige these men had, who could intimidate the very chief of the apostles!

14 Peter's double dealing did not deceive Paul, though he seems to have dragged all the rest of the Jews in Antioch with him, not even excepting Barnabas. Paul is left alone as the champion of the truth. He has far more cause to fear Peter than Peter has to fear his misguided subordinates, but he does not flinch. He exposes Peter's inconsistent conduct.

Paul's logic is unanswerable. Peter had been living as the nations. If he was right then the nations were right in living as they did, and the Judaisers were wrong in trying to make Jews out of them. He could not withdraw without incriminating himself.

15 Paul then takes up the case from the standpoint of the Jews who were with him. He and they were justified by the faith of Christ, apart from the law. Should they now voluntarily resume their former relations to the law they would become sinners, and Christ a dispenser of sin, for the law is not laid down for the just but for sinners. In fact, to go back under law would prove either that they had been wrong in leaving it or were wrong in returning to its bondage.

19 Death is the ultimate effect of the law, yet it is also deliverance from law.

20 We have endeavored to transcribe this marvelous compendium of the faith as nearly as possible as it is in the original, for even the order of the words is exquisite. The sentence opens and closes with *Christ*, and a negative *I* occupies its center. It may be shown graphically thus:

with Christ
have I been crucified,
yet I am living—
no longer *I*,
but living in me is
Christ.

21 What a contrast between the slavery of the law and the exultant life by faith of the Son of God and the gift of His love!

DOCTRINAL DEFENSE

1 Paul has now finished his personal defense, thereby establishing his own apostleship and the unique character of his evangel, which, far from being derived from Peter, he upholds in spite of Peter.

correct in their attitude toward the truth of the evangel, I said to Cephas in front of all, "If *you*, belonging to the Jews, are living as the nations, and not as the Jews, how are you compelling the nations
15 to be judaizing? We, who are Jews by nature, and not sinners
16 of the nations, having perceived that a man is not justified by works of law, if he should not be through the faith of Christ Jesus, even *we* believe in Christ Jesus that we may be justified by the faith of Christ and not by works of law, seeing that by works of law shall no flesh be
17 justified. Now if, while seeking to be justified in Christ, we also were found sinners ourselves, is Christ, consequently, a dispenser of sin?
18 May it not come to that! For if I am building again what I destroy, I am commending myself as a
19 transgressor. For *I*, through law, died to law, that I should live to God. With Christ have I been cru-
20 cified, yet I am living—no longer *I*, but living in me is Christ. Now that which I am now living in flesh, I am living in faith of the Son of God, Who loves me, and is giving
21 Himself up for me. I am not repudiating the grace of God, for if righteousness is through law, consequently Christ died gratuitously".

3 O foolish Galatians! What bewitches you, before whose eyes Jesus Christ was graphically cru-
2 cified? This only I want to learn from you, "Did you obtain the spirit by works of law or by the
3 hearing of faith? Are you so foolish? Undertaking in spirit, are you now being perfected by flesh?
4 Was so much suffering of yours a

ΑΛΛΟΤΕΕΙΔΟΝΟΤΙΟΥΚΟΡΘ 20
14 but when I-PERCEIVED that NOT THEY-ARE-

ΟΠΟΔΟΥCΙΝΠΡΟCΤΗΝΑΛΗΘ 40
ERECT-FOOTING TOWARD THE TRUTH

ΕΙΑΝΤΟΥΕΥΑΓΓΕΛΙΟΥΕΙΠ 60
OF-THE WELL-MESSAGE I-said

ΟΝΤΩΚΗΦΑΕΜΠΡΟCΘΕΝΠΑΝ 80
to-THE CEPHAS IN-TOWARD-PLACE OF-ALL

ΤΩΝΕΙCΥΙΟΥΔΑΙΟCΥΠΑΡΧ 100
IF YOU JUDA-an belonging

ΩΝΕΘΝΙΚΩCΚΑΙΟΥΧΙΙΟΥΔ 20
NATION-icly AND NOT *emph.* JUDA-icly

ΑΙΚΩCΖΗCΠΩCΤΑΕΘΝΗΝΑΝΑ 40
ARE-LIVING how THE NATIONS YOU-ARE-

ΓΚΑΖΕΙCΙΟΥΔΑΙΖΕΙΝΗΜΕ 60
15 necessitating TO-BE-JUDAIZING . WE

ΙCΦΥCΕΙΙΟΥΔΑΙΟΙΚΑΙΟΥ 80
to-nature JUDA-ans AND NOT

ΚΕΖΕΘΝΩΝΑΜΑΡΤΩΛΟΙΕΙΔ 200
16 OUT OF-NATIONS missers HAVING-

ΟΤΕCΔΕΟΤΙΟΥΔΙΚΑΙΟΥΤΑ 20
PERCEIVED YET that NOT IS-*being*-JUSTIFIED

ΙΑΝΘΡΩΠΟCΕΖΕΡΓΩΝΝΟΜΟ 40
human OUT OF-ACTS OF-LAW

ΥΕΑΝΜΗΔΙΑΠΙCΤΕΩCΧΡΙC 60
IF-EVER NO THRU BELIEF OF-ANOINTED

ΤΟΥΙΗCΟΥΚΑΙΗΜΕΙCΕΙCΧ 80
JESUS AND WE INTO AN-

ΡΙCΤΟΝΙΗCΟΥΝΕΠΙCΤΕΥC 300
OINTED JESUS BELIEVE

ΑΜΕΝΙΝΑΔΙΚΑΙΩΘΩΜΕΝΕΚ 20
THAT WE-MAY-BE-JUSTIFIED OUT

ΠΙCΤΕΩCΧΡΙCΤΟΥΚΑΙΟΥΚ 40
OF-BELIEF OF-ANOINTED AND NOT

ΕΖΕΡΓΩΝΝΟΜΟΥΟΤΙΕΖΕΡΓ 60
OUT OF-ACTS OF-LAW that OUT OF-ACTS

ΩΝΝΟΜΟΥΟΥΔΙΚΑΙΩΘΗCΕΤ 80
OF-LAW NOT WILL-BE-BEING-JUSTIFIED

ΑΙΠΑCΑCΑΡΞΕΙΔΕΖΗΤΟΥΝ 400
17 EVERY FLESH . IF YET SEEKING

ΤΕCΔΙΚΑΙΩΘΗΝΑΙΕΝΧΡΙC 20
TO-BE-JUSTIFIED IN ANOINTED

ΤΩΕΥΡΕΘΗΜΕΝΚΑΙΑΥΤΟΙΑ 40
WE-WERE-FOUND AND SAME mis-

ΜΑΡΤΩΛΟΙΑΡΑΧΡΙCΤΟCΑΜ 60
sers CONSEQUENTLY ANOINTED OF-

ΑΡΤΙΑCΔΙΑΚΟΝΟCΜΗΤΕΝΟ 80
missing THRU-SERVILE . NO MAY-IT-BE-BE-

ΙΤΟΕΙΓΑΡΑΚΑΤΕΛΥCΑΤΑΥ 600
18 COMING . IF for WHICH I-destroy these

ΤΑΠΑΛΙΝΟΙΚΟΔΟΜΩΠΑΡΑΒ 20
AGAIN I-AM-HOME-BUILDING BESIDE-STEPPER

ΑΤΗΝΕΜΑΥΤΟΝCΥΝΙCΤΑΝ'Ω 40
myself I'M-TOGETHER-STANDING-UP

ΕΓΩΓΑΡΔΙΑΝΟΜΟΥΝΟΜΩΠΑ 60
19 I for THRU LAW to-LAW I-FROM-

ΕΘΑΝΟΝΙΝΑΘΕΩΖΗCΩΧΡΙC 80
20 DIED THAT to-God I-SHOULD-LIVE . to-AN-

ΤΩCΥΝΕCΤΑΥΡΩΜΑΙΖΩΔΕΟ 600
OINTED I-HAVE-*been*-TOGETHER-impaled I'M-LIVING YET

ΥΚΕΤΙΕΓΩΖΗΔΕΕΝΕΜΟΙΧΡ 20
NOT-STILL I IS-LIVING YET IN ME AN-

ΙCΤΟCΟΔΕΝΥΝΖΩΕΝCΑΡΚΙ 40
OINTED . THIS YET NOW I'M-LIVING IN FLESH

s *o* A *omits* I'M-LIVING D *omits* SON OF-
ΕΝΠΙCΤΕΙΖΩΤΗΤΟΥΥΙΟΥΤ 60
IN BELIEF I'M-LIVING : to-THE OF-THE SON OF-
THE B *adds* ΚΑΙΧΡΙCΤΟΥ AND OF-ANOINTED
ΟΥΘΕΟΥΤΟΥΑΓΑΠΗCΑΝΤΟC 80
THE God THE *One*-LOVING

ΜΕΚΑΙΠΑΡΑΔΟΝΤΟCΕΑΥΤΟ 700
ME AND BESIDE-GIVING Self

ΝΥΠΕΡΕΜΟΥΟΥΚΑΘΕΤΩΤΗΝ 20
21 OVER ME . NOT I-AM-UN-PLACING THE

ΧΑΡΙΝΤΟΥΘΕΟΥΕΙΓΑΡΔΙΑ 40
grace OF-THE God IF for THRU

ΝΟΜΟΥΔΙΚΑΙΟCΥΝΗΑΡΑΧΡ 60
LAW JUSTICE CONSEQUENTLY

ΙCΤΟCΔΩΡΕΑΝΑΠΕΘΑΝΕΝΩ 80
3 ANOINTED gratuitously FROM-DIED . O!

ΑΝΟΗΤΟΙΓΑΛΑΤΑΙΤΙCΥΜΑ 800
UN-MINDing GALATIANS ANY YOUp

ΟΕΒΑCΚΑΝΕΝΟΙCΚΑΤΟΦΘΑ 20
BEWITCHES to-WHOM according-to VIEW-

ΑΜΟΥCΙΗCΟΥCΧΡΙCΤΟCΠΡ 40
ers JESUS ANOINTED WAS-

ΟΕΓΡΑΦΗΕCΤΑΥΡΩΜΕΝΟCΤ 60
2 BEFORE-WRITTEN HAVING-*been*-impaled . this

ΟΥΤΟΜΟΝΟΝΘΕΛΩΜΑΘΕΙΝΑ 80
ONLY I-AM-WILLING TO-BE-LEARNING

ΦΥΜΩΝΕΖΕΡΓΩΝΝΟΜΟΥΤΟΠ 900
FROM YOUp OUT OF-ACTS OF-LAW THE spirit

ΝΕΥΜΑΕΛΑΒΕΤΕΗΕΞΑΚΟΗC 20
YE-GOT OR OUT OF-HEARing

ΠΙCΤΕΩCΟΥΤΩCΑΝΟΗΤΟΙ 40
3 OF-BELIEF . thus UN-MINDing YE-

A -ΑΙ
CΤΕΕΝΑΡΞΑΜΕΝΟΙΠΝΕΥΜΑ 60
ARE . undertaking to-spirit

n+1
ΤΙΝΥΝCΑΡΚΙΕΠΙΤΕΛΕΙCΘ 80
NOW to-FLESH YE-ARE-*being*-ON-FINISHED

s -ΑΙ
ΕΤΟCΑΥΤΑΕΠΑΘΕΤΕΕΙΚΗ 4000
4 so-much YE-EMOTIONED SIMULATELY.IF

ΙΓΕΚΑΙΕΙΚΗΟΟΥΝΕΠΙΧΟΡ 20
5 SURELY AND SIMULATELY.THE THEN *one*-supplying

ΗΓΩΝΥΜΙΝΤΟΠΝΕΥΜΑΚΑΙΕ 40
to-YOU*p* THE spirit AND IN-

s o.
ΝΕΡΓΩΝΔΥΝΑΜΕΙCΕΝΥΜΙΝ 60
ACTING ABILITIES IN YOU*p*

ns omit THE spirit YE-GOT
ΕΞΕΡΓΩΝΝΟΜΟΥΤΟΠΝΕΥΜΑ 80
OUT OF-ACTS OF-LAW THE spirit

ΕΛΑΒΕΤΕΗΕΞΑΚΟΗCΠΙCΤΕ 100
YE-GOT OR OUT OF-HEARING OF-BELIEF

ΩCΚΑΘΩCΑΒΡΑΑΜΕΠΙCΤΕΥ 20
6 according-AS ABRAHAM BELIEVES

CΕΝΤΩΘΕΩΚΑΙΕΛΟΓΙCΘΗ 40
to-THE God AND it-is-accounted to-

D+ΕΝ
ΥΤΩΕΙCΔΙΚΑΙΟCΥΝΗΝΓΙΝ 60
7 him INTO Justice . BE-YE-

A -ΑΙ
ΩCΚΕΤΕΑΡΑΟΤΙΟΙΕΚΠΙCΤ 80
KNOWING CONSEQUENTLY that THE-*ones* OUT OF-

*ns*1 SONS ARE (*by* AS2)
ΕΩCΟΥΤΟΙΕΙCΙΝΥΙΟΙΑΒΡ 200
BELIEF these ARE SONS *of*-ABRAHAM

A+ΕΙ
ΛΑΜΠΡΟΙΔΟΥCΑΔΕΗΓΡΑΦΗ 20
8 BEFORE-PERCEIVING YET THE WRITing

s THE NATIONS IS-JUSTIFYING
ΟΤΙΕΚΠΙCΤΕΩCΔΙΚΑΙΟΙΤ 40
that OUT OF-BELIEF IS-JUSTIFYING THE

ΑΕΘΝΗCΘΕΟCΠΡΟΕΥΗΓΓΕΛ 60
NATIONS THE God He-BEFORE-WELL-MESSAGIZES

ΙCΑΤΟΤΩΑΒΡΑΑΜΟΤΙΕΝΕΥ 80
to-THE ABRAHAM that WILL-BE-IN-

ΛΟΓΗΘΗCΟΝΤΑΙΕΝCΟΙΠΑΝ 300
blessed IN YOU ALL

ΤΑΤΑΕΘΝΗΩCΤΕΟΙΕΚΠΙCΤ 20
9 THE NATIONS . AS-BESIDES THE-*ones* OUT OF-BE-

ΕΩCΕΥΛΟΓΟΥΝΤΑΙCΥΝΤΩΠ 40
LIEF ARE-*being*-blessed TOGETHER to-THE

ΙCΤΩΑΒΡΑΑΜΟCΟΙΓΑΡΕΞΕ 60
10 BELIEVing ABRAHAM . as-many-as for OUT OF-

ΡΓΩΝΝΟΜΟΥΕΙCΙΝΥΠΟΚΑΤ 80
ACTS OF-LAW ARE UNDER DOWN-

ΑΡΑΝΕΙCΙΝΓΕΓΡΑΠΤΑΙΓΑ 400
EXECRATION ARE it-HAS-*been*-WRITTEN for

ΡΟΤΙΕΠΙΚΑΤΑΡΑΤΟCΠΑCΟ 20
that ON-DOWN-EXECRATED EVERY WHO

*ns*1 *omit* IN (*by s*2) B o.
ΟΥΚΕΜΜΕΝΕΙΕΝΠΑCΙΝΤΟ 40
NOT IS-IN-REMAINING IN ALL THE

B *adds* ΕΝ- IN- (*but* B2 ΕΓ-)
ΙCΓΕΓΡΑΜΜΕΝΟΙCΕΝΤΩΒΙ 60
HAVING-*been*-WRITTEN IN THE SCROL-

ΒΑΙΩΤΟΥΝΟΜΟΥΤΟΥΠΟΙΗC 80
Let OF-THE LAW OF-THE TO-DO

ΑΙΑΥΤΑΟΤΙΔΕΕΝΝΟΜΩΟΥΔ 500
11 them . that YET IN LAW NOT-YET-

ΕΙCΔΙΚΑΙΟΥΤΑΙΠΑΡΑΤΩΘ 20
ONE IS-*being*-JUSTIFIED BESIDE THE God

ΕΩΔΗΛΟΝΟΤΙΟΔΙΚΑΙΟCΕΚ 10
EVIDENT that THE JUST-*one* OUT

ΠΙCΤΕΩCΖΗCΕΤΑΙΟΔΕΝΟΜ 60
12 OF-BELIEF WILL-BE-LIVING . THE YET LAW

ΟCΟΥΚΕCΤΙΝΕΚΠΙCΤΕΩCΑ 80
NOT IS OUT OF-BELIEF but

AD o.
ΑΛΛΟΠΟΙΗCΑCΑΥΤΑΖΗCΕΤ 600
THE *one*-DOING them WILL-BE-LIVING

ΑΙΕΝΑΥΤΟΙCΧΡΙCΤΟCΗΜΑ 20
13 IN them . ANOINTED US

CΕΞΗΓΟΡΑCΕΝΕΚΤΗCΚΑΤΑ 10
OUT-BUYS OUT OF-THE DOWN-EXE-

ΡΑCΤΟΥΝΟΜΟΥΓΕΝΟΜΕΝΟC 60
CRATION OF-THE LAW BECOMING

s omits that
ΥΠΕΡΗΜΩΝΚΑΤΑΡΑΟΤΙΓΕΓ 80
OVER US DOWN-EXECRATION that it-HAS-

s adds ΓΑΡ for
ΡΑΠΤΑΙΕΠΙΚΑΤΑΡΑΤΟCΠΑ 700
been-WRITTEN ON-DOWN-EXECRATED EVERY

CΟΚΡΕΜΑΜΕΝΟCΕΠΙΞΥΛΟΥ 20
THE *one-be*ING-HANGED ON WOOD

ΙΝΑΕΙCΤΑΕΘΝΗΗΕΥΛΟΓΙΑ 10
14 THAT INTO THE NATIONS THE blessedness

s had an l here
ΤΟΥΑΒΡΑΑΜΓΕΝΗΤΑΙΕΝΙΗ 20
OF-THE ABRAHAM MAY-BE-BECOMING IN JESUS

A ANOINTED JESUS
CΟΥΧΡΙCΤΩΙΜΑΤΗΝΕΠΑΓΓ 80
ANOINTED THAT THE promise

ΕΛΙΑΝΤΟΥΠΝΕΥΜΑΤΟCΑΒ 300
OF-THE spirit WE-MAY-

ΩΜΕΝΔΙΑΤΗCΠΙCΤΕΩCΑΔΕ 20
15 BE-GETTING THRU THE BELIEF . brothers

A according-to human I-AM-saying brothers
ΑΦΟΙΚΑΤΑΑΝΘΡΩΠΟΝΛΕΓ Ω 10
according-to human I-AM-saying

ΟΜΩCΑΝΘΡΩΠΟΥΚΕΚΥΡΩΜΕ 60
LIKE-AS OF-human HAVING-*been*-SANCTIONED

s o.
ΝΗΝΔΙΑΘΗΚΗΝΟΥΔΕΙCΑΘΕ 80
covenant NOT-YET-ONE IS-UN-PLA-

s o.
ΤΕΙΗΕΠΙΔΙΑΤΑCCΕΤΑΙΤΩ 100
16 CING OR ON-prescribing . to-THE

Π2 H
ΔΕΑΒΡΑΑΜΕΡΡΕΘΗCΑΝΑΙΕ 20
YET ABRAHAM WERE-declared THE prom

ΠΑΓΓΕΛΙΑΙΚΑΙΤΩCΠΕΡΜΑ 40
ises AND to-THE seed

ΤΙΑΥΤΟΥΟΥΛΕΓΕΙΚΑΙΤΟΙ 50
OF-him . NOT He-IS-saying AND to-THE

CCΠΕΡΜΑCΙΝΩCΕΠΙΠΟΛΛΩ 80
seeds AS ON MANY

AS o.
ΝΑΛΛΑΩCΕΦΕΝΟCΚΑΙΤΩCΠ 600
but AS ON ONE AND to-THE seed

sham? If, to be sure, it was even a sham!

5 He, then, who is supplying you with the spirit, and operating works of power among you—did you get the spirit by works of law
6 or by the hearing of faith, according as Abraham believes God, and it is reckoned to him for righteous-
7 ness? Know, consequently, that those of faith, these are sons of
8 Abraham. Now the scripture, perceiving before that God is justifying the nations by faith, preached an evangel to Abraham before, that "In you shall all the nations be
9 blessed". So that those of faith are being blessed together with believing Abraham.

10 For as many as are of works of law are under a curse, for it is written that "Accursed is everyone who is not remaining in all things which have been written in the scroll of the law to do them".
11 Now that no one is being justified in law with God is evident, seeing that "The just by faith shall
12 live". Now the law is not of faith, but "Who does them shall be liv-
13 ing in them". Christ reclaims us out of the curse of the law, becoming a curse for our sakes, seeing that it is written, "Accursed is everyone being hanged on a
14 pole," that the blessing of Abraham may be coming into the nations in Jesus Christ, that we may be obtaining the promise of the spirit through faith.

15 Brethren (I am saying this as a man), like a human covenant, having been ratified, no one is repudi-
16 ating or qualifying it. Now to Abraham the promises were declared, and to his Seed. He is not saying "And to *seeds*," as of

3 Paul now appeals to the experience of the Galatians themselves. Before the Judaisers came they received the spirit of God, and suffered for the evangel, and did mighty works quite apart from the law.

6 Three great names are associated in Scripture, with three distinct lines of truth. David is the one with whom the kingdom covenant was made, and his name is foremost in the proclamation of the evangel of the kingdom. When justification is in view we are taken back to Abraham and his faith in God. God's covenant with him was unconditional and included all nations in its scope. The conciliation engages us with Adam, and embraces all mankind in its gracious provisions.

All injustice finds its earliest source in the unbelief of Eve, and all righteousness acceptable to God is based on a reversal of the lack of confidence her act revealed. Nothing can be more just than to take God at His word.

9 How striking the contrast! As many as are of faith are *blessed*. *Accursed* is everyone who does not remain in all which has been written in the scroll of the law to do it. Who would be so perverse as to choose law? Yet the heresy of Galatianism is far more prevalent today than ever. Life under law can only come to one who keeps every precept perfectly at all times, yet is forfeited at the slightest infringement. Life through faith does not depend on conduct but on the One in Whom the faith is placed.

13 The sacrifice of Christ made provision for all classes and all contingencies. For those under law He bore its curse, so that they may receive the blessing of Abraham. And He bore the sins of those not under law that they, too, may obtain the righteousness of Abraham. So both, through faith, receive the spirit, by which they may exceed the righteous demands of the law.

15 A contract, or agreement, or covenant, once ratified, cannot be set aside, neither can any of its provisions be altered. The Abrahamic covenant contained no conditions to invalidate it. It did not depend on obedience to confirm it. It depended solely on God, who swore by Himself that He would carry it out (Gen.22$^{15-18}$).

many, but as of One, "And to
17 your *Seed*", which is Christ. Now
this am I saying, a covenant, having been ratified before by God, the law, coming four hundred and thirty years afterward, does not invalidate, so as to abrogate the
18 promise. For if the enjoyment of the allotment is of law, it is no longer of promise. Yet God has graciously given it to Abraham through the promise.

19 What, then, is the law? It was added on behalf of transgressions until the Seed should come to Whom He has promised, being prescribed through messengers in the
20 hands of a mediator. Now there is no mediator between one. Yet God is One.

21 Is the law, then, against the promises of God? May it not come to that! For if a law were given, able to give life, really, righteous-
22 ness should be out of law. But the scripture locks up all together under sin, that the promise, out of Jesus Christ's faith may be given to those who are believing.

23 Now before the coming of faith we were garrisoned under law, being locked up together for the
24 faith about to be revealed. So that the law has become our escort to lead us to Christ, that we may be justified by faith.

25 Now, on the coming of faith, we are no longer under an escort,
26 for you are all sons of God through
27 faith in Christ Jesus. For as many as were baptized into Christ,
28 put on Christ, in Whom there is not Jew nor Greek, not slave nor free, not male and female, for you
29 all are one in Christ Jesus. Now if you are Christ's, consequently you are of Abraham's seed, enjoy-

17 The priority of the promise is most important. Nearly half a millennium elapsed before the law was given. The promise is in no way dependent on the law for its fulfillment.

19 Law changes sin from a mere mistake into the over-stepping of a divine command. It enhances the sinfulness of sin. Transgression is sin against a known law, entailing not only the usual penalties, but the added displeasure of God against one who defies his precepts. The law was not given to the people themselves, but through Moses, who acted as the mediator. Neither was it given through Christ, the Seed of the promise.

21 Far from being against the promises, the law was intended to guard those to whom the promise was made and to lead them to Christ. It could not give life or justify in itself, but it could bring them to a realization of the sinfulness of sin and the need of a Saviour. These were its functions, and these it fulfilled. This was, however, only *until the Seed should come.*

24 It was the custom in well-to-do Greek families, to have the children taken to and from school under the guardianship of an escort, usually a slave. These were inclined to be somewhat severe in their discipline. Such was the law.

25 Those who believe are not under law. The grown sons would scorn the escort of their boyhood days. His presence would be an insult to their manhood. So those who know their maturity in Christ refuse the bondage of law as both unnecessary and humiliating. We are not children but sons. Law leads minors. Faith controls sons.

27 Baptism, as practiced in Paul's early ministry, was a symbol of unity with Christ in His death, burial and resurrection. "As many as" shows that not all the Galatians had been baptized. Nevertheless the truth of unity with Christ held for all, for in Him all physical distinctions vanish. In *service*, or in the *Lord*, the slave was still a slave, the sexes were still recognized, but in *Christ*, by faith, all have the same high place of privilege. All are entitled to the promise and the righteousness which comes by faith in God.

ερματι σου ο ες τιν χρις 20
OF-YOU WHO IS ANOINTED

τοσ τουτο δε λεγω δια θηκ 40
17 this YET I-AM-saying covenant

ην προκεκυρωμενην υπο 60
HAVING-*been*-BEFORE-SANCTIONED by THE

ου θεου ομετα τετρακοσι 80
God THE after FOUR-hundred

και τριακοντα ετη γεγο 100
AND THREE-TY YEARS HAVING-BE-

νως νομος ου κακυροι εις 20
COME LAW NOT UN-SANCTIONS INTO

το κατα ργησαι την επαγγ 40
THE TO-DOWN-UN-ACT THE promise

A+ε
ελιαν ειγαρ εκ νομου η κα 60
18 IF for OUT OF-LAW THE ten-

ρονομια ουκετι εξ επαγ 80
ancy NOT-STILL OUT OF-promise

A+ε
γελιαστω δε αβρααμ δι επ 200
to-THE YET ABRAHAM THRU prom-

αγγελιασ κε χαριστα ιο θ 20
ise HAS-graced THE God

εος τι ουν ο νομος των παρ 40
19 ANY THEN THE LAW . OF-THE BESIDE-

αβασε ων χαριν προσετε θ 60
STEPPings *grace* WAS-added

Aε ου
αχρις ανε αθη τος περ μα 80
UNTIL EVER MAY-BE-COMING THE seed

ω επηγγελται δι αταγεις 300
to-WHOM He-HAS-promised BEING-prescribed

s o. D+ε
δι αγγε λων εν χειρι μεσι 20
THRU MESSENGERS IN HAND OF-MIDer

D+ε
του δε μεσιτης ενος ουκ 40
20 THE YET MIDer OF-ONE NOT

εστιν ο δε θεος εις εστιν 60
IS THE YET God ONE IS .

ου ν νομος κατα των επαγ 80
21 THE THEN LAW DOWN OF-THE promises

B *omits* OF-THE God
γελιων του θεου μη γενοι 400
OF-THE God NO MAY-IT-BE-BE-

τοει γαρ εδοθη νομος ο αν 20
COMING IF for WAS-GIVEN LAW THE be-

να μενος ζωοποιησαι οντ 40
ING-ABLE TO-make-LIVE BEINGly

B IN LAW N -Φ *s* WAS EVER *s* ε *o.*
ως εκ νομου αν η ν η δικαιο 60
OUT OF-LAW EVER WAS THE JUSTice

s o.
συνηλλα χυνεκ αει σεν η 80
22 but TOGETHER-LOCKS THE

γραφη τα παντα υπο αμαρτ 600
WRITing THE ALL UNDER missing

ιανι να η επαγγελια εκ πι 20
THAT THE promise OUT OF-

στε ως ιησου χριστου δοθ 40
BELIEF OF-JESUS ANOINTED MAY-BE-BE-

η τοις πιστευουσιν πρ ο 60
23 ING-GIVEN to-THE *ones*-BELIEVING . BEFORE OF-

s o.
ου δε εις θεν η την πιστιν 80
THE YET TO-BE-COMING THE BELIEF UN-

πο νομο νε φρουρουμε θα 600
DER LAW WE-*were*-GARRISONED *be-*

B² Γ *s o.*
συν κλει ομενοι εις την με 20
ING-TOGETHER-LOCKED INTO THE BEING-

λλουσαν πιστιν απο καλυ 40
ABOUT BELIEF TO-BE-FROM-COVERED

φθηναι ως τε ο νομος παι δ 60
24 AS-BESIDES THE LAW boy-LEADER

B εγενετο BECAME
αγωγος ημ ων γεγονε νει ς 80
OF-US HAS-BECOME INTO

χριστον ινα εκ πιστε ως α 700
ANOINTED THAT OUT OF-BELIEF WE-

ικαι ωθω μεν ε λθουσης δε 20
25 MAY-BE-JUSTIFIED . OF-COMING YET

της πιστε ως ουκετι υπο 40
OF-THE BELIEF NOT-STILL UNDER boy-

παι δαγωγον εσμεν παντες 60
26 LEADER WE-ARE ALL

s¹ adds OI
γαρ υιοι θεου εστε δια πη 80
for SONS OF-God YE-ARE THRU THE

πιστε ως εν χριστω ιησο 800
BELIEF IN ANOINTED JESUS

υοσοι γαρ εις χριστον εβ 20
27 as-many-as for INTO ANOINTED WERE-

απτι σθητε χριστον ενε δ 40
DIPized ANOINTED IN-SLIP

A-Δι
υσασθε ουκ ενι ουδαιος 60
28 NOT IN-IS JUDA-an

ουδε ελλην ουκ ενι δουλος 80
NOT-YET GREEK NOT IN-IS SLAVE

σου δε ελευθερος ουκ ενι 900
NOT-YET FREE NOT IN-IS

s P n¹ *o.*
αρσεν και θηλυ παντες γ 20
MALE AND female ALL for

As¹ omit* ONE A *omits* IN *As¹** OF-ANOINT-
αρ υμεις εστε εν χρις 40
YE ONE ARE IN ANOINTED

ED-OY
τω ιησου εστε δια υμεις χρις 60
29 JESUS . IF YET YE OF-ANOINT-

του αρα του αβρααμ σπερμ 60
ED CONSEQUENTly OF-THE ABRAHAM seed

As o. o. o. *Aii o.* A+ε
α τοι εστε κατ επαγγελι 6000
YE-ARE according-to promise

ΑΝΚΑΗΡΟΝΟΜΟΙΛΕΓΩΔΕΕΦ 20
4 tenants . I-AM-saying YET ON

ΟΣΟΝΧΡΟΝΟΝΟΚΛΗΡΟΝΟΜΟ 40
as-much-as TIME THE tenant

ΕΝΗΠΙΟΣΕΣΤΙΝΟΥΔΕΝΔΙΑ 60
minor IS NOT-YET-ONE he-IS-

s o.
ΦΕΡΟΜΕΝΟΥΔΟΥΛΟΥΚΥΡΙΟΣΠΑΝ 80
THRU-CARRYING OF-SLAVE Master OF-ALL

ΤΩΝΥΠΑΛΛΑΥΠΟΕΠΙΤΡΟΠΟ 100
2 BEING but UNDER permitters

s o.
ΕΣΤΙΝΚΑΙΟΙΚΟΝΟΜΟΥΣ 20
IS AND stewards

B adds ΤΗΣ
ΑΧΡΙΤΗΣΠΡΟΘΕΣΜΙΑΣΤΟΥ 40
UNTIL OF-THE BEFORE-PLACED OF-THE

s o.
ΠΑΤΡΟΣΟΥΤΩΣΚΑΙΗΜΕΙΣΟ 60
3 FATHER . thus AND WE when

ΤΕΗΜΕΝΝΗΠΙΟΙΥΠΟΤΑΣΤΟ 80
WE-WERE minors UNDER THE elements

s o. s -ΘΑ
ΙΧΕΙΑΤΟΥΚΟΣΜΟΥΗΜΕΝΔΕ 200
OF-THE SYSTEM WERE HAVING-

ΔΟΥΛΩΜΕΝΟΙΟΤΕΔΕΗΛΘΕΝ 20
4 *been*-enslaved . when YET CAME

ΤΟΠΛΗΡΩΜΑΤΟΥΧΡΟΝΟΥΕΞ 40
THE FILLing OF-THE TIME OUT-

s o.
ΑΠΕΣΤΕΙΛΕΝΟΘΕΟΣΤΟΝΥΙ 60
commissions THE God THE SON

ΟΝΑΥΤΟΥΓΕΝΟΜΕΝΟΝΕΚΓΥ 80
OF-Him BECOMING OUT OF-

ΝΑΙΚΟΣΓΕΝΟΜΕΝΟΝΥΠΟΝΟ 300
WOMAN BECOMING UNDER LAW

ΜΟΝΙΝΑΤΟΥΣΥΠΟΝΟΜΟΝΕΞ 20
5 THAT THE-*ones* UNDER LAW He-

ΑΓΟΡΑΣΗΙΝΑΤΗΝΥΙΟΘΕΣΙ 40
SHOULD-BE-OUT-BUYING THAT THE SON-PLACING

ΑΝΑΠΟΛΑΒΩΜΕΝΟΤΙΔΕΕΣΤ 60
6 WE-MAY-BE-FROM-GETTING . that YET YE-ARE

s o. B omits THE God
ΕΥΙΟΙΕΞΑΠΕΣΤΕΙΛΕΝΟΘΕ 80
SONS OUT-commissions THE God

ΟΣΤΟΠΝΕΥΜΑΤΟΥΥΙΟΥΑΥΤ 400
THE spirit OF-THE SON OF-Him

ΟΥΕΙΣΤΑΣΚΑΡΔΙΑΣΗΜΩΝΚ 20
INTO THE HEARTS OF-US CRY-

ΡΑΖΟΝΑΒΒΑΟΠΑΤΗΡΘΣΤΕΩ 40
7 ING ABBA THE FATHER . AS-BESIDES NOT-

ΥΚΕΤΙΕΙΔΟΥΛΟΣΑΛΛΑΥΙΟ 60
STILL YOU-ARE SLAVE but SON .

ΕΙΔΕΥΙΟΣΚΑΙΚΛΗΡΟΝΟΜ 80
IF YET SON AND tenants

Abs1 THRU God (*by* s2)
ΟΣΘΕΟΥΔΙΑΧΡΙΣΤΟΥΑΛΑΑ 500
8 OF-God THRU ANOINTED . but

ΤΟΤΕΜΕΝΟΥΚΕΙΔΟΤΕΣΘΕΟ 29
then INDEED NOT HAVING-PERCEIVED God

Ab1 o.
ΝΕΔΟΥΛΕΥΣΑΤΕΤΟΙΣΦΥΣΕ 40
YE-SLAVE to-THE to-nature

ΙΜΗΟΥΣΙΘΕΟΙΣΝΥΝΔΕΓΝΟ 60
9 NO BEING gods . NOW YET KNOWING

ΝΤΕΣΘΕΟΝΜΑΛΛΟΝΔΕΓΝΩΣ 80
God RATHER YET BEING-KNOWN

ΘΕΝΤΕΣΥΠΟΘΕΟΥΠΩΣΕΠΙΣ 600
by God how YE-ARE-ON-

ΤΡΕΦΕΤΕΠΑΛΙΝΕΠΙΤΑΣΘ 20
TURNING AGAIN ON THE UN-FIRM

A3 o.
ΕΝΗΚΑΙΠΤΩΧΑΣΤΟΙΣΙΧΕΙΑ 30
AND POOR elements to-

A TO-BE-SLAVING s -ΕΙΝ
ΙΣΠΑΛΙΝΑΝΩΘΕΝΔΟΥΛΕΥΣ 60
WHICH AGAIN UP-PLACE TO-SLAVE

s -Ε
10 ΑΙΘΕΛΕΤΕΗΜΕΡΑΣΠΑΡΑΤΗ 80
YE-ARE-WILLING . DAYS YE-ARE-BESIDE-

ΡΕΙΣΘΕΚΑΙΜΗΝΑΣΚΑΙΚΑΙ 700
KEEPING AND MONTHS AND SEASONS

ΡΟΥΣΚΑΙΕΝΙΑΥΤΟΥΣΦΟΒΟ 20
11 AND years . I-AM-FEARING

ΥΜΑΙΥΜΑΣΜΗΠΩΣΕΙΚΗΚΕΚ 40
YOUp NO how SIMULATELY I-HAVE-

B —Ε
ΟΠΙΑΚΑΕΙΣΥΜΑΣΓΙΝΕΣΘΕ 90
12 toiled INTO YOUp . BE-YE-BECOMING

s o.
ΩΣΕΓΩΟΤΙΚΑΓΩΣΥΜΕΙΣ 80
AS I that AND-I AS YE bro-

A ΔΙ *for* Ε
ΔΕΔΕΟΜΑΙΥΜΩΝΟΥΔΕ 900
thers I-AM-beseeching OF-YOUp NOT-YET-ONE

s -ΔΙ s -ΔΙ
ΜΕΗΔΙΚΗΣΑΤΕΟΙΔΑΤΕΔΕ 20
13 ME YE-injure . YE-HAVE-PERCEIVED YET

s o.
ΟΤΙΔΙΑΣΘΕΝΕΙΑΝΤΗΣΣΑΡ 40
that THRU UN-FIRMness OF-THE FLESH

ΚΟΣΕΥΗΓΓΕΛΙΣΑΜΗΝΥΜΙΝ 600
I-WELL-MESSAGIZE to-YOUp

s o.
ΤΟΝΠΡΟΤΕΡΟΝΚΑΙΤΟΝΠΕΙΡ 90
14 THE BEFORE-more AND THE trial

s2 ΤΟΝ ΤΗΣ
ΑΣΜΟΝΥΜΩΝΕΝΤΗΣΣΑΡΚΙΜΟ 900
OF-YOUp IN THE FLESH OF-ME

NOT *omitted by* s1
ΥΟΥΚΕΞΟΥΘΕΝΗΣΑΤΕΟΥΔΕ 20
NOT YE-scorn NOT-YET .

s o.
ΕΞΕΠΤΥΣΑΤΕΑΛΛΑΩΣΑΓΓΕ 10
YE-OUT-SPIT but AS MESSENGER

A -ΔΙ
ΑΟΝΘΕΟΥΕΔΕΞΑΣΘΕΜΕΩΣΧ 60
OF-God YE-RECEIVE ME AS AN-

ΡΙΣΤΟΝΙΗΣΟΥΝΠΟΥΟΥΝΟΜ 80
15 OINTED JESUS . ?-where THEN THE HAP

ΑΚΑΡΙΣΜΟΣΥΜΩΝΜΑΡΤΥΡΩ 7000
PYing OF-YOUp I-AM-witnessing

ers of the allotment according to the promise.

4 Now I am saying, for as much time as the enjoyer of the allotment is a minor, he is of no more consequence than a slave, being mas-
2 ter of all, but is under guardians and stewards until the time pur-
3 posed by the father. Thus we, too, when we were minors, were enslaved under the elements of the
4 world. Now when the full time came, God delegates His Son, come of a woman, come under law,
5 that He should be reclaiming those under law, that we may be getting
6 the place of a son. Now, seeing that you are sons, God delegates the spirit of His Son into our hearts, crying "Abba! Father!"
7 So that you are no longer a slave, but a son. Now if a son, an enjoyer, also, of God's allotment, through Christ.

8 But then, indeed, having no perception of God, you are slaves of those who, by nature, are not
9 gods. Yet now, knowing God, yet rather being known by God, how are you turning back again to the infirm and poor elements for which you want to slave again from the
10 very first? You are scrutinizing days and months and seasons and
11 years. I am afraid of you lest somehow my toil for you is a sham.

12 Become as *I*, since *I* am even as you, brethren, I am beseeching you.
13 You injure me in nothing. Now you are aware that through the infirmity of the flesh I preach the
14 evangel to you formerly. And your trial, in my flesh, you do not scorn, neither do you loathe it, but you receive me as a messenger of
15 God, as Christ Jesus. Where, then, is your happiness? For I am

1 The place of an infant heir differs from that of a slave in right but not in fact. Though entitled to all, he is treated as though master of nothing. He is watched by guardians, and supervised by stewards. This was the position of Israel under the law. Theirs was the sonship and the glory and the covenants, but these are all reserved for future display. Dignities are suited to capacity; privileges to age. Infancy is debarred from their use, not merely by the formal legal prohibition, but by intrinsic disqualification. The responsibilities of property are beyond the strength and understanding of a child.

3 Israel, during the period of minority, was in bondage under the "elements" of the world. These "rudiments" or elementary religious observances, while "infirm and poor" (9) and put in contrast with Christ (Col.2^{8}), were necessary to their education and served an essential purpose in the progress of revelation. But no one who knows the liberty of sonship would tolerate their shackles for an instant.

4 In Israel the assumption of the responsibilities and dignities of manhood was a notable event in a man's life. In the life of the nation this was signalized by the advent of God's Son, Who reclaimed them from the bondage of the law.

6 The people in our Lord's day were bi-lingual. They used an Aramaic dialect in the familiar talk of the household, but all understood Greek, which was almost a universal language at that time. "Abba" is Aramaic, corresponding to our familiar "Papa".

9 It is most remarkable that the apostle puts the Mosaic ceremonial on a par with heathen rites. They were not turning back to their previous idolatry but to the observances under the law, which they had not practiced before. But he insists it is all the same in God's sight as if they really had returned to the rites of heathenism.

10 Do any of us observe these things? Paul would be afraid of us!

12 If Paul had given up the Mosaic ritual and became as they were for their sakes, surely they ought to follow his example, for he certainly had far more reason to cling to it than they had to relapse into it.

15 Eye diseases are very common in the East. Paul's first acquaintance with the Galatians was when, as a sick traveler, he proclaimed the evangel to them in the midst of his infirmities. From this passage we get a glimpse of the fervent love his message evoked, and are led to suppose that he had some affliction of the eyes.

17 The words zealous and jealous probably were once the same in English, as they are so closely allied in form and meaning. They represent a single Greek word. It is not always clear which is the best rendering, but here jealousy, rather than zeal, seems to satisfy the context.

19 What affectionate mothering stirs the apostle as he broods over his erring children!

22 The controversy turns on the question "Who are the heirs of Abraham?" Is the ground of sonship circumcision and law keeping or faith? The Judaisers said, We are Abraham's sons! Abraham had *two* sons, says Paul. Which line do you belong to, Ishmael or Isaac? You are Ishmaelites, sons of Hagar, born of the flesh, born into slavery. You are not heirs of Abraham! Isaac, the child of promise is the true heir. These two sons of Abraham illustrate the relation between law and promise, flesh and spirit. Ishmael came into Abraham's home between the promise and the advent of the true heir. Born of unbelief, he was a continual trial and persecuted the son of promise. But finally the decree went forth: Cast out this maid and her son!

It could hardly be that the Galatians are listening to any but so-called "believing" Jews who were associated with the apostles, especially James. They would not listen to the persecutors of the ecclesia in Jerusalem. Tens of thousands of them "believed" but they all were zealous of the law (Ac.21[20]). This shows that those associated with the Pentecostal dispensation were virulently opposed to Paul and his doctrine of grace. When he was in Jerusalem they led the multitude against him and nearly killed him. These Jewish Christians were the most troublesome enemies of the ecclesias among the nations which had been founded by Paul.

testifying to you, that, if possible, digging out your eyes, you would
16 give them to me. So that I have become your enemy by being true to you!
17 They are jealous over you, not ideally, but they want to debar you that you may be jealous over
18 them. Now it is ideal to be jealous in the ideal always, and not only in my presence with you.
19 Little children mine, with whom I am travailing again until Christ
20 may be formed in you! Now I wanted to be present with you at present, and to change my voice, seeing that I am perplexed about you.
21 Tell me, those wanting to be under law, are you not hearing the
22 law? For it is written, that "Abraham has had two sons, one out of the maid and one out of the
23 free woman. But the one, indeed, out of the maid has been begotten according to flesh, yet the one out of the free woman through the
24 promise. Which is allegorizing, for these women are the two covenants, one, indeed, from Mount Sinai, generating into slavery,
25 which is Hagar. Now Hagar is Mount Sinai in Arabia, yet she is in line with Jerusalem which now is, for she is in slavery with her
26 children. Yet Jerusalem above is
27 free, who is mother of us all. For it is written, "Be glad, sterile one, who art not bringing forth; burst forth and implore, thou who art not travailing; seeing that many are the children of the desolate, rather than of her who has a husband".
28 Now *you*, brethren, as Isaac, are
29 children of promise. But even as then, he who is generated according to flesh persecuted him according to spirit, thus it is now,

ΓΑΡΥΜΙΝΟΤΙΕΙΔΥΝΑΤΟΝΤ 20
for to-youp that IF ABLE THE

ΟΥCΟΦΘΑΛΜΟΥCΥΜΦΝΕΣΟΡ 40
VIEWERS OF-YOUp OUT-EXCA-

A ins1 omit EVER (by s2) A-ΔΙ
ΥΣΑΝΤΕCΑΝΕΔΩΚΑΤΕΜΟΙΦ 60
16 VATing EVER YE-GIVE to-ME . AS-

CΤΕΕΧΘΡΟCΥΜΦΝΓΕΓΟΝΑΑ 80
BESIDES ENEMY OF-YOUp I-HAVE-BECOME be-

ΑΗΘΕΥΩΝΥΜΙΝΖΗΛΟΥCΙΝΥ 100
17 ING-TRUE to-YOUp . THEY-ARE-BOILING YOUp

s 0.
ΜΑCΟΥΚΑΛΦCΑΛΛΑΕΚΚΛΕΙ 20
NOT IDEALly but TO-OUT-LOCK

CΑΙΥΜΑCΘΕΛΟΥCΙΝΙΝΑΥ 40
YOUp THEY-ARE-WILLING THAT them

A TO-BE-
ΤΟΥCΖΗΛΟΥΤΕΚΑΛΟΝΔΕΖΗ 60
18 YE-MAY-BE-BOILING . IDEAL YET YE-ARE-

A-ΔΙ
ΛΟΥCΘΕΕΝΚΑΛΦΠΑΝΤΟΤΕΚ 80
BOILING IN IDEAL always AND

ΑΙΜΗΜΟΝΟΝΕΝΤΩΠΑΡΕΙΝΑ 200
NO ONLY IN THE TO-BE-BESIDE-BEING

A+Є I omitted by ins1*
ΙΜΕΠΡΟCΥΜΑCΤΕΚΝΙΑΜΟΥ 20
19 ME TOWARD YOUp . little-offsprings OF-ME

Aa+Є Bs1 ΜΕΧΡΙC UNTO (s2)
ΟΥCΠΑΛΙΝΩΔΙΝΩΑΧΡΙCΟΥ 40
WHOM AGAIN I-AM-PAINING UNTIL OF-WHOM

ΜΟΡΦΩΘΗΧΡΙCΤΟCΕΝΥΜΙΝ 60
MAY-BE-BEING-FORMED ANOINTED IN YOUp .

ΗΘΕΛΟΝΔΕΠΑΡΕΙΝΑΙΠΡΟC 80
20 I-WILLED YET TO-BE-BESIDE-BEING TOWARD

ΥΜΑCΑΡΤΙΚΑΙΑΛΛΑΣΑΙΤΗ 300
YOUp AT-PRESENT AND TO-CHANGE THE

ΝΦΩΝΗΝΜΟΥΟΤΙΑΠΟΡΟΥΜΑ 20
SOUND OF-ME that I-AM-*being*-PERPLEXED

ΙΕΝΥΜΙΝΑΕΓΕΤΕΜΟΙΟΙΥΠ 40
21 IN YOUp . BE-YE-SAYING to-ME THE-*ones* UN-

ΟΝΟΜΟΝΘΕΛΟΝΤΕCΕΙΝΑΙΤ 60
DER LAW WILLING TO-BE THE

ΟΝΝΟΜΟΝΟΥΚΑΚΟΥΕΤΕΓΕ 80
22 LAW NOT YE-ARE-HEARING . it-HAS-

ΡΑΠΤΑΙΓΑΡΟΤΙΑΒΡΑΑΜΔΥ 400
been-WRITTEN for that ABRAHAM TWO

ΟΥΙΟΥCΕCΧΕΝΕΝΑΕΚΤΗCΠ 20
SONS HAS-HAD ONE OUT OF-THE maid

ΑΙΔΙCΚΗCΚΑΙΕΝΑΕΚΤΗCΕ 40
AND ONE OUT OF-THE FREE

A s. INDEED *omitted by* B
ΑΕΥΘΕΡΑCΑΛΛΑΟΜΕΝΕΚΤΗ 60
23 . but THE INDEED OUT OF-THE

CΠΑΙΔΙCΚΗCΚΑΤΑCΑΡΚΑΓ 80
maid according-to FLESH HAS-

ΕΓΕΝΝΗΤΑΙΟΔΕΕΚΤΗCΕΛΕ 500
been-generaTED THE YET OUT OF-THE FREE

s+I As o. THE *omitted by* As A+Є
ΥΘΕΡΑCΔΙΑΤΗCΕΠΑΓΓΕΛΙ 20
THRU THE promise

ΑCΑΤΙΝΑΕCΤΙΝΑΛΛΗΓΟΡΟ 40
24 WHICH-ANY IS allegorizing

s1* adds THE Δ
ΥΜΕΝΑΑΥΤΑΙΓΑΡΕΙCΙΝΔΥ 60
. these for ARE TWO

ΟΔΙΑΘΗΚΑΙΜΙΑΜΕΝΑΠΟΟΡ 80
covenants ONE INDEED FROM moun-

B+Є As o.
ΟΥCCΙΝΑΕΙCΔΟΥΛΕΙΑΝΓΕ 600
tain SINA INTO SLAVery gen-

ΝΝΩCΑΗΤΙCΕCΤΙΝΑΓΑΡΤΟ 20
25 erating WHICH-ANY IS AGAR . THE

s o. a. o. =for B+Є s adds ON
ΔΕΑΓΑΡCΙΝΑΟΡΟCΕCΤΙΝΕ 40
YET AGAR SINA mountain IS IS

A+Є As o.
ΝΤΗΑΡΑΒΙΑCΥΝCΤΟΙΧΕΙΔ 60
THE ARABIA IS-TOGETHER-ROW-ING YET

ΕΤΗΝΥΝΙΕΡΟΥCΑΛΗΜΔΟΥΛ 80
to-THE NOW JERUSALEM . she-IS-SLAV-

ΕΥΕΙΓΑΡΜΕΤΑΤΩΝΤΕΚΝΩΝ 700
ING for WITH THE offspring

ΑΥΤΗCΗΔΕΑΝΩΙΕΡΟΥCΑΛΗ 20
26 OF-her . THE YET UP JERUSALEM

s1 omits WHO-ANY IS
ΜΕΛΕΥΘΕΡΑΕCΤΙΝΗΤΙCΕC 40
FREE IS WHO-ANY IS

Bs1* *omit* OF-ALL
ΤΙΝΜΗΤΗΡΠΑΝΤΩΝΗΜΩΝΓΕ 60
27 MOTHER OF-ALL OF-US . it-HAS-

ΓΕΓΡΑΠΤΑΙΓΑΡΕΥΦΡΑΝΘΗΤΙ 80
been-WRITTEN for YOU-BE-BEING-gladdened

s o.
CΤΕΙΡΑΗΟΥΤΙΚΤΟΥCΑΡΗΣ 800
STERILE THE-*one* NOT BRINGING-FORTH BURST

B+Є
ΟΝΚΑΙΒΟΗCΟΝΗΟΥΚΩΔΙΝΟ 20
AND IMPLORE THE-*one* NOT PAINING

ΥCΑΟΤΙΠΟΛΛΑΤΑΤΕΚΝΑΤΗ 40
that MANY THE offspring OF-THE

CΕΡΗΜΟΥΜΑΛΛΟΝΗΤΗCΕΧΟ 60
DESOLATE RATHER OR OF-THE *one*-HAV-

A H=WE
ΥCΗCΤΟΝΑΝΔΡΑΥΜΕΙCΔΕΑ 80
28 ING THE MAN . YE YET bro-

s1* o.
ΔΕΛΦΟΙΚΑΤΑΙCΑΑΚΕΠΑΓΓ 900
thers according-to ISAAC OF-promise

A+Є As MEN=WE-ARE
ΕΑΙΑCΤΕΚΝΑΕCΤΕΑΛΛΩCΠ 20
29 offspring ARE . but AS-EVEN

ΕΡΤΟΤΕΟΚΑΤΑCΑΡΚΑΓΕΝΝ 40
then THE-*one* according-to FLESH BEING-gen-

A-ΔΙ
ΗΘΕΙCΕΔΙΩΚΕΤΟΝΚΑΤΑΠΝ 60
erated CHASED THE-*one* according-to spirit

ΕΥΜΑΟΥΤΩCΚΑΙΝΥΝΑΛΛΑΤ 30
30 thus AND NOW . but ANY

ΙΑΕΓΕΙΗΓΡΑΦΗΕΚΒΑΛΕΤΗ 8000
IS-SAYING THE WRITING OUT-CAST THE

B5 *omit* this
ΝΠΑΙΔΙCΚΗΝΤΑΥΤΗΝΚΑΙΤ 20
maid this AND THE

ΟΝΥΙΟΝΑΥΤΗCΟΥΓΑΡΜΗΚΑ 40
SON OF-her NOT for NO WILL-BE-

A-H
ΗΡΟΝΟΜΗCΕΙΟΥΙΟCΤΗCΠΑ 60
tenanting THE SON OF-THE maid

S1 *omits* THE SON
ΙΔΙCΚΗCΜΕΤΑΤΟΥΥΙΟΥΤΗ 80
WITH THE SON OF-THE

A WE YET I MEICAE *for* T-W.
CΕΛΕΥΘΕΡΑCΔΙΟΔΕΑΔΕΛΦΟΙ 100
31 FREE . THRU-WHICH brothers

S ϵ *o.*
ΟΥΚΕCΜΕΝΠΑΙΔΙCΚΗCΤΕΚ 20
NOT WE-ARE OF-maid offspring

ΝΑΛΛΑΤΗCΕΛΕΥΘΕΡΑCΤΗ 40
5 but OF-THE FREE . to-THE

S2 ANOINTED US
ΕΛΕΥΘΕΡΙΑΗΜΑCΧΡΙCΤΟC 60
FREEdom US ANOINTED

ΗΛΕΥΘΕΡΩCΕΝCΤΗΚΕΤΕΟΥ 80
FREES . STAND-firm THEN

A9 *o.*
ΝΚΑΙΜΗΠΑΛΙΝΖΥΓΩΔΟΥΛΕ 200
AND NO AGAIN to-YOKE OF-SLAVERY

A-ΑΙ S1 *omits* PAUL
ΙΑCΕΝΕΧΕCΘΕΙΔΕΕΓΩΠΑΥ 20
2 IN-HAVE-YE . BE-PERCEIVING I PAUL

ΛΟCΛΕΓΩΥΜΙΝΟΤΙΕΑΝΠΕΡ 40
AM-saying to-YOUp that IF-EVER YE-MAY-

B *o.*
ΙΤΕΜΝΗCΘΕΧΡΙCΤΟCΥΜΑC 60
BE-ABOUT-CUTTING ANOINTED YOUp

ΟΥΔΕΝΩΦΕΛΗCΕΙΜΑΡΤΥΡΟ 80
3 NOT-YET-ONE WILL-BE-benefiting . I-AM-witnessing

ΜΑΙΔΕΠΑΛΙΝΠΑΝΤΙΑΝΘΡΩ 300
YET AGAIN to-EVERY human

S1* *omits* that
ΠΩΠΕΡΙΤΕΜΝΟΜΕΝΩΟΤΙΟΦ 20
BEING-ABOUT-CUT that OWER

S *o.*
ΕΙΛΕΤΗCΕCΤΙΝΟΛΟΝΤΟΝΝ 40
he-IS WHOLE THE LAW

ΟΜΟΝΠΟΙΗCΑΙΚΑΤΗΡΓΗΘΗ 60
4 TO-DO . YOU-WERE-DOWN-UN-ACTED

A9 -ΑΙ B8 *omit* THE
ΤΕΛΟΤΟΥΧΡΙCΤΟΥΟΙΤΙΝ 80
FROM THE ANOINTED WHO-ANY

ΕCΕΝΝΟΜΩΔΙΚΑΙΟΥCΘΕΤΗ 400
IN LAW ARE-*being*-JUSTIFIED . OF-THE

CΧΑΡΙΤΟCΕΞΕΠΕCΑΤΕΗΜΕ 20
5 grace YE-OUT-FALL . WE

ΙCΓΑΡΠΝΕΥΜΑΤΙΕΚΠΙCΤΕ 40
for to-SPIRIT OUT OF-BELIEF

S1* *omits* FROM-
ΩCΕΛΠΙΔΑΔΙΚΑΙΟCΥΝΗCΑ 60
EXPECTATION OF-JUSTice ARE-

ΠΕΚΔΕΧΟΜΕΘΑΕΝΓΑΡΧΡΙC 80
6 FROM-OUT-RECEIVING IN for ANOINTED

B *omits* JESUS
ΤΩΙΗCΟΥΟΥΤΕΠΕΡΙΤΟΜΗΤ 500
JESUS NOT-BESIDES ABOUT-CUTting ANY

A *o.*
ΙΙCΧΥΕΙΟΥΤΕΑΚΡΟΒΥCΤΙ 20
IS-*being*-STRONG NOT-BESIDES uncircumcision

ΑΛΛΑΠΙCΤΙCΔΙΑΓΑΠΗCΕ 40
but BELIEF THRU LOVE *be-*

ΝΕΡΓΟΥΜΕΝΗΕΤΡΕΧΕΤΕΚΑ 60
7 ING-IN-ACTED . YE-RACED IDEAL-

(*by* S2) A8S1 *omit* to-THE
ΛΩCΤΙCΥΜΑCΕΝΕΚΟΨΕΝΤΗ 80
ly . ANY YOUp hinders to-THE

S *o.* A8 *o.*
ΑΛΗΘΕΙΑΜΗΠΕΙΘΕCΘΑΙΗΠ 600
8 TRUTH NO TO-BE-BEING-PERSUADED . THE

S *o.*
ΕΙCΜΟΝΗΟΥΚΕΚΤΟΥΚΑΛΟΥ 20
PERSUASION NOT OUT OF-THE *One*-CALLING

S A B+ϵ
ΝΤΟCΥΜΑCΜΙΚΡΑΖΥΜΗΟΛΟ 9
YOUp . LITTLE FERMENT WHOLE

ΝΤΟΦΥΡΑΜΑΖΥΜΟΙΕΓΩΠΕΠ 60
10 THE KNEEDING IS-FERMENTING. I HAVE-con-

B *omits* IN Master
ΟΙΘΑΕΙCΥΜΑCΕΝΚΥΡΙΩΟΤ 80
fidence INTO YOUp IN Master that

A9 *o.*
ΙΟΥΔΕΝΑΛΛΟΦΡΟΝΗCΕΤΕΟ 200
NOT-YET-ONE other YE-WILL-BE-*being*-DISPOSED. THE

ΔΕΤΑΡΑCCΩΝΥΜΑCΒΑCΤΑC 20
YET *one*-DISTURBING YOUp WILL-BE-BEARING

ΕΙΤΟΚΡΙΜΑΟCΤΙCΕΑΝΗΕΙ 400
11 THE JUDGment WHO-ANY IF-EVER he-MAY-BE.

ΩΔΕΑΔΕΛΦΟΙΕΙΠΕΡΙΤΟΜΗ 60
YET brothers IF ABOUT-CUTting

ΝΕΤΙΚΗΡΥCCΩΤΙΕΤΙΔΙΩΚ 800
STILL I-AM-PROCLAIMING ANY STILL I-AM-*being*-

ΟΜΑΙΡΑΚΑΤΗΡΓΗΤΑΙΤΟC 900
CHASED CONSEQUENTLY HAS-*been*-DOWN-UN-ACTED THE

ΚΑΝΔΑΛΟΝΤΟΥCΤΑΥΡΟΥΤΟ 2000
SNARE OF-THE pale OF-THE

OF-THE ANOINTED *omitted by* B8
ΥΧΡΙCΤΟΥΟΦΕΛΟΝΚΑΙΑΠΟ 4000
12 ANOINTED . OWE AND WILL-BE-

ΚΟΨΟΝΤΑΙΟΙΑΝΑCΤΑΤΟΥΝ 6000
*be*ING-FROM-STRUCK THE-*ones* UP-STANDING

ΤΕCΥΜΑCΥΜΕΙCΓΑΡΕΠΕΛΕ 8000
13 YOUp . YE for ON FREEdom

ΥΘΕΡΙΑΕΚΛΗΘΗΤΕΑΔΕΛΦΟ 9000
WERE-CALLED brothers

ΜΟΝΟΝΜΗΤΗΝΕΛΕΥΘΕΡΙΑ 20
ONLY NO THE FREEdom

ΝΕΙCΑΦΟΡΜΗΝΤΗCΑΡΚΙΑΛ 10
INTO FROM-RUSH to-THE FLESH but

ΛΑΔΙΑΤΗCΑΓΑΠΗCΔΟΥΛΕΥ 60
THRU THE LOVE BE-SLAVING

A9 -ΑΙ
ΕΤΕΑΛΛΗΛΟΙCΟΓΑΡΠΑCΝΟ 70
14 to-one-another . THE for EVERY LAW

ΜΟCΕΝΕΝΙΛΟΓΩΠΕΠΛΗΡΩΤ 8000
IN ONE saying HAS-*been*-FILLED

30 also. But what is the scripture
saying? "Cast out this maid and
her son, for by no means shall the
son of the maid be enjoying the al-
lotment with the son of the free
31 woman". Wherefore, brethren, we
are not children of the maid, but
of the free woman.

5 For freedom Christ frees us!
Stand firm, then, and be not again
enthralled with the yoke of slavery.
2 *Lo! I*, Paul, am saying to you that
if you should be circumcising,
Christ will be of no benefit to
3 you at all. Now I am testifying
again to every man who is circum-
cising, that he is a debtor to do the
4 whole law. You are exempted
from Christ, any who are being
justified by law. You fall out of
5 grace. For *we* are awaiting, in
spirit, the expectation of righteous-
6 ness by faith. For in Christ Je-
sus neither circumcision is avail-
ing anything, nor uncircumcision,
but faith, operating through love.
7 You raced ideally! What hin-
ders you from being persuaded by
8 the truth? This persuasion is not
9 of Him Who is calling you. A
little leaven is leavening the whole
10 kneading. *I* have confidence con-
cerning you in the Lord that you
will not be at all disposed other-
wise. Now he who is disturbing
you shall be bearing his judgment,
whoever he may be.
11 Now *I*, brethren, if I am still
proclaiming circumcision, why am
I still being persecuted? Conse-
sequently the snare of the cross of
12 Christ has vanished. Those who are
raising you to insurrection ought
to even strike themselves off.
13 For you were called for freedom,
brethren, only not freedom for an
incentive to the flesh, but through
love be slaving for one another.

1 This paragraph is the summary and conclusion of the doctrinal argument. Tersely, he puts the case. Which shall it be, *Christ* or *circumcision?* No half hearted allegiance here, no serving of two masters. Circumcision might have been a badge of privilege in the past, but now it has become a sign of apostasy. It does not lead to justification from sin, but to exemption from Christ. It is incumbent on such to keep the entire law. Grace has no room in which to operate.

4 "Falling from grace" is not, as usually supposed, a loss of the benefits of Christ's salvation through *breaking* the law, but, on the contrary, through attempting to *keep* the law. He who falls into sin does not forfeit the grace of God. Blessed to relate, grace abounds in such a case (Rom.6[1]). But he who seeks to establish his own salvation by works has no need of the grace of God and forfeits all right to the benefits flowing from His redemption. He thus repudiates grace. He falls out of the sphere where grace operates.

5 Righteousness is here put before us as an expectation for which we are waiting. This is required by the contrast between that produced by the law and that effected by faith. At present, in God's sight, the one righteous thing to do is to believe Him. The man who believes God is absolutely right in that act. If we could view this from God's side we would see that such a man is just, and needs nothing more to make him righteous. The effect of this on his dealings with others may not be fully in harmony with this fact now, but the time is coming when our conduct will partake of the righteousness of faith. This is the "expectation of righteousness".

11 The proclamation of circumcision, or of lawkeeping, or of any human effort to attain the favor of God entails no persecution. The cross is a snare, which not only captures but crushes us. No human pretensions can abide the great fact of His utter humiliation and shameful death for us on the cross, and the sober truth that such were *our* deserts, not His. Christ Himself is our righteousness. We loathe every effort of our own.

15 The Galatians were biting and devouring one another, while they supposed themselves to be keeping the law! The law usually acts thus. It makes men self-righteous, and contentious. Instead of fulfilling its letter they destroy its spirit. Law should lead to regard for others and find its fruition in love. But it leads its votaries to despise others and finds its fruit in hate.

16 Here is the divine prescription for our most troublesome problem—the flesh. Every attempt to directly control the flesh, to curb it or cure it, must end in failure. The only way to deal with it is to ignore it. In the epistle to the Romans this is fully set forth under the figure of death. Here the conflict between flesh and spirit is met by such complete occupation with the spirit, that no opportunity is left for the flesh to accomplish its desires.

19 In this list there are some sins which we have come to condone or even justify, yet they are in the midst of a catalogue of crimes. Enmity and strife, jealousy and faction, too often assume a righteous garb. Sectarianism is defended as though it were an improvement on the divine unity of the body of Christ. In the kingdom of God there will be no one practising such things.

22 The flesh acts, the spirit bears fruit, delicious not only to us but to God. Fruit is not the result of mechanical effort but the natural expression of life and growth. If we love others we will need no legal restrictions to keep us from injuring them. Law is a useless incumbrance to those who walk after the spirit. They need no promptings to do good and are above the penalties imposed on evil doers.

24 The *crucifixion* of the flesh means far more than putting it in the place of death. It gives it the *kind* of death it deserves, for it is a criminal of the deepest dye. The shameful, ignominious death borne by Christ for our sins is the only fit finish for the flesh.

1 A true self-knowledge will humble us so that we can deal meekly with a brother who has suddenly slipped. The law would condemn him, but we are to seek to bring him back into line.

14 For every law is fulfilled in one
word, in this, "You shall be loving
15 your associate as yourself". Now
if you are biting and devouring
one another, beware that you may
not be consumed by one another.
16 Now I am saying, Be walking
in spirit, and you should under
no circumstances be consummating
17 the lust of the flesh. For the flesh
is lusting against the spirit, yet
the spirit against the flesh. Now
these are opposing one another,
lest you should be doing what you
18 want. Now, if you are led by
spirit, you are not still under law.
19 Now the works of the flesh are
apparent, which are adultery, pros-
20 titution, uncleanness, wantonness,
idolatory, enchantment, enmities,
strife, jealousies, furies, factions,
21 dissensions, sects, envyings, mur-
ders, drunkennesses, revelries, and
the like of these, which, I am pre-
dicting to you, according as I pre-
dicted before, that those committing
such things shall not be enjoying the
allotment of the kingdom of God.
22 Now the fruit of the spirit is
love, joy, peace, patience, kindness,
23 goodness, fidelity, meekness, self-
control: against such there is no
24 law. Now those of Christ Jesus
crucify the flesh together with its
25 passions and lusts. If we may be
living in spirit, in spirit, also, we
may be observing the fundamen-
26 tals. We should not become vain-
glorious, challenging one another,
envying one another.

6 Brethren, even if a man should be
precipitated into some offense, *you*
who are spiritual be attuning such
a one, in a spirit of meekness, no-
ting yourself, that *you*, too, may not
2 be tried. Be bearing one another's
burdens, and thus fill up the law

B1 *o.*
ΑΙΕΝΤΩΑΓΑΠΗCΕΙCΤΟΝΠΛ 20
IN THE YOU-WILL-BE-LOVING THE NIGH-

ΗCΙΟΝCΟΥ ΩCCΕΑΥΤΟΝΕΙΔ 40
15 *one* OF-YOU AS YOURself . IF YET

ΕΑΛΛΗΛΟΥCΔΑΚΝΕΤΕΚΑΙΚ 60
one-another YE-ARE-BITING AND YE-

A1 *for* Є
ΑΤΕCΘΙΕΤΕΒΛΕΠΕΤΕΜΗΥΠ 80
ARE-DOWN-EATING BE-YE-looking NO by

B1 *o.* (*s*2)
ΟΛΛΗΛΩΝΑΝΑΛΩΘΗΤΕΛΕΓ 100
16 one-another YE-MAY-BE-BEING-UP-CONSUMED.I'M-

ΩΔΕΠΝΕΥΜΑΤΙΠΕΡΙΠΑΤΕΙ 20
saying YET to-spirit BE-YE-ABOUT-TREADING

ΤΕΚΑΙΕΠΙΘΥΜΙΑΝCΑΡΚΟC 40
AND ON-FEELING OF-FLESH

A-Al
ΟΥΜΗΤΕΛΕCΗΤΕΗΓΑΡCΑΡΞ 60
17 NOT NO SHOULD-YE-BE-FINISHING. THE for FLESH

ΕΠΙΘΥΜΕΙΚΑΤΑΤΟΥΠΝΕΥΜ 80
IS-ON-FEELING DOWN OF-THE spirit

ΑΤΟCΤCΔΕΠΝΕΥΜΑΚΑΤΑΤΗ 200
THE YET spirit DOWN OF-THE

B*s*1 ΓΑΡ for (*by s*2)
CCΑΡΚΟCΤΑΥΤΑΔΕΑΛΛΗΛΟ 20
FLESH these YET to-one-another

s IS-opposing to-one-a. A-Є B1 *o. o.*
ΙCΑΝΤΙΚΕΙΤΑΙΙΝΑΜΗΑΕΑ 40
IS-opposing THAT NO WHICH IF-EV-

A-Al
ΝΘΕΛΗΤΕΤΑΥΤΑΠΟΙΗΤΕΕΙ 60
18 ER YE-MAY-BE-WILLING these YE-MAY-BE-DOING.IF

(*by s*2) AB*s*1 *omit* STILL
ΔΕΠΝΕΥΜΑΤΙΑΓΕCΘΕΟΥΚΕ 80
YET to-spirit YE-ARE-*being*-LED NOT STILL

A-Al
ΤΙΕCΤΕΥΠΟΝΟΜΟΝΦΑΝΕΡΑ 300
19 YE-ARE UNDER LAW . apparent

ΔΕΕCΤΙΝΤΑΕΡΓΑΤΗCCΑΡΚ 20
YET IS THE ACTS OF-THE FLESH

AB*s*1 *omit* ADULTERY (*by s*2)
ΟCΑΤΙΝΑΕCΤΙΝΜΟΙΧΙΑΝΟ 40
WHICH-ANY IS ADULTERY PROS-

s o. B+Є As *o.*
ΡΝΕΙΑΑΚΑΘΑΡCΙΑΑCΕΛΓΕ 60
TITUTION UNcleanness wantonness

ΙΑΕΙΔΩΛΟΛΑΤΡΕΙΑΦΑΡΜΑ 80
20 idolatry DRUGging

As *o.* B-C
ΚΕΙΑΕΧΘΡΑΙΕΡΙCΖΗΛΟΙΘ 400
enmities STRIFE BOILings fu-

A Al-AbЄ A *o.*
ΥΜΟΙΕΡΙΘΕΙΑΙΔΙΧΟCΤΑC 20
ries STRIFES TWO-STANDS

A Є- As *o.* B*s* *omit* (B *has*: ' |) MURDERS
ΙΛΙΑΙΡΕCΕΙCΦΘΟΝΟΙΦΟΝ 40
21 preferences ENVIES MURDERS

ΟΙΜΕΘΑΙΚΩΜΟΙΚΑΙΤΑΟΜΟ 60
DRUNKennesses REVELries AND THE LIKE

ΙΑΤΟΥΤΟΙCΑΠΡΟΛΕΓΩΥΜΙ 80
to-these WHICH I-AM-BEFORE-saying to-YOU 2
(*by s*2) B*s*1 *omit* AND -BEFORE- *by s*2
ΝΚΑΘΩCΚΑΙΠΡΟΕΙΠΟΝΟΤΙ 500
according-AS AND I-BEFORE-said that

ΟΙΤΑΤΟΙΑΥΤΑΠΡΑCCΟΝΤΕ 20
THE-*ones* THE such PRACTISING

CΒΑCΙΛΕΙΑΝΘΕΟΥΟΥΚΛΗΡ 40
KINGdom OF-God NOT WILL-BE-

ΟΜΟΜΗCΟΥCΙΜΟΔΕΚΑΡΠΟC 60
22 tenanting . THE YET FRUIT

ΤΟΥΠΝΕΥΜΑΤΟCΕCΤΙΝΑΓΑ 80
OF-THE spirit IS LOVE

ΠΗΧΑΡΑΕΙΡΗΝΗΜΑΚΡΟΘΥΜ 600
JOY PEACE FAR-FEELING

ΙΑΧΡΗCΤΟΤΗCΑΓΑΘΩCΥΝΗ 20
kindness GOODness

ΠΙCΤΙCΠΡΑΥΤΗCΕΓΚΡΑΤΕ 40
23 BELIEF MEEKness IN-HOLDing

ΙΑΚΑΤΑΤΩΝΤΟΙΟΥΤΩΝΟΥΚ 60
DOWN OF-THE such NOT

*s*1 *added* Master ΚΥ
ΕCΤΙΝΝΟΜΟCΟΙΔΕΤΟΥΧΡΙ 80
24 IS LAW . THE-*ones* YET OF-THE AN-

ΧΤΟCΤΟΥΙΗCΟΥΤΗΝCΑΡΚΑΕCΤ 700
OINTED JESUS THE FLESH impale

ΑΥΡΩCΑΝCΥΝΤΟΙCΠΑΘΗΜΑ 20
TOGETHER to-THE EMOTIONS

s o.
CΙΝΚΑΙΤΑΙCΕΠΙΘΥΜΙΑΙC 40
AND THE ON-FEELINGS .

ΕΙΖΩΜΕΝΠΝΕΥΜΑΤΙΠΝΕΥΜ 60
25 IF WE-MAY-BE-LIVING to-spirit to-spirit

B+Є
ΑΤΙΚΑΙCΤΟΙΧΩΜΕΝΜΗΓΙΝ 80
26 AND WE-MAY-BE-elementING . NO WE-MAY-

ΩΜΕΘΑΚΕΝΟΔΟΞΟΙΑΛΛΗΛΟ 800
BE-BECOMING EMPTY-esteemed one-another

ΥCΠΡΟΚΑΛΟΥΜΕΝΟΙΑΛΛΗΛ 20
BEFORE-CALLING to-one-another

B Y
ΟΙCΦΘΟΝΟΥΝΤΕCΑΔΕΛΦΟΙ 40
6 ENVYING . brothers

ΕΑΝΚΑΙΠΡΟΛΗΜΦΘΗΑΝΘΡΩ 60
IF-EVER AND MAY-BE-BEFORE-GOTTEN human

ΠΟCΕΝΤΙΝΙΠΑΡΑΠΤΩΜΑΤΙ 80
IN ANY BESIDE-FALL

s o.
ΥΜΕΙCΟΙΠΝΕΥΜΑΤΙΚΟΙΚΑ 900
YE THE spiritual-*ones* BE-

A-Al
ΤΑΡΤΙΖΕΤΕΤΟΝΤΟΙΟΥΤΟΝ 20
DOWN-EQUIPPING THE such

A O
ΕΝΠΝΕΥΜΑΤΙΠΡΑΥΤΗΤΟCC 40
IN spirit OF-MEEKness NO-

ΚΟΠΩΝCΕΑΥΤΟΜΜΗΚΑΙCΥΠ 60
TING YOURself NO AND YOU MAY-

s o.
ΕΙΡΑCΘΗCΑΛΛΗΛΩΝΤΑΒΑΡ 80
BE-BEING-TRIED . OF-one-another THE HEAVIES

*s*1* C
ΗΒΑCΤΑΖΕΤΕΚΑΙΟΥΤΩCΑΝ 10000
BE-YE-BEARING AND thus UP-FILL

ΑΠΑΗΡΩCΑΤΕΤΟΝΝΟΜΟΝΤΟ 20
THE LAW OF-THE

ΥΧΡΙCΤΟΥ ΕΙΓΑΡΔΟΚΕΙΤΙ 40
3 ANOINTED . IF for IS-SEEMING ANY

n1 omits ANY
CΕΙΝΑΙΤΙΜΗΔΕΝΩΝΦΡΕΝΑ 60
TO-BE ANY NO-YET-ONE BEING he-is-imposing-

ΠΑΤΑΕΑΥΤΟΝΤΟΔΕΕΡΓΟΝΕ 80
4 on self . THE YET ACT OF-

B omits EACH
ΑΥΤΟΥΔΟΚΙΜΑΖΕΤΩΕΚΑCΤ 100
self LET-BE-testing EACH

ΟCΚΑΙΤΟΤΕΕΙCΕΑΥΤΟΝΜΟ 20
AND then INTO self ONLY

ΝΟΝΤΟΚΑΥΧΗΜΑΕΞΕΙΚΑΙΟ 40
THE BOAST WILL-HAVE AND NOT

ΥΚΕΙCΤΟΝΕΤΕΡΟΝΕΚΑCΤΟ 60
5 INTO THE DIFFERENT EACH

CΤΑΡΤΟΙΔΙΟΝΦΟΡΤΙΟΝΒΑ 80
for THE OWN LOAD WILL-

CΤΑCΕΙΚΟΙΝΩΝΕΙΤΩΔΕΟΚ 200
6 BE-BEARING . LET-BE-communioning YET THE *one*-

ΑΤΗΧΟΥΜΕΝΟCΤΟΝΛΟΓΟΝΤ 20
*be*ing-instructed THE saying to-

ΩΚΑΤΗΧΟΥΝΤΙΕΝΠΑCΙΝΑΓ 40
THE *one*-instructing IN ALL GOOD

A -ΑΙ
ΑΘΟΙCΜΗΠΛΑΝΑCΘΕΘΕΟCΟ 60
7 NO BE-YE-*be*ing-STRAYED God NOT

s -Ε *B o.*
ΥΜΥΚΤΗΡΙΖΕΤΑΙΟΓΑΡΕΑΝ 80
IS-*be*ing-NOSED WHICH for IF-EVER

CΠΕΙΡΗΑΝΘΡΩΠΟCΤΟΥΤΟΚ 300
MAY-BE-SOWING human this AND

s o.
ΑΙΘΕΡΙCΕΙΟΤΙΟCΠΕΙΡΩΝ 20
8 he'LL-BE-reaping that THE *one*-SOWING

ΕΙCΤΗΝCΑΡΚΑΕΑΥΤΟΥΕΚΤ 40
INTO THE FLESH OF-self OUT OF-

s1+CI
ΗCCΑΡΚΟCΘΕΡΙCΕΙΦΘΟΡΑ 60
THE FLESH WILL-BE-reaping CORRUPTION

s o.
ΝΟΔΕCΠΕΙΡΩΝΕΙCΤΟΠΝΕΥ 80
THE YET *one*-SOWING INTO THE spirit

A H
ΜΑΕΚΤΟΥΠΝΕΥΜΑΤΟCΘΕΡΙ 400
OUT OF-THE spirit WILL-BE-

s o.
CΕΙΖΩΗΝΑΙΩΝΙΟΝΤΟΔΕΚΑ 20
9 reaping LIFE eonian . THE YET IDEAL

B1 N
ΛΟΝΠΟΙΟΥΝΤΕCΜΗΕΓΚΑΚΩ 40
DOING NO WE-MAY-BE-despond-

ΜΕΝΚΑΙΡΩΓΑΡΙΔΙΩΘΕΡΙC 60
ING to-SEASON for OWN WE-WILL-BE-

s Φ
ΟΜΕΝΜΗΕΚΛΥΟΜΕΝΟΙΑΡΑΟ 80
10 reaping NO OUT-LOOSING . CONSEQUENTLY

su1 -MAY-BE- Φ *su1* -MAY-BE-
ΥΝΩCΚΑΙΡΟΝΕΧΟΜΕΝΕΡΓΑ 500
THEN AS SEASON WE-ARE-HAVING WE-ARE-

Φ
ΖΟΜΕΘΑΤΟΑΓΑΘΟΝΠΡΟCΠΑ 20
working THE GOOD TOWARD ALL

ΝΤΑCΜΑΛΙCΤΑΔΕΠΡΟCΤΟΥ 40
RATHERest YET TOWARD THE

A o.
CΟΙΚΕΙΟΥCΤΗCΠΙCΤΕΩCΙ 60
11 HOME-be-ers OF-THE BELIEF . BE-

B Π *very small, indistinct, above line*
ΔΕΤΕΠΗΛΙΚΟΙCΥΜΙΝΓΡΑΜ 800
PERCEIVING PRIME to-YOUp WRITings

ΜΑCΙΝΕΓΡΑΨΑΤΗΕΜΗΧΕΙΡ 660
I-WRITE to-THE MY HAND

ΙΟCΟΙΘΕΛΟΥCΙΝΕΥΠΡΟCΩ 20
12 as-many-as ARE-WILLING TO-WELL-face

ΠΗCΑΙΕΝCΑΡΚΙΟΥΤΟΙΑΝΑ 10
IN FLESH these ARE-

ΓΚΑΖΟΥCΙΝΥΜΑCΠΕΡΙΤΕΜ 60
necessitating YOUp TO-BE-*be*ING-ABOUT-

A8 -Ε
ΝΕCΘΑΙΜΟΝΟΝΙΝΑΤΩCΤΑΥ 80
CUT ONLY THAT to-the pale

A8 omit JESUS
ΡΩΤΟΥΧΡΙCΤΟΥΙΗCΟΥΜΗΔ 700
OF-THE ANOINTED JESUS NO THEY-

A O
ΙΩΚΩΝΤΑΙΟΥΔΕΓΑΡΟΙΠΕΡ 20
13 MAY-BE-*be*ING-CHASED . NOT-YET for THE *ones*-*be*-

B ΤΜΗ
ΙΤΕΜΝΟΜΕΝΟΙΑΥΤΟΙΝΟΜΟ 10
ING-ABOUT-CUT they LAW

A ΒΟΥΛΟ
ΝΦΥΛΑCCΟΥCΙΝΑΛΛΑΘΕΛΟ 60
ARE-GUARDING but THEY-ARE-

ΝΤΑΙ -intending *B o.* *A* -Ε
ΥCΙΝΥΜΑCΠΕΡΙΤΕΜΝΕCΘΑ 80
WILLING YOUp TO-BE-*be*ING-ABOUT-CUT

ΙΙΝΑΕΝΤΗΥΜΕΤΕΡΑCΑΡΚΙ 800
THAT IN THE YOUR-more FLESH

ΚΑΥΧΗCΩΝΤΑΙΕΜΟΙΔΕΜΗΓ 20
14 THEY-SHOULD-BE-BOASTING . to-ME YET NO MAY-

A inserts HC
ΕΝΟΙΤΟΚΑΥΧΑCΘΑΙΕΙΜΗΕ 10
it-BE-BECOMING TO-BE-BOASTING IF NO IN

ΝΤΩCΤΑΥΡΩΤΟΥΚΥΡΙΟΥΗΜ 600
THE pale OF-THE Master OF-US

ΩΝΙΗCΟΥΧΡΙCΤΟΥΔΙΟΥΕΜ 30
JESUS ANOINTED THRU WHOM to-

ΟΙΚΟCΜΟCΕCΤΑΥΡΩΤΑΙΚΑ 900
ME SYSTEM HAS-*been*-impaled AND-I

B omits IN ANOINTED JESUS *with* for *after* -BESIDES
ΓΩΚΟCΜΩΕΝΓΑΡΧΡΙCΤΩΙΗ 20
15 to-SYSTEM . IN for ANOINTED JESUS

*s*2 IS-STRONG ΕΙCΧΥΙ
COΥΟΥΤΕΠΕΡΙΤΟΜΗΤΙΕCΤ 40
NOT-BESIDES ABOUT-CUTting ANY IS

ΙΝΟΥΤΕΑΚΡΟΒΥCΤΙΑΑΛΛΑ 600
NOT-BESIDES uncircumcision but

A+Ε
ΚΑΙΝΗΚΤΙCΙCΚΑΙΟCΟΙΤΩ 80
16 NEW CREATION . AND as-many-as to-THE

A o. o.
ΚΑΝΟΝΙΤΟΥΤΩCΤΟΙΧΗCΟΥ 11000
RULE this WILL-BE-elementING

of Christ. For if anyone is supposing himself to be anything, being nothing, he is imposing on himself. Now let each one be testing his own work, and then he shall have his boast for himself alone, and not for another, for each one shall bear his own load.

Now let those who are being instructed in the word be contributing to those who are instructing them in all good things. Be not deceived, God is not to be sneered at, for whatever a man may be sowing, this shall he be reaping also, seeing that he who is sowing for his own flesh, from the flesh shall be reaping corruption, yet he who is sowing for the spirit, from the spirit shall be reaping eonian life. Now we should not be despondent in ideal doing, for in due season we shall be reaping, not fainting. Consequently, then, as we have occasion, we are working for the good of all, yet specially for the family of faith.

See with what big letters I write to you with my own hand! As many as want to put a fair face on the flesh, these are compelling you to be circumcised, only that they may not be persecuted for the cross of Christ Jesus. For not even those who are circumcised are maintaining law, but they want you to be circumcised that they should boast in that flesh of yours. Now may it not be mine to boast, except in the cross of our Lord Jesus Christ, through Whom the world was crucified to me, and *I* to the world. For in Christ Jesus neither circumcision nor uncircumcision is anything, but there is a new creation. And as many as

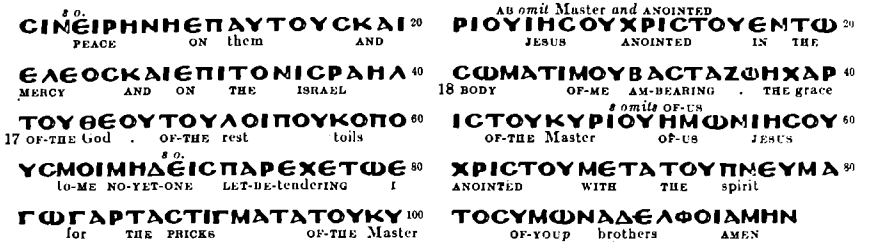
5 There is a contrast here between a *burden* and a *load.* Burden is from the element meaning *heavy.* Both of these elements occur together in Mt. 23[4] "heavy loads". In Mt.11[30] our Lord did not say "My *burden* is light", but "My *load* is light". When a brother becomes overburdened it is our duty and privilege to help him bear his burden. But the load the Lord lays on us is not too heavy. We cannot do a service which God has assigned to another. In this each one must bear his own load.

6 In order to perpetuate the instruction of His saints God has made it obligatory that such a service should be recognized and proper compensation provided for those who instruct.

7 The figure of sowing and reaping is a most encouraging one to consider. The farmer plants the seed and sees no results at all for some time. He waits long and patiently ere he reaps the harvest. So we, too, may see little come of our sowing for the spirit, but in the proper season we shall reap as we have sown. That which is for the flesh will rot. That which is for the spirit will endure for the eons. There is much, very much, to make us despondent, but we should ever keep in mind the eonian harvest for which we are preparing.

11 It seems probable that the rest of the epistle was penned by Paul himself. His usual custom was to write only a short ending to attest the genuineness of a letter, but here he is so concerned that he rehearses the heart of the argument in his own handwriting. It has been suggested that the writing was in large characters because of his defective eyesight.

12 In this marvelous finale, Paul focuses the light of the cross upon the motives actuating both sides of the controversy. The Circumcisionists played for popularity. They dreaded persecution. They appealed to the flesh. How many of us are following the spirit of this course today? Paul boasted only in the cross, which puts an end to the flesh, whether in us or in the world. Now there is a new creation, in which the flesh has no place. This should settle the whole controversy.



11001 PAUL TO THE GALATIANS CHAPTER 6

16 Paul does not wish to condemn all of the Circumcision indiscriminately for the sins of his opponents. Those amongst them who acknowledge the power of the cross in the midst of their observances, on these he invokes peace and mercy, for they are the true Israel of God.

17 It was customary to mark a slave with the brand of his master. Paul's many persecutions had doubtless left many marks all of which indicated his loyalty to his Lord.

18 Note the emphasis on *spirit*, in line with the teaching of the epistle.

shall observe the fundamentals by this rule, peace on them, and mercy, and on the Israel of God.

17 For the rest, let no one afford me weariness, for *I* am bearing in my body the brand marks of the Lord Jesus Christ.

18 The grace of our Lord Jesus Christ be with your spirit, brethren! *Amen!*

PAUL'S PERFECTION EPISTLES

PAUL'S PROMISE EPISTLES

PAUL'S PERSONAL EPISTLES

PAUL'S PERFECTION EPISTLES

PAUL'S perfection epistles are emphatically *the* truth for the present. The Ephesian letter, being addressed to all believers in Christ Jesus, in contrast with the Circumcision, who hardly knew Him by this title, is the ranking revelation for the members of the body of Christ. Here first are revealed those secrets which distinguish this dispensation from all others. Never before has the heavenly destiny of the present ecclesia been declared. All the other scriptures deal with the elementary and immature, but here we find perfection. God's purpose had been only partially made known before and seemed confined to earth. But in this final transcendent revelation His ultimate universal goal is first revealed. These three letters are closely related to each other and should be studied together. As was shown in the outline of Paul's epistles, this may be graphically presented thus:

EPHESIANS 1-3, *Doctrine*—The Body: its Members
EPHESIANS 4-6, *Deportment*
PHILIPPIANS, *Deportment*
COLOSSIANS, *Doctrine*—The Body: its Head

Ephesians begins by presenting a careful and comprehensive statement of the truth for the present secret economy, laying stress on those aspects which concern the *members* of Christ's body. Colossians is the counterpart of this, dealing with the same doctrines but presenting them in their relation to the *Head* of the body.

Both begin with God and His primordial purposes. The members of the body were chosen before the disruption and now become the beneficiaries in His heavenly allotment. Christ is His Image, being the Firstborn of all creation and now becomes the Head of all creation in heaven as well as on earth.

Ephesians, then, unfolds the truth of the joint body in which all the members are of equal rank. Colossians makes Him the Head of the body and the members subordinate to Him.

Two secrets or "mysteries" are disclosed in these epistles. The secret of Christ (Eph.1^{9}3^{4}Col.2^{2}4^{3}) was previously revealed but not as it is now revealed. His headship over the earth had been made known to the prophets of old. His headship in the heavens was made known to the apostles, especially Peter (1Pet.3^{22}). But the secret economy, the present administration of grace, was never disclosed to any one except through Paul (Eph.3^{9}). It was not partially hidden, like the mystery of Christ, but was an absolute secret, hid in God. It is the function of the first three chapters of Ephesians to explain its three aspects for the believer, and of Colossians to reveal the position which it accords to Christ.

These letters should be read in this light. It is only when we apprehend their radical difference and vast advance over the epistles written by others than the apostle of the nations (Eph.3^{1}) that we can appreciate their marvelous message. It is only as we allow them to dominate and modify Paul's previous epistles, of which they are the ripened fruit, that we are able to entertain the transcendent nature of their contents.

The title Christ Jesus, calling attention to His present place of power, is the key to the marvelous grace which came to them after the nation of Israel had been rejected, as recorded at the close of the book of Acts. As associated with Jesus Christ they would be still subordinate to the favored nation, for He is still rejected. But the title which recognizes His present glory in the heavens makes it possible for the far off "Gentiles" to be blessed in celestial realms equally with a favored few of the chosen nation.

THE zenith of divine revelation, this heavenly epistle (leaving the earth, where the Christ is repudiated by His people Israel) seats us among the celestials where He is enthroned at God's right hand (1^{20}). His saints, blessed with every spiritual blessedness in Him (1^{3}) there, (2^{6}), are an object lesson to manifest God's manifold wisdom to celestial beings (3^{10}), so that the purpose of the eons (3^{11}), which embraces God's headship over the heavens as well as the earth (1^{10}), may be effected through the transcendent riches of grace (2^{7}) which has come to the nations through the repudiation of faithless Israel, until their salvation and reception (Ro. 11^{12}).

The dimensions of the present grace are not constricted as with Israel. It reaches back to a time prior to the entrance of sin and forward to its exit. It includes not only all mankind who believe in the present economy, but is intended to affect all heaven as well. It takes men far below the plane of privilege on which Israel dwelt, with no claims whatever on God's mercy, and seats them far above the very archangels. May He lead us to learn something of its grace! This knowledge leads us into the realm of the unknowable for it reveals the transcendent love of Christ which we will never be able to fathom fully and which will always yield new delights.

As to time, it reverts to a period prior to the disruption of the first of Genesis (1^{1}Gen.1^{2}) and leads to the exaltation of Christ, not only in the coming eon (1^{21}), but in the eon of the eons, too ($3^{21}2^{7}$), which is the economy of the fulness of the eras (1^{10}).

Being addressed to those who believe in Christ Jesus, in contrast to those of the Circumcision whose blessings, on the earth, are postponed until His return in glory, this letter was intended only for those who had received Paul's previous ministries and were expecting to be with Him *before* His coming to the earth (1^{12}).

The omission of "in Ephesus" (1^{1}), the lack of any local allusions, and the very general character of the epistle, all tend to show that it is the charter of the church of this economy, a treatise on present truth—the touchstone and standard by which all truth for today must be tested.

The letter proper is an elaboration of the definition of the present secret economy (3^{6}) "that, in spirit, the nations are to be *joint*-enjoyers, and a *joint*-body, and *joint*-partakers of the promise in Christ Jesus" through the evangel of which Paul became the dispenser.

FRAMEWORK OF "EPHESIANS"

Reversion

				Paul's commission 1^{1} Salutation 1^{2}
				The allotment—in heaven—blessing 1^{3-14}
				Paul's prayer for them 1^{15-19}
DOCTRINE				The body—in Christ 1^{20}-2^{10}
				The members
				Participation—believers 2^{11-22}
				The new humanity
	JOINT ENJOYERS	JOINT MEMBERS	JOINT PARTAKERS	Summary of grace *now* shown to the nations 3^{1-13}
			SUMMARY	Petitioning the Father 3^{14-21}
				Beseeching the saints 4^{1-6}
				Summary of grace which *had been* shown to the saints 4^{7-16}
				No participation – unbelievers 4^{17}-5^{20}
				The new humanity
DEPORTMENT				The body—in the Lord 5^{21}-6^{9}
				The Head
				The allotment—in heaven—warfare 6^{10-17}
				Their prayer for Paul 6^{18-20}
				Tychicus' commission 6^{21-22} Salutation 6^{23-24}

The joint allotment is distinctly stated in 1^{13-14}. It is expanded in 1^{3-18}, and enforced in 6^{10-20}.

The joint body seats both Jew and Gentile together (2^{6}) among the celestials in Christ Jesus. This is detailed in 1^{10}-2^{10} and in 5^{21}-6^{9}.

The joint participation is seen in creating the Circumcision and the Uncircumcision into one new humanity (2^{15}). It is fully discussed in 2^{11-22}, and is applied to our deportment in 4^{17}-5^{20}.

A summary of the new revelation is given in 3^{1-13}, which is reviewed as to its results in 4^{7-16}.

The heart of the epistle is filled with two petitions, one to the Father, and one to the saints, to preserve the spiritual unity which is founded on the transcendent truths and fathomless favor and limitless love which are revealed in this lovely letter.

ΠΑΥΛΟCΑΠΟCΤΟΛΟC ΧΡΙCΤ 20
PAUL commissioner OF-ANOINTED
(As OF-JESUS)

ΟΥΙΗCΟΥΔΙΑΘΕΛΗΜΑΤΟC Θ 40
JESUS THRU WILL OF-
(ANOINTED)

ΕΟΥΤΟΙCΑΓΙΟΙCΤΟΙCΟΥCΙ 60
God to-THE HOLY-*ones* ALL THE-*ones*
(B s¹ *omit* ALL)

ΙCΟΥΙΝΚΑΙΠΙCΤΟΙCΕΝ Χ 80
BEING AND BELIEVING IN AN-
(*s o.* ΕΝΕΦΕCΩ IN EPHESUS + s²Aum)

ΡΙCΤΩΙΗCΟΥ ΧΑΡΙCΥΜΙΝΚ 100
2 OINTED JESUS. Grace to-YOU *p* AND

ΛΙΕΙΡΗΝΗΑΠΟΘΕΟΥΠΑΤΡΟ 20
PEACE FROM God FATHER

ΗΜΩΝΚΑΙΚΥΡΙΟΥΙΗCΟΥ Χ 40
OF-US AND Master JESUS AN-

ΡΙCΤΟΥΕΥΛΟΓΗΤΟCΟΘΕΟC 60
3 OINTED. Blessed THE God
(AND FATHER *omitted by* B *s¹ adds* ΚΑΙCΩ)

ΚΑΙΠΑΤΗΡΤΟΥΚΥΡΙΟΥΗΜΩ 80
AND FATHER OF-THE Master OF-US

ΤΗΡΟC AND Saviour

ΝΙΗCΟΥΧΡΙCΤΟΥΟΕΥΛΟΓΗ 200
JESUS ANOINTED THE *One*-blessing
(US *omitted by s¹*)

ΕΑCΗΜΑCΕΝΠΑCΗΕΥΛΟΓΙΑ 20
US IN EVERY blessing

ΠΝΕΥΜΑΤΙΚΗΕΝΤΟΙCΕΠΟΥ 40
spiritual IN THE ON-heavenlies

ΡΑΝΙΟΙCΕΝΧΡΙCΤΩΚΑΘΩC 60
4 IN ANOINTED according-AS

ΕΞΕΛΕΞΑΤΟΗΜΑCΕΝΑΥΤΩΠ 80
He-chooses US IN Him BE-

ΡΟΚΑΤΑΒΟΛΗCΚΟCΜΟΥΕΙΝ 300
FORE DOWN - CASTING OF-SYSTEM TO-BE

ΑΙΗΜΑCΑΓΙΟΥCΚΑΙΑΜΩΜΟ 20
US HOLY-*ones* AND UN-FLAWED-*ones*

ΥCΚΑΤΕΝΩΠΙΟΝΑΥΤΟΥΕΝΑ 40
DOWN - IN - VIEW OF-Him IN LOVE

ΓΑΠΗΠΡΟΟΡΙCΑCΗΜΑCΕΙC 60
5 BEFORE-SEEizing US INTO
(*s*A JESUS ANOINTED)

ΥΙΟΘΕCΙΑΝΔΙΑΧΡΙCΤΟΥΙ 80
SON - PLACING THRU ANOINTED JE-

ΗCΟΥΕΙCΑΥΤΟΝΚΑΤΑΤΗΝΕ 400
SUS INTO Him according-to THE WELL-

ΥΔΟΚΙΑΝΤΟΥΘΕΛΗΜΑΤΟCΑ 20
SEEming OF-THE WILL OF-

ΥΤΟΥΕΙCΕΠΑΙΝΟΝΔΟΞΗCΤ 40
6 Him INTO ON - PRAISE OF-esteem OF-
(*s²* ΕΝΗ IN WHICH)

ΗCΧΑΡΙΤΟCΑΥΤΟΥΗCΕΧΑΡ 60
THE grace OF-Him WHICH graces

ΙΤΩCΕΝΗΜΑCΕΝΤΩΗΓΑΠΗΜ 80
US IN THE *One*-HAVING-*been*-
(*s¹ inserts* C)

ΕΝΩΕΝΩΕΧΟΜΕΝΤΗΝΑΠΟΛΥ 600
7 LOVED IN WHOM WE-ARE-HAVING THE FROM-LOOSening

ΤΡΩCΙΝΔΙΑΤΟΥΑΙΜΑΤΟCΑ 20
THRU THE BLOOD OF-

ΥΤΟΥΤΗΝΑΦΕCΙΝΤΩΝΠΑΡΑ 40
Him THE FROM-LET ting OF-THE BESIDE-
(*s² accusative-* ΤΟΝΠΛΟΥΤΟΝ)

ΠΤΩΜΑΤΩΝΚΑΤΑΤΟΠΛΟΥΤΟ 60
FALLS according-to THE RICHES
(A ΧΡΗCΤΟΤΗΤΟC kindness)

ΣΤΗCΧΑΡΙΤΟCΑΥΤΟΥΗCΕΠ 80
8 OF-THE grace OF-Him WHICH He-

ΕΠΙCΣΕΥCΕΝΕΙCΗΜΑCΕΝΠ 600
lavishes INTO US IN EV-

ΑCΗCΟΦΙΑΚΑΙΦΡΟΝΗCΕΙ 20
9 ERY WISDOM AND DISPOSITION KNOW

ΝΩΡΙCΑCΗΜΙΝΤΟΜΥCΤΗΡΙ 40
izing to-US THE CLOSE-KEEP

ΟΝΤΟΥΘΕΛΗΜΑΤΟCΑΥΤΟΥΚ 60
OF-THE WILL OF-Him ac-

ΑΤΑΤΗΝΕΥΔΟΚΙΑΝΑΥΤΟΥΗ 80
cording-to THE WELL-SEEming OF-Him WHICH
(*s¹ repeats* INTO A according-to THE ΚΑΤΑΤΗΝ)

ΝΠΡΟΕΘΕΤΟΕΝΑΥΤΩΕΙCΟΙ 700
10 He-BEFORE-PLACED IN Him INTO stew-

ΚΟΝΟΜΙΑΝΤΟΥΠΛΗΡΩΜΑΤΟ 20
ardship OF-THE FILLING

ΣΤΩΝΚΑΙΡΩΝΑΝΑΚΕΦΑΛΑΙ 40
OF-THE SEASONS TO-UP-HEAD
(*s*A *-Ε for* ΑΙ)

ΩCΑCΘΑΙΤΑΠΑΝΤΑΕΝΤΩΧΡ 60
THE ALL IN THE AN-
(A *omits* BESIDES B *s¹* ΕΠΙ ON *for* IN)

ΙCΤΩΤΑΤΕΕΝΤΟΙCΟΥΡΑΝΟ 80
OINTED THE BESIDES IN THE heavens

ΙCΚΑΙΤΑΕΠΙΤΗCΓΗCΕΝΑΥ 800
AND THE ON OF-THE LAND IN Him
(A *omits* -ΡΩ-)

ΤΩΕΝΩΚΑΙΕΚΛΗΡΩΘΗΜΕΝΠ 20
11 IN WHOM AND WE-WERE-ALLOTTED BE-

ΡΟΟΡΙCΘΕΝΤΕCΚΑΤΑΠΡΟΘ 40
ING-BEFORE-SEEized according-to BEFORE-

ΕCΙΝΤΟΥΤΑΠΑΝΤΑΕΝΕΡΓΟ 60
PLACING OF-THE-*One* THE ALL IN-ACTING

ΥΝΤΟCΚΑΤΑΤΗΝΒΟΥΛΗΝΤΟ 80
according-to THE COUNSEL OF-THE

ΥΘΕΛΗΜΑΤΟCΑΥΤΟΥΕΙCΤΟ 900
12 WILL OF-Him INTO THE
(A *adds* OF-THE ΤΗC)

ΕΙΝΑΙΗΜΑCΕΙCΕΠΑΙΝΟΝΔ 20
TO-BE US INTO ON - PRAISE OF-

ΟΞΗCΑΥΤΟΥΤΟΥCΠΡΟΗΛΠ 40
esteem OF-Him THE *ones*-HAVING-BEFORE-

ΚΟΤΑCΕΝΤΩΧΡΙCΤΩΕΝΩΚΑ 60
13 EXPECTED IN THE ANOINTED IN WHOM AND
(A WE H- *s o.*)

ΙΥΜΕΙCΑΚΟΥCΑΝΤΕCΤΟΝΛ 80
YE HEARing THE SAY-
(*s o.*)

ΟΓΟΝΤΗCΑΛΗΘΕΙΑCΤΟΕΥΑ 1000
ing OF-THE TRUTH THE WELL-

1 PAUL, an apostle of Christ Jesus
through the will of God, to all
the saints who are believing also
in Christ Jesus:

2 Grace to you and peace, from
God, our Father, and the Lord
Jesus Christ.

3 BLESSED be the God and Father
of our Lord Jesus Christ, Who
blesses us with every spiritual
blessing among the celestials, in
4 Christ, according as He chooses
us in Him before the disruption of
the world, to be holy and flawless
5 in His sight, when, in love, He
designates us beforehand for the
place of a son unto Him through
Christ Jesus; in accord with the
6 delight of His will, for the laud of
His grace glorious, which graces us
7 in the Beloved: in Whom we have
deliverance through His blood,
the forgiveness of offenses in accord
8 with the riches of His grace, which
He lavishes on us when, in all
9 wisdom and prudence, He makes
known to us the secret of His will
(in accord with His delight, which
10 He purposed in Him) to have an
administration, the complement of
the eras, in which the universe is
to be headed up in the Christ—
that in the heavens as well as that
11 on the earth—even in Him in
Whom our lot is cast, being desig-
nated beforehand according to the
purpose of the One Who is operat-
ing the universe in accord with the
12 counsel of His will, that we, who
are in a state of prior expectancy
in the Christ, should be for the laud
of His glory.

13 In Whom *you*, too—when hear-
ing the word of truth, the evangel

1 The title "Christ Jesus" is the token of His exaltation; "Jesus Christ" refers us to His humiliation. "Christ Jesus" is used by Paul, especially in his later ministries.

The words "in Ephesus" seem to have been added after the significance of "Christ Jesus" had been lost. The epistle is confined to those who, in contrast with the Circumcision, base their blessings on His present heavenly exaltation, rather than on His future glorious manifestation to the earth for the blessing of Israel and the other nations.

THE JOINT ALLOTMENT —IN HEAVEN

BLESSING

4 "Disruption" is demanded by its elements (*down*-casting) as well as its usage, rather than "foundation", which represents another Greek word. The disruption suggests the sin of celestial beings and the cataclysm of Gen.1[2].

4 Not, as the English words suggest, that we *may* be in the *future*, but "to be" *at present*.

5 Sonship involves privileges and dignities not granted to children (Ga. 4[1-7]). The "new" birth has no place in Paul's writings, for he enters the new *creation* (2Co.5[17]).

7 "Pardon" of *sins* becomes *forgiveness* when associated with *offenses*.

10 The heading up of the universe in Christ is the so-called "mystery" or secret of Christ referred to in 3[4-5] (see 1Pe.3[22]). It must not be confounded with the secret economy (3[9]) which is in force at present. The two are in *accord*, but distinct. Christ's headship over the earth had been previously revealed. His heavenly headship was revealed to Peter. The present economy was an *absolute* secret made known to Paul *only*.

12 The "perfect" or complete form of the verb marks a *state* rather than an action. The Circumcision looked for signs and did not expect Messiah until after the great affliction. Those under Paul's ministry were expecting Him at any time. Hence they were in a state of *prior* expectancy. To such as these this letter was written. To others the epistle to the Hebrews is intended.

13 The subject of this paragraph is *the evangel of the nations*: its seal13, its recognition17, its prospects18, its allotment14 18, and its power19.

The argument is as follows: Paul and his associates of the Circumcision received the celestial, spiritual blessings which have been detailed. The earnest of their allotment in Christ was the holy spirit which was a pledge of its deliverance. As the believers among the nations received the same spirit when they believed, it is a seal to them that they too13 will enjoy the celestial, spiritual favors which are lavished upon those of the Circumcision who believe in Christ Jesus during His rejection by the nation of Israel.

14 The "spirit of promise" is not what *was* promised, but a spirit which promises, a *promissory* spirit.

Note carefully the pronouns *us* 3 4 5 6 8 9 11 and *we* 7 12 and *our* 14, and the contrastive *you* 13 15 16 18 and *your* 13.

15 The subject of the paragraph is "the faith which relates to you". It refers to the new truth set forth in this epistle.

This letter was probably sent to Ephesus where Paul had taught for two years (Ac.18^{11}) and where he had not shunned to declare the whole counsel of God (Ac.20^{27}). His prayer for " a spirit of revelation" makes it evident that this epistle deals with a *secret* (3^{9}) of God's purpose (3^{11}) quite distinct from His *counsels* which had been revealed before.

THE BODY—IN CHRIST

THE MEMBERS

23 The sovereignty of the earth is given to the nation of Israel, according to the prophets. The sovereignty of the heavens is the portion of the ecclesia which is His body. Between the two the entire universe is brought under the administration of Christ. Thus His body is the *pleroma*, or complement, which fills up the lack which earth's deliverance would still leave in the celestial realms. Its function is to *fulfil* God's purpose for the entire universe, only part of which He is able to accomplish through His people Israel.

of your salvation—in Whom, when believing also, you were sealed with the holy spirit of promise
14 (which is an earnest of the enjoyment of our allotment, until the deliverance of that which has been procured) for the laud of His glory!
15 Therefore, *I* also, when hearing of the faith which relates to you in the Lord Jesus, and that for all the
16 saints, do not cease giving thanks for you, making mention in my
17 prayers that the God of our Lord Jesus Christ, the Father glorious, may impart to you a wise and re-
18 vealing spirit in its realization, the eyes of your heart having been enlightened, for you to perceive what is the prospect of its call, what the glorious riches of the enjoyment of its allotment among the
19 saints, and what the transcendent greatness of its power for us who are believing, in accord with the operation of His mighty strength,
20 which operates in the Christ when rousing Him from among the dead and seating Him at His right hand
21 among the celestials, up above every sovereignty and authority and power and dominion and every name that is named, not only in this eon, but in that which is fu-
22 ture, also: and subjects all under His feet, and gives Him the head-
23 ship over all to the ecclesia which is His body, the complement which is completing the entire universe.

ΓΓΕΛΙΟΝΤΗCCΩΤΗΡΙΑCΥΜ20
MESSAGE OF-THE SAVing OF-YOU *p*

ΩΝΕΝΩΚΑΙΠΙCΤΕΥCΑΝΤΕC40
IN WHOM AND BELIEV*ing*

B *omits* -ΤΕ—*singular*

ΕCΦΡΑΓΙCΘΗΤΕΤΩΠΝΕΥΜΑ60
YE-WERE-SEALED to-THE spirit

ΤΙΤΗCΕΠΑΓΓΕΛΙΑCΤΩΑΓΙ80
OF-THE promise THE HOLY

A B *o.*

ΩΟCΕCΤΙΝΑΡΡΑΒΩΝΤΗCΚΑ100
14 WHICH IS EARNEST OF-THE tenancy

ΗΡΟΝΟΜΙΑCΗΜΩΝΕΙCΑΠΟΛ20
OF-US INTO FROM-LOOSening

ΥΤΡΩCΙΝΤΗCΠΕΡΙΠΟΙΗCΕ40
OF-THE procuring

s omits OF-THE

ΩCΕΙCΕΠΑΙΝΟΝΤΗCΔΟΞΗC60
INTO ON - PRAISE OF-THE esteem

ΑΥΤΟΥΔΙΑΤΟΥΤΟΚΑΓΩΑΚΟ80
15 OF-Him. THRU this AND-I HEAR*ing*

ΥCΑCΤΗΝΚΑΘΥΜΑCΠΙCΤΙΝ200
THE according-to YOU *p* BELIEF

*s*2 *adds* LOVE THE A

ΕΝΤΩΚΥΡΙΩΙΗCΟΥΚΑΙΤΗΝ20
IN THE Master JESUS AND THE

ΓΑΠΗΝ ΤΗΝ

ΕΙCΠΑΝΤΑCΤΟΥCΑΓΙΟΥCΟ40
16 INTO ALL THE HOLY-*ones* NOT

ΥΠΑΥΟΜΑΙΕΥΧΑΡΙCΤΩΝΥΠ60
I-AM-CEASING thanking OVER

*s*A *o.*

ΕΡΥΜΩΝΜΝΕΙΑΝΠΟΙΟΥΜΕΝ80
OF-YOU *p* REMINDer making

ΟCΕΠΙΤΩΝΠΡΟCΕΥΧΩΝΜΟΥ300
ON OF-THE prayers OF-ME

ΙΝΑΟΘΕΟCΤΟΥΚΥΡΙΟΥΗΜΩ20
17 THAT THE God OF-THE Master OF-US

ΝΙΗCΟΥΧΡΙCΤΟΥΟΠΑΤΗΡΤ40
JESUS ANOINTED THE FATHER OF-

B *o.*

ΗCΔΟΞΗCΔΩΗΥΜΙΝΠΝΕΥΜΑ60
THE esteem MAY-BE-GIVING to-YOU *p* spirit

CΟΦΙΑCΚΑΙΑΠΟΚΑΛΥΨΕΩC80
OF-WISDOM AND FROM-COVERING

ΕΝΕΠΙΓΝΩCΕΙΑΥΤΟΥΠΕΦΩ400
18 IN ON - KNOWledge OF-it HAVING-*been*-

ΤΙCΜΕΝΟΥCΤΟCΟΦΘΑΛΜΟ20
enLIGHTenED THE VIEWers

B *omits* OF-YOU *p*

ΥCΤΗCΚΑΡΔΙΑCΥΜΩΝΕΙCΤ40
OF-THE HEART OF-YOU *p* INTO THE

ΟΕΙΔΕΝΑΙΥΜΑCΤΙCΕCΤΙΝ60
TO-PERCEIVE YOU *p* ANY IS

ΗΕΛΠΙCΤΗCΚΛΗCΕΩCΑΥΤΟ80
THE EXPECTATION OF-THE CALLING OF-it

AND *omitted by* A1ℵ1 *s* OF-THE tenancy

ΥΚΑΙΤΙCΟΠΛΟΥΤΟCΤΗCΔΟ500
AND ANY THE RICHES OF-THE esteem

OF-THE esteem

ΣΗCΤΗCΚΛΗΡΟΝΟΜΙΑCΑΥΤ20
OF-THE tenancy OF-it

ΟΥΕΝΤΟΙCΑΓΙΟΙCΚΑΙΤΙΤ40
19 IN THE HOLY-*ones* AND ANY THE

ΟΥΠΕΡΒΑΛΛΟΝΜΕΓΕΘΟCΤΗ60
OVER - CASTING GREATness OF-THE

CΔΥΝΑΜΕΩCΑΥΤΟΥΕΙCΗΜΑ80
ABILITY OF-it INTO US

CΤΟΥCΠΙCΤΕΥΟΝΤΑCΚΑΤΑ600
THE *ones*-BELIEVING according-to

s o.

ΤΗΝΕΝΕΡΓΕΙΑΝΤΟΥΚΡΑΤΟ20
THE IN - ACTion OF-THE HOLDing

ΥCΤΗCΙCΧΥΟCΑΥΤΟΥΗΝΕΝ40
20 OF-THE STRENGTH OF-Him WHICH HAS-

s C=IN-ACTS

ΗΡΓΗΚΕΝΕΝΤΩΧΡΙCΤΩΕΓΕ60
IN-ACTED IN THE ANOINTED ROUS*ing*

ΙΡΑCΑΥΤΟΝΕΚΝΕΚΡΩΝΚΑΙ80
Him OUT OF-DEAD-*ones* AND

A *inserts* Ε B *omits* Him A OUT ΕΚ OF-RIGHTS -ΩΝ

ΚΑΘΙCΑCΑΥΤΟΝΕΝΔΕΞΙΑ700
seat*ing* Him IN RIGHT OF-

B *omits* ΟΝ *and* I

ΥΤΟΥΕΝΤΟΙCΕΠΟΥΡΑΝΙΟΙ20
Him IN THE ON - heavenlies

B authority AND ORIGINal

CΥΠΕΡΑΝΩΠΑCΗCΑΡΧΗCΚΑ40
21 OVER - UP OF-EVERY ORIGINal AND

ΙΕΞΟΥCΙΑCΚΑΙΔΥΝΑΜΕΩC60
authority AND ABILITY

ΚΑΙΚΥΡΙΟΤΗΤΟCΚΑΙΠΑΝΤ80
AND masterdom AND EVERY

ΟCΟΝΟΜΑΤΟCΟΝΟΜΑΖΟΜΕΝ800
NAME *be*ING-NAMED

ΟΥΟΥΜΟΝΟΝΕΝΤΩΑΙΩΝΙΤΟ20
NOT ONLY IN THE con THIS

ΥΤΩΑΛΛΑΚΑΙΕΝΤΩΜΕΛΛΟΝ40
but AND IN THE BEING-ABOUT

ΤΙΚΑΙΠΑΝΤΑΥΠΕΤΑΞΕΝΥΠ60
22 AND ALL UNDER - SET UNDER

ΟΤΟΥCΠΟΔΑCΑΥΤΟΥΚΑΙΑΥ80
THE FEET OF-Him AND Him

B *o.*

ΤΟΝΕΔΩΚΕΝΚΕΦΑΛΗΝΥΠΕΡ900
GIVES HEAD OVER

A *adds* -C *above the line*

ΠΑΝΤΑΤΗΕΚΚΛΗCΙΑΗΤΙCΕ20
23 ALL TO-THE OUT-CALLED WHICH-ANY IS

CΤΙΝΤΟCΩΜΑΑΥΤΟΥΤΟΠΛΗ40
THE BODY OF-Him THE FILLING

ΡΩΜΑΤΟΥΤΑΠΑΝΤΑΕΝΠΑCΙ60
OF-THE THE ALL IN ALL

B *o.*

ΝΠΛΗΡΟΥΜΕΝΟΥΚΑΙΥΜΑCΟ80
2 *be*ING-FILLED. AND YOU *p* BE-

ΝΤΑCΝΕΚΡΟΥCΤΟΙCΠΑΡΑΠ2000
ING DEAD TO-THE BESIDE-FALLS

ΤΩΜΑCΙΝΚΑΙΤΑΙCΑΜΑΡΤΙ 20
AND THE misses
D ON-FEELINGS ΕΠΙΘΥΜΙΑΙC

ΑΙCΥΜΩΝΕΝΑΙCΠΟΤΕΠΕΡΙ 40
2 OF-YOUp IN WHICH ?-when YE-ABOUT-
A ΕΑΥΤΩΝ OF-selves

ΕΠΑΤΗCΑΤΕΚΑΤΑΤΟΝΑΙΩΝ 60
TREAD according-to THE con

ΑΤΟΥΚΟCΜΟΥΤΟΥΤΟΥΚΑΤΑ 80
OF-THE SYSTEM this according-to

ΤΟΝΑΡΧΟΝΤΑΤΗCΕΞΟΥCΙΑ 100
THE chief OF-THE authority

CΤΟΥΑΕΡΟCΤΟΥΠΝΕΥΜΑΤΟ 20
OF-THE AIR THE spirit

CΤΟΥΝΥΝΕΝΕΡΓΟΥΝΤΟCΕΝ 40
THE NOW IN - ACTING
sA o. s o.(blinγ∈)

ΤΟΙCΥΙΟΙCΤΗCΑΠΕΙΘΕΙΑ 60
THE SONS OF-THE UN-PERSUADableness
A YE Y- s o.

CΕΝΟΙCΚΑΙΗΜΕΙCΠΑΝΤΕC 80
3 IN WHOM AND WE ALL

ΑΝΕCΤΡΑΦΗΜΕΝΠΟΤΕΕΝΤΑ 200
UP-TURNED (behaved) ?-when IN THE

ΙCΕΠΙΘΥΜΙΑΙCΤΗCCΑΡΚΟ 20
ON - FEELINGS OF-THE FLESH

CΗΜΩΝΠΟΙΟΥΝΤΕCΤΑΘΕΛΗ 40
OF-US DOING THE WILLS

ΜΑΤΑΤΗCCΑΡΚΟCΚΑΙΤΩΝΔ 60
OF-THE FLESH AND OF-THE THRU-
A HVEN A nature offspring

ΙΑΝΟΙΩΝΚΑΙΗΜΕΘΑΤΕΚΝΑ 80
MINDS AND WE-WERE offspring

ΦΥCΕΙΟΡΓΗCΩCΚΑΙΟΙΛΟΙ 300
to-nature OF-INDIGNATION AS AND THE rest
s adds O slightly erasd

ΠΟΙΟΔΕΘΕΟCΠΛΟΥCΙΟCΩΝ 20
4 THE YET God RICH BEING
IN by s2

ΕΝΕΛΕΕΙΔΙΑΤΗΝΠΟΛΛΗΝΑ 40
IN MERCY THRU THE much LOVE

ΓΑΠΗΝΑΥΤΟΥΗΝΗΓΑΠΗCΕΝ 60
OF-Him WHICH LOVES

ΗΜΑCΚΑΙΟΝΤΑCΗΜΑCΝΕΚΡ 80
5 US AND BEING Us DEAD
sA omit IN

ΟΥCΕΝΤΟΙCΠΑΡΑΠΤΩΜΑCΙ 400
IN THE BESIDE-FALLS
sA omit AND THE ON-FEELINGS

ΝΚΑΙΤΑΙCΕΠΙΘΥΜΙΑΙCCΥ 20
AND THE ON - FEELINGS He-
sA omit IN

ΝΕΖΩΟΠΟΙΗCΕΝΕΝΤΩΧΡΙC 40
makes-TOGETHER-LIVE IN THE ANOINTED
A it-WILL-BE -ΑΙ for -Ω

ΤΩΧΑΡΙΤΙCΤΕCΕCΩCΜΕΝ 60
to-grace YE-ARE ones-HAVING-been-SAVED

ΟΙΚΑΙCΥΝΗΓΕΙΡΕΝΚΑΙCΥ 80
6 AND He-TOGETHER-ROUSES AND TO-
A inserts -Ω-

ΝΕΚΑΘΙCΕΝΕΝΤΟΙCΕΠΟΥΡ 500
GETHER-seats IN THE ON - heavenlies

ΑΝΙΟΙCΕΝΧΡΙCΤΩΙΗCΟΥΙ 20
IN ANOINTED JESUS
A o. s1 omits from THAT to JESUS

ΝΑΕΝΔΕΙΞΗΤΑΙΕΝΤΟΙCΑΙ 40
7 THAT He-SHOULD-BE-IN-SHOWING IN THE eons

ΩCΙΝΤΟΙCΕΠΕΡΧΟΜΕΝΟΙC 60
THE ON - COMING

ΤΟΥΠΕΡΒΑΛΛΟΝΠΛΟΥΤΟCΤ 80
THE OVER - CASTING RICHES OF-

ΗCΧΑΡΙΤΟCΑΥΤΟΥΕΝΧΡΗC 600
THE grace OF-Him IN kindness

ΤΟΤΗΤΙΕΦΗΜΑCΕΝΧΡΙCΤΩ 20
ON US IN ANOINTED

ΙΗCΟΥΤΗΓΑΡΧΑΡΙΤΙΕCΤΕ 40
8 JESUS to-THE for grace YE-ARE
A adds OF THE THC

CΕCΩCΜΕΝΟΙΔΙΑΠΙCΤΕΩC 60
ones-HAVING-been-SAVED THRU BELIEF

ΚΑΙΤΟΥΤΟΟΥΚΕΞΥΜΩΝΘΕΟ 30
AND this NOT OUT OF-YOUp OF-God

ΥΤΟΔΩΡΟΝΟΥΚΕΞΕΡΓΩΝΙΝ 700
9 THE oblation NOT OUT OF-ACTS THAT
s1 OF-God ΘΕΟΥ

ΑΜΗΤΙCΚΑΥΧΗCΗΤΑΙΑΥΤΟ 20
10 NO ANY SHOULD-BE-BOASTING OF-Him

ΥΓΑΡΕCΜΕΝΠΟΙΗΜΑΚΤΙCΘ 40
for WE-ARE achievement BEING-CREATED

ΕΝΤΕCΕΝΧΡΙCΤΩΙΗCΟΥΕΠ 60
IN ANOINTED JESUS ON

ΙΕΡΓΟΙCΑΓΑΘΟΙCΟΙCΠΡΟ 80
ACTS GOOD WHICH BEFORE-

ΗΤΟΙΜΑCΕΝΟΘΕΟCΙΝΑΕΝΑ 900
makes-READY THE God THAT IN them

ΥΤΟΙCΠΕΡΙΠΑΤΗCΩΜΕΝΔΙ 20
11 WE-SHOULD-BE-ABOUT-TREADING. THRU-
A -ΑΙ s2 YE ?-when

ΟΜΝΗΜΟΝΕΥΕΤΕΟΤΙΠΟΤΕΥ 40
WHICH BE-YE-remembering that ?-when YE

ΜΕΙCΤΑΕΘΝΗΕΝCΑΡΚΙΟΙ Α 60
THE NATIONS IN FLESH THE ones-

ΕΓΟΜΕΝΟΙΑΚΡΟΒΥCΤΙΑΥΠ 930
being-said uncircumcision UNDER

ΟΤΗCΛΕΓΟΜΕΝΗΠΕΡΙΤΟΜ 900
THE ones-being-said ABOUT-cutting

ΗCΕΝCΑΡΚΙΧΕΙΡΟΠΟΙΗΤΟ 20
IN FLESH HAND - made

ΥΟΤΙΗΤΕΤΩΚΑΙΡΩΕΚΕΙΝΩ 40
12 that YE-WERE to-THE SEASON that
A inserts Ε

ΧΩΡΙCΧΡΙCΤΟΥΑΠΗΛΛΟΤΡ 60
apart-from ANOINTED HAVING-been-estranged
D has this Ε very small

ΙΩΜΕΝΟΙΤΗCΠΟΛΙΤΕΙΑCΤ 80
OF-THE citizenship OF-

ΟΥΙCΡΑΗΛΚΑΙΞΕΝΟΙΤΩΝΔ 3000
THE ISRAEL AND LODGErs OF-THE COV-

2 And you, being dead to your
2 offenses and sins—in which you
once walked, in accord with the
eon of this world, in accord with
the chief of the aerial jurisdiction,
the spirit now operating in the sons
3 of Stubbornness (among whom *we*
too, all conducted ourselves once,
in the lusts of our flesh, doing the
behests of the flesh and of the com-
prehension, and were, by natural
instinct, children of Indignation,
4 even as the rest) yet God, being
rich in mercy, because of His vast
5 love with which He loves us (we
being dead also in the offenses)
makes us alive together in Christ
(you have been saved for grace)
6 and rouses us together and seats us
together among the celestials, in
7 Christ Jesus, in order that, in the
on-coming eons, He may display
the transcendent riches of His grace
in His kindness to us in Christ
8 Jesus. For you are saved through
faith for grace, and this is naught
9 of yours; it is God's oblation, not
of works, lest anyone should boast.
10 For we are His achievement, being
created in Christ Jesus for good
works, which God makes ready
beforehand in order that we may
walk in them.

11 Wherefore, be remembering that
once you, the nations in flesh
—who are being termed "Uncir-
cumcision" by those being termed
"Circumcision", in flesh, made by
12 hands—that in that era you were
apart from Christ, being alienated
from the citizenship of Israel, and
guests of the promise covenants,
having no expectation, and with-
out God in the world.

1 Compare the condition of the two classes with that of the individual believer in Ro.6[2]. Each one has "died to sin" "together with Christ", "are vivified together with Him", and "are reckoning themselves to be dead, indeed, to sin" (Ro.6[8 11]), so here the nations and some of the Jews, collectively, are dead to sins and offenses, and are roused conjointly and seated conjointly, in Christ.

7 The on-coming eons—themselves the scenes of the riches of God's grace—will be directed to God's favor lavished upon us as the supreme, *transcendent* achievement of His unassisted, unforced favor.

5 We have not only *been* saved by grace, but salvation also introduces us into the sphere of grace's operation. Salvation calls for further favors of being vivified, and roused, and seated in Christ together with an election out of Israel.

8 Salvation, in its beginning, is of faith, in order to accord with grace (Ro.4[16]). As a state, or condition, it continues to preserve its gracious character. It is not of us; it is God's way of winning our favor. This is the force of the technical term "oblation", which was used of the *corban*, or approach offering (Lev.1[2]2[1]3[1], etc., Mk.7[11]).

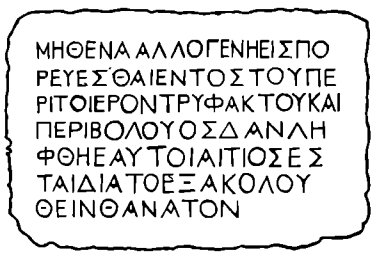
PARTICIPATION—BELIEVERS

THE NEW HUMANITY

11 This section deals only with the place that believers among the nations occupied *in flesh*, as physically uncircumcised, in the era before this epistle was penned. While they enjoyed Israel's spiritual blessings (Ro.15[27]) these are not in view here except as they had made them *guests* of the promises. *Physically*, they had been apart from Christ, aliens, having no expectation, without God. Trophimus, the Ephesian, would understand this, for when he was in Jerusalem the mere rumor that he had approached as near to the reputed dwelling place of God as a Jew caused the whole city to rise up against Paul who, they supposed, had brought him into the sanctuary. What Paul was accused of doing then, physically, he does now, in spirit, and far more, for we have access to the Father's presence.

Joint Participation

14 The central wall of the barrier was the so-called "soreg", a stone wall, for a partition, with inscriptions which forbade any foreigner to go in under pain of death. One of these was recently unearthed with the following inscription:



No alien is to enter within the balustrade and embankment about the sacred place. Whoever is caught will be responsible for his death, which will ensue.

15 The decrees issued from Jerusalem by the apostles (Ac.15^{20}16^{4}).

15 The enmity in His flesh is the national or race hatred between Jew and Gentile. In His flesh He confirmed the promises which gave primacy to the Jew. This was figured by the barrier which shut the aliens out of the sanctuary.

15 The new humanity is quite a distinct matter from the one body. It can be put on (4^{25}) and is in contrast with the old humanity (4^{22}).

19 Here we have our relation to the saints of other economies defined. All saints, whatever their peculiar position, have three things in common. They all are under God's government; all belong to His family; all are His dwelling place. These do not define the blessings which are our special privileges, but those which we share with the saints of every age.

SUMMARY

1 Contrast Paul as a prisoner of *Christ Jesus*, summing up the *doctrines* of the secret economy with Paul the prisoner of *the Lord* (4^{1}), inculcating the *deportment* which adorns the doctrine.

1 Paul insists that *he* is the one through whom God's revelation to the nations is given. It can be found nowhere but in his writings.

13 Yet *now*, in Christ Jesus, *you*, who once were far off, are become
14 near by the blood of Christ. For *He* is our Peace, Who makes both one, razing the central wall of the
15 barrier (the enmity in His flesh) nullifying the law of precepts in the decrees, that He should create the two, in Him, into one new hu-
16 manity, making peace; and should be reconciling both with God in one body through the cross, killing
17 the enmity in it. And coming, He preaches the evangel of peace to you, those afar, and peace to
18 those near, seeing that, through Him we both have had the access, in one spirit, to the Father.

19 Consequently, then, you are no longer guests and sojourners, but are fellow-citizens of the saints, and members of God's family,
20 being built on the foundation of the apostles and prophets, the capstone of its corner being Christ
21 Jesus, in Whom every building, being connected together, is growing into a holy temple in the Lord:
22 in Whom *you*, also, are being built together for God's dwelling place, in spirit.

3 On this behalf, I Paul, the prisoner of Christ Jesus for you,
2 the nations—since you surely hear of the stewardship of God's grace
3 which is given to me for you: seeing that the secret was made known to me by revelation (even as I
4 wrote before, in brief, to enable those who are reading to appre-

s1 Λ A inserts Є
ΙΑΘΗΚΩΝΤΗCΕΠΑΓΓΕΛΙΑC 20
enants OF-THE promise

ΕΛΠΙΔΑΜΗΕΧΟΝΤΕCΚΑΙΑΘ 40
EXPECTATION NO HAVING AND UN-Gods

B inserts Є
ΕΟΙΕΝΤΩΚΟCΜΩΝΥΝΙΔΕΕΝ 60
13 IN THE SYSTEM NOW YET IN

ΧΡΙCΤΩΙΗCΟΥΥΜΕΙCΟΙΠΟ 80
ANOINTED JESUS YE WHO ?-when

ΤΕΟΝΤΕCΜΑΚΡΑΝΕΓΕΝΗΘΗ 100
BEING FAR WERE-BECOME

B omits OF-THE
ΤΕΕΓΓΥCΕΝΤΩΑΙΜΑΤΙΤΟΥ 20
NEAR IN THE BLOOD OF-THE

ΧΡΙCΤΟΥΑΥΤΟCΓΑΡΕCΤΙΝ 40
14 ANOINTED He for IS

ΗΕΙΡΗΝΗΗΜΩΝΟΠΟΙΗCΑCΤ 60
THE PEACE OF-US THE *One*-making THE

ΑΜΦΟΤΕΡΑΕΝΚΑΙΤΟΜΕCΟ 80
both ONE AND THE MID -

ΤΟΙΧΟΝΤΟΥΦΡΑΓΜΟΥΛΥCΑ 200
WALL OF-THE BARRIER LOOSing

A inserts Є
CΤΗΝΕΧΘΡΑΝΕΝΤΗCΑΡΚΙΑ 20
15 THE ENMITY IN THE FLESH OF-

ΥΤΟΥΤΟΝΝΟΜΟΝΤΩΝΕΝΤΟΛ 40
Him THE LAW OF-THE directions

ΩΝΕΝΔΟΓΜΑCΙΝΚΑΤΑΡΓΗC 60
IN decrees DOWN-UN-ACTing

DAs1 *omit* -self Є
ΑCΙΝΑΤΟΥCΔΥΟΚΤΙCΗΕΝΕ 80
THAT THE TWO He-SHOULD-BE-CREATING

ΑΥΤΩΕΙCΕΝΑΚΑΙΝΟΝΑΝΘΡ 300
IN Self INTO ONE NEW human

s o.
ΩΠΟΙΩΝΕΙΡΗΝΗΝΚΑΙΑ 20
16 making PEACE AND He-

ΠΟΚΑΤΑΛΛΑΞΗΤΟΥCΑΜΦΟΤ 40
SHOULD-BE reconciling THE both

ΕΡΟΥCΕΝΕΝΙCΩΜΑΤΙΤΩΘΕ 60
IN ONE BODY to-THE God

s o.
ΩΔΙΑΤΟΥCΤΑΥΡΟΥΑΠΟΚΤΕ 80
THRU THE pale FROM-KILLing

ΙΝΑCΤΗΝΕΧΘΡΑΝΕΝΑΥΤΩΚ 400
17 THE ENMITY IN it AND

s o.
ΑΙΕΛΘΩΝΕΥΗΓΓΕΛΙCΑΤΟΕ 20
COMING He-WELL-MESSAGES PEACE

ΙΡΗΝΗΝΥΜΙΝΤΟΙCΜΑΚΡΑΝ 40
to-YOU THE FAR

s1+THE both
s o.
ΚΑΙΕΙΡΗΝΗΝΤΟΙCΕΓΓΥCΟ 60
18 AND PEACE to-THE NEAR that

IN ONE *after* Him ABs1 o.=ARE-HAVING
ΤΙΔΙΑΥΤΟΥΕCΧΟΜΕΝΤΗΝΠ 80
THRU Him WE-have-HAD THE TO-

ΡΟCΑΓΩΓΗΝΟΙΑΜΦΟΤΕΡΟΙ 500
WARDS-LEAD THE both

ΕΝΕΝΙΠΝΕΥΜΑΤΙΠΡΟCΤΟΝ 20
IN ONE spirit TOWARD THE

A he-WILL-BE
ΠΑΤΕΡΑΑΡΑΟΥΝΟΥΚΕΤΙΕC 40
19 FATHER. CONSEQUENTLY THEN NOT-STILL YE-ARE

A -ΑΙ
ΤΕΞΕΝΟΙΚΑΙΠΑΡΟΙΚΟΙΑΛ 60
LODGERS AND BESIDE-HOMERS but

A o. A -ΑΙ B M AB ins. Є A -Є
ΛΛΕCΤΕCΥΝΠΟΛΙΤΑΙΤΩΝΑ 80
YE-ARE TOGETHER-citizens OF-THE HOLY-

ΓΙΩΝΚΑΙΟΙΚΕΙΟΙΤΟΥΘΕΟ 800
ones AND HOME-bers OF-THE God

ΥΕΠΟΙΚΟΔΟΜΗΘΕΝΤΕCΕΠΙ 20
20 BEING-ON-HOME-BUILDED ON

ΤΩΘΕΜΕΛΙΩΤΩΝΑΠΟCΤΟΛΩ 40
THE foundation OF-THE commissioners

ΝΚΑΙΠΡΟΦΗΤΩΝΟΝΤΟCΑΚΡ 60
AND BEFORE-AVERers BEING EXTREMITY

s o. o.
ΟΓΩΝΙΑΙΟΥΑΥΤΟΥΧΡΙCΤΟ 80
OF-CORNER OF-it ANOINTED

s1 *omits* JESUS Bs1 *omit* THE
ΥΙΗCΟΥΕΝΩΠΑCΑΗΟΙΚΟΔΟ 700
21 JESUS IN WHOM EVERY THE HOME-BUILDING

ΜΗCΥΝΑΡΜΟΛΟΓΟΥΜΕΝΗΑΥ 20
*be*ing-TOGETHER-CONNECT-LAID IS-

ΖΕΙΕΙCΝΑΟΝΑΓΙΟΝΕΝΚΥΡ 40
GROWING INTO TEMPLE HOLY IN Master

s o.
ΙΩΕΝΩΚΑΙΥΜΕΙCCΥΝΟΙΚΟ 60
22 IN WHOM AND YE ARE-*being*-TOGETHER-

ΔΟΜΕΙCΘΕΕΙCΚΑΤΟΙΚΗΤΗ 80
HOME-BUILDED INTO DOWN - HOME - place

B ΧΡΙCΤΟΥ ANOINTED *for* God
ΡΙΟΝΤΟΥΘΕΟΥΕΝΠΝΕΥΜΑΤ 800
OF-THE God IN spirit.

ΙΤΟΥΤΟΥΧΑΡΙΝΕΓΩΠΑΥΛΟ 20
3 Of-this grace I PAUL

s1 *omits* JESUS
CΟΔΕCΜΙΟCΤΟΥΧΡΙCΤΟΥΙ 40
THE BOUND-*one* OF-THE ANOINTED JE-

ΗCΟΥΥΠΕΡΥΜΩΝΤΩΝΕΘΝΩΝ 60
SUS OVER YOU*p* OF-THE NATIONS

ΕΙΓΕΗΚΟΥCΑΤΕΤΗΝΟΙΚΟΝ 80
2 IF SURELY YE-HEAR THE stewardship

For OF-THE God A *reads* OF-Him ΑΥΤΟΥ
ΟΜΙΑΝΤΗCΧΑΡΙΤΟCΤΟΥΘΕ 900
OF-THE grace OF-THE God

s o.
ΟΥΤΗCΔΟΘΕΙCΗCΜΟΙΕΙCΥ 20
THE *one*-BEING-GIVEN to-ME INTO YOU*p*

B *omits* that
ΜΑCΟΤΙΚΑΤΑΑΠΟΚΑΛΥΨΙΝ 40
3 that according-to FROM-COVERING

ΕΓΝΩΡΙCΘΗΜΟΙΤΟΜΥCΤΗΡ 60
WAS-KNOWiZED to-ME THE CLOSE-KEEP

ΙΟΝΚΑΘΩCΠΡΟΕΓΡΑΨΑΕΝΟ 80
according-AS I-BEFORE-WRITE IN FEW

AB *add* -Є-
ΑΙΓΩΠΡΟCΟΔΥΝΑCΘΕΑΝΑΓ 4000
4 TOWARD WHICH ARE-ABLE *ones*-reading

ΙΝΩCΚΟΝΤΕCΝΟΗCΑΙΤΗΝC 20
TO-MIND THE un-

ΥΝΕCΙΝΜΟΥΕΝΤΩΜΥCΤΗΡΙ 40
derstanding OF-ME IN THE CLOSE-KEEP

ΩΤΟΥΧΡΙCΤΟΥΟΕΤΕΡΑΙCΓ 60
5 OF-THE ANOINTED WHICH to-DIFFERENT gen-

ΕΝΕΑΙCΟΥΚΕΓΝΩΡΙCΘΗΤΟ 80
erations NOT WAS-KNOWIZED to-THE

ΙCΥΙΟΙCΤΩΝΑΝΘΡΩΠΩΝΩC 100
SONS OF-THE humans AS

ΝΥΝΑΠΕΚΑΛΥΦΘΗΤΟΙC ΑΓΙ 20
NOW WAS-FROM-COVERED to-THE HOLY

B *omits* commissioners
ΟΙC ΑΠΟCΤΟΛΟΙC ΑΥΤΟΥΚΑ 40
commissioners OF-Him AND

ΙΠΡΟΦΗΤΑΙCΕΝΠΝΕΥΜΑΤΙ 60
BEFORE-AVERers IN spirit

ℵ* Γ
ΕΙΝΑΙΤΑΕΘΝΗCΥΝΚΛΗΡΟΝ 80
6 TO-BE THE NATIONS TOGETHER-lenants

ℵ* C ℵ* M
ΟΜΑΚΑΙCΥΝCΩΜΑΚΑΙCΥΝΜ 200
AND TOGETHER-BODY AND TOGETHER-

A *inserts* Ε
ΕΤΟΧΑΤΗCΕΠΑΓΓΕΛΙΑCΕΝ 20
WITH-HAVers OF-THE promise IN

ΧΡΙCΤΩΙΗCΟΥΔΙΑΤΟΥΕΥΑ 40
ANOINTED JESUS THRU THE WELL-

ΓΓΕΛΙΟΥΟΥΕΓΕΝΗΘΗΝΔΙΑ 60
7 MESSAGE OF-WHICH I-WAS-BECOME THRU-

ΚΟΝΟCΚΑΤΑΤΗΝΔΩΡΕΑΝΤΗ 80
SERVITor according-to THE gratuity OF-THE

ΧΑΡΙΤΟCΤΟΥΘΕΟΥΤΗCΔΟ 300
grace OF-THE God THE *one*-BE-

s o.
ΘΕΙCΗCΜΟΙΚΑΤΑΤΗΝΕΝΕΡ 20
ING-GIVEN to-ME according-to THE IN-ACTION

ΓΕΙΑΝΤΗCΔΥΝΑΜΕΩCΑΥΤΟ 40
OF-THE ABILITY OF-Him

ΥΕΜΟΙΤΩΕΛΑΧΙCΤΟΤΕΡΩΠ 60
8 to-ME THE INFERIOR-most-more OF-

ΑΝΤΩΝΑΓΙΩΝΕΔΟΘΗΗΧΑΡΙ 80
ALL HOLY-*ones* WAS-GIVEN THE grace

ΑΥΤΗΤΟΙCΕΘΝΕCΙΝΕΥΑΓ 400
this to-THE NATIONS TO-WELL-

A -Ε AB^{1} *o.*
ΓΕΛΙCΑCΘΑΙΤΟΝΑΝΕΞΙΧΝΙ 21
MESSAGE THE UN-OUT-TRACEable

AB^{1} -C
ΑCΤΟΝΠΛΟΥΤΟΝΤΟΥΧΡΙCΤ 40
RICHES OF-THE ANOINTED

A^{s1} *omit* ΑΛΛ
ΟΥΚΑΙΦΩΤΙCΑΙΠΑΝΤΑCΤΙ 60
9 AND TO-ENLIGHTen ALL ANY

CΗΟΙΚΟΝΟΜΙΑΤΟΥΜΥCΤΗΡ 80
THE stewardship OF-THE CLOSE-KEEP

ΙΟΥΤΟΥΑΠΟΚΕΚΡΥΜΜΕΝΟΥ 500
OF-THE *one*-HAVING-*been*-FROM-HID

B^{s1} *omits* ΙΝ
ΑΠΟΤΩΝΑΙΩΝΩΝΕΝΤΩΘΕΩΤ 20
FROM THE ons IN THE God THE-

ΩΤΑΠΑΝΤΑΚΤΙCΑΝΤΙΙΝΑΓ 40
10 *One* THE ALL CREATing THAT MAY-

ΝΩΡΙCΘΗΝΥΝΤΑΙCΑΡΧΑΙC 60
BE-BEING-KNOWIZED NOW to-THE ORIGINals

ΚΑΙΤΑΙCΕΞΟΥCΙΑΙCΕΝΤΟ 80
AND THE authorities IN THE

ΙCΕΠΟΥΡΑΝΙΟΙCΔΙΑΤΗCΕ 600
ON-heavenlies THRU THE OUT-

ΚΚΛΗCΙΑCΗΠΟΛΥΠΟΙΚΙΛΟ 20
CALLED THE MANY - VARIOUS

ΣCΟΦΙΑΤΟΥΘΕΟΥΚΑΤΑΠΡΟ 40
11 WISDOM OF-THE God according-to BEFORE-

ΘΕCΙΝΤΩΝΑΙΩΝΩΝΗΝΕΠΟΙ 60
PLACing OF-THE ons WHICH He-makes

THE *by* ℵ* *but* s^{2} *deletes*
ΗCΕΝΕΝΤΩΧΡΙCΤΩΙΗCΟΥΤ 80
IN THE ANOINTED JESUS THE

ΦΚΥΡΙΟΗΜΩΝΕΝΩΕΧΟΜΕΝΤ 700
12 Master OF-US IN WHOM WE-ARE-HAVING

AB^{s1} *omit* THE
ΗΝΠΑΡΡΗCΙΑΝΚΑΙΤΗΝΠΡΟ 20
THE boldness AND THE TOWARDS-

ΣΑΓΩΓΗΝΕΝΠΕΠΟΙΘΗCΕΙΔ 40
LEAD IN confidence THRU

ΙΑΤΗCΠΙCΤΕΩCΑΥΤΟΥΔΙΟ 60
13 THE BELIEF OF-Him. THRU-WHICH

AB* N *s o.*
ΑΙΤΟΥΜΑΙΜΗΕΓΚΑΚΕΙΝΕΝ 80
I-AM-REQUESTING NO TO-BE-despondING IN

ΤΑΙCΘΛΙΨΕCΙΝΜΟΥΥΠΕΡΥ 800
THE CONSTRICTIONS OF-ME OVER YOU*p*

ΜΩΝΗΤΙCΕCΤΙΝΔΟΞΑΥΜΩΝ 20
WHICH-ANY IS esteem OF-YOU*p*.

ΤΟΥΤΟΥΧΑΡΙΝΚΑΜΠΤΩΤΑΓ 40
14 Of-this grace I-AM-BOWING THE

ΟΝΑΤΑΜΟΥΠΡΟCΤΟΝΠΑΤΕΡ 60
KNEES OF-ME TOWARD THE FATHER

AB^{s1} *omit from* OF-THE *to* ANOINTED
ΑΤΟΥΚΥΡΙΟΥΗΜΩΝΙΗCΟΥΧ 80
OF-THE Master OF-US JESUS AN-

ΡΙCΤΟΥΕΞΟΥΠΑCΑΠΑΤΡΙΑ 900
15 OINTED OUT OF-WHOM EVERY FATHERhood

ΕΝΟΥΡΑΝΟΙCΚΑΙΕΠΙΓΗCΟ 20
IN heavens AND ON LAND IS-

ΝΟΜΑΖΕΤΑΙΙΝΑΔΩΥΜΙΝΚΑ 40
16 *be*ING-NAMED THAT He-MAY-BE-GIVING YOU*p* AC-

ΤΑΤΟΠΛΟΥΤΟCΤΗCΔΟΞΗCΑ 80
cording-to THE RICHES OF-THE esteem OF-

s o.
ΥΤΟΥΔΥΝΑΜΕΙΚΡΑΤΑΙΩΘΗ 80
Him ABILITY TO-BE-*made*-staunch

ΝΑΙΔΙΑΤΟΥΠΝΕΥΜΑΤΟCΑΥ 5000
THRU THE spirit OF-Him

hend my understanding in the
5 secret of Christ, which was not
made known to other generations
of the sons of humanity as it is now
revealed to His holy apostles and
6 prophets): *in spirit* the nations are
to be *joint* enjoyers of an allot-
ment, and a *joint* body, and *joint*
partakers of the promise in Christ
7 Jesus, through the evangel of which
I became the dispenser, in accord
with the gratuity of God's grace,
which is granted to me in accord
8 with His powerful operation: to
me, less than the least of all saints,
was this grace granted: to preach
the evangel of the untraceable
riches of Christ to the nations,
9 and to enlighten all as to the secret
administration which has been
concealed from the eons in God,
10 Who creates the universe, that
now, to the sovereignties and the
authorities among the celestials,
may be made known, through the
ecclesia, the multifarious wisdom
11 of God, in accord with the purpose
of the eons, which He makes in
12 Christ Jesus, our Lord; in Whom
we have boldness and access with
confidence, through His faith.
13 Wherefore I am requesting you
not to be despondent at my afflic-
tions for you, which are your glory.
14 —On this behalf am I bowing
my knees to the Father of our
15 Lord Jesus Christ, after Whom all
the kindreds in the heavens and on
16 earth are being named, that He may
be giving you the power, in accord
with His glorious riches, to be
staunch, through His spirit, in the

Summary of the Present Grace

The present secret economy, of which there is no hint in any scriptures before this epistle was penned, consists essentially of three separate items, all of which are marked by the prefix *joint*. The nations enjoyed much blessing before this (Ro.15$^{9-12,16,27}$), they were members of the body of Christ (1Co.12^{13,27}), they were guests of the promises (2^{12}), but they had all this subordinate to the Jews. They were not joint allottees, or a joint body or joint sharers in those promises. Now they have their heavenly allotment on equal terms, they are members of a body in which no member can claim precedence on account of physical descent, the promises in Christ Jesus are equally theirs with Paul and his Jewish companions. It is of the utmost importance to note that Paul only was given this stewardship and that it is worse than useless to seek for it outside of his writings. It was concealed in God, not in the scriptures. No trace of it can be found in the prophets or in the preceding books of the Greek scriptures.

8 The "untraceable riches of Christ" include celestial honors which were not revealed before. His earthly riches can be traced throughout the previous Hebrew and Greek scriptures. He was to be the King of Israel and the Ruler of the whole earth. But now we know of heavenly honors which were hid from us before. These are revealed at the same time that the heavenly destiny of the body of Christ is disclosed, for it is necessary that He should have the highest place in heaven before we could be associated with Him in its administration.

PETITIONING THE FATHER

14 This petition commences at 3^{2} but was interrupted by a summary of the grace which is its motive. Now the prayer is resumed.

It is evident, and experience has confirmed the fact, that the greatest power is required, not for service, but to enable us to realize and appreciate the marvelous revelation of God's grace and love which is ours in Christ Jesus. May God exercise our hearts to this end!

Petitioning the Father

17 Every lack in the universe is filled by Christ. He is God's *Pleroma*, or Complement who supplies every deficiency. We, as members of His body, are His complement. To fit us for this place He wishes us to grasp the grace which this involves, which in turn will reveal the transcendent love of Christ. Thus we will be filled or completed—brought to that finished state which fits us for our future place.

20 It is most satisfying to know that God's ability is not limited to our requests, neither are His purposes for us confined to our meagre apprehension.

DEPORTMENT

BESEECHING THE SAINTS

1 How apt the titles used by our Lord and his servants! Here it is the prisoner of the *Lord* who deals with our walk.

3 We are not asked to *make* the spirit's unity, but not to *break* it. God's saints *are* one: let them be assiduous to recognize this by refraining from anything which mars the display of the spiritual unity made by God.

4 During the era covered by the book of Acts there were many bodies, many baptisms, many faiths, many expectations, but now that the secret economy is in operation there is no longer one faith for the Jew and another for the Gentile; but all have the same faith. Nothing should ever divide the saints of this economy.

SUMMARY

THE PREVIOUS GRACE

1 The readjustment of the saints, changing them from a condition of tutelage and dependence on the blessings of Israel to mature manhood and independent celestial blessings was effected by sending them specially endowed apostles and prophets, pastors and teachers. The service of the apostles and prophets is now superseded by the scriptures, such as this epistle, which were written to accomplish the same end. This is in contrast to the giving of the law, which brought them into captivity. This grace sets aside all enslaving laws and decrees.

17 man within, Christ to dwell in
your hearts through faith, that
you, having been rooted and
18 grounded in love, should be strong
to grasp, together with all the
saints, what is its breadth and
19 length and depth and height—to
know the love of Christ as well,
which transcends knowledge—that
you may be completed for the entire complement of God.

20 Now to Him Who is able to do
exceedingly above all that we are
requesting or apprehending, according to the power which is
21 operating in us—to Him be glory
in the ecclesia and in Christ Jesus
for all the generations of the eon
of the eons! *Amen!*

4 I am entreating you, then—*I*,
the prisoner in the Lord—to walk
worthily of the calling with which
2 you were called, with all humility
and meekness, with patience,
bearing with one another in love,
3 being diligent to keep the unity of
4 the spirit with the tie of peace: *one*
body and *one* spirit, according as
you were called also with *one* ex-
5 pectation in your calling; *one*
6 Lord, *one* faith, *one* baptism, *one*
God and Father of all, Who is
over all, and through all, and in
all.

7 Now to each one of us was
given grace in accord with the
measure of the gratuity of Christ.
8 Wherefore He is saying,

"When ascending on high
He captures captivity
And gives gifts to mankind."

9 Now the "He ascended", what is
it except that He first descended
also into the lower parts of the
10 earth? He Who descends is the
Same Who ascends, also, above all

ΤΟΥΕΙCΤΟΝΕCΩΑΝΘΡΩΠΟΝ 20
INTO THE within human

ΚΑΤΟΙΚΗCΑΙΤΟΝΧΡΙCΤΟΝ 40
17 TO-DOWN-HOME THE ANOINTED

ΔΙΑΤΗCΠΙCΤΕΩCΕΝΤΑΙCΚ 60
THRU THE BELIEF IN THE

ΑΡΔΙΑΙCΥΜΩΝΕΝΑΓΑΠΗΕΡ 80
HEARTS OF-YOUp IN LOVE HAVING

ΡΙΖΩΜΕΝΟΙΚΑΙΤΕΘΕΜΕΛΙ 100
been-ROOTED AND HAVING-*been*-founded

s-ΑΙ
ΩΜΕΝΟΙΙΝΑΕΞΙCΧΥCΗΤΕΚ 20
18 THAT YE-SHOULD-BE-OUT-STRONG TO-

s o.
ΑΤΑΛΑΒΕCΘΑΙCΥΝΠΑCΙΝΤ 40
DOWN-GET TOGETHER to-ALL THE

ΟΙCΑΓΙΟΙCΤΙΤΟΠΛΑΤΟCΚ 80
HOLY-*ones* ANY THE BREADTH AND

B HEIGHT AND DEPTH
ΛΙΜΗΚΟCΚΑΙΒΑΘΟCΚΑΙΥΨ 80
LENGTH AND DEPTH AND HEIGHT

ΟCΓΝΩΝΑΙΤΕΤΗΝΥΠΕΡΒΑΛ 200
19 TO-KNOW BESIDES THE OVER - CASTING

A LOVE OF-THE KNOWledge
ΛΟΥCΑΝΤΗCΓΝΩCΕΩCΑΓΑΠ 20
OF-THE KNOWledge LOVE

B it-
ΗΝΤΟΥΧΡΙCΤΟΥΙΝΑΠΛΗΡΩ 40
OF-THE ANOINTED THAT YE-MAY-BE-FILLED

B *omits* ΤΘΕΙC INTO
ΘΗΤΕΕΙCΠΑΝΤΟΠΛΗΡΩΜΑΤ 80
INTO EVERY THE Filling OF-

ΟΥΘΕΟΥΤΩΔΕΔΥΝΑΜΕΝΩΥΠ 80
20 THE God. TO-THE YET *One*-BEING-ABLE OVER

ΕΡΠΑΝΤΑΠΟΙΗCΑΙΥΠΕΡΕΚ 800
ALL TO-DO OVER - OUT-

ΠΕΡΙCCΟΥΩΝΑΙΤΟΥΜΕΘΑΗ 20
excessive WHICH WE-ARE-REQUESTING OR

ΝΟΟΥΜΕΝΚΑΤΑΤΗΝΔΥΝΑΜΙ 40
ARE-MINDING according-to THE ABILITY

A YE YMIN
ΝΤΗΝΕΝΕΡΓΟΥΜΕΝΗΝΕΝΗΜ 80
THE *one*-IN-ACTING IN US

ΙΝΑΥΤΩΗΔΟΞΑΕΝΤΗΕΚΚΛΗ 80
21 to-Him THE esteem IN THE OUT-CALLED

CΙΑΚΑΙΕΝΧΡΙCΤΩΙΗCΟΥΕ 400
AND IN ANOINTED JESUS IN-

ΙCΠΑCΑCΤΑCΓΕΝΕΑCΤΟΥΑ 20
TO ALL THE generations OF-THE eon

ΙΩΝΟCΤΩΝΑΙΩΝΩΝΑΜΗΝΠΑ 40
OF-THE eons AMEN. I-AM-
4

ΡΑΚΑΛΟΥΝΥΜΑCΕΓΩΔΕC 80
BESIDE-CALLING THEN YOUp I THE BOUND-

s XPICTO ANOINTED
ΜΙΟCΕΝΚΥΡΙΩΑΞΙΩCΠΕΡΙ 80
one IN Master WORTHILY TO-ABOUT-

ΠΑΤΗCΑΙΤΗCΚΛΗCΕΩCΗCΕ 800
TREAD OF-THE CALLing OF-WHICH

s-ΑΙ
ΚΛΗΘΗΤΕΜΕΤΑΠΑCΗCΤΑΠΕ 20
2 YE-WERE-CALLED WITH EVERY LOW-

s o.

A O *for* Y
ΙΝΟΦΡΟCΥΝΗCΚΑΙΠΡΑΥΤΗ 40
DISPOSITION AND MEEKNESS

ΤΟCΜΕΤΑΜΑΚΡΟΘΥΜΙΑCΑΝ 60
WITH FAR - FEELing toler-

ΕΧΟΜΕΝΟΙΑΛΛΗΛΩΝΕΝΑΓΑ 80
ating one-another IN LOVE

s o.
ΠΗCΠΟΥΔΑΖΟΝΤΕCΤΗΡΕΙΝ 600
3 being-DILIGENT TO-BE-KEEPING

ΤΗΝΕΝΟΤΗΤΑΤΟΥΠΝΕΥΜΑΤ 20
THE ONEness OF-THE spirit

ΟCΕΝΤΩCΥΝΔΕCΜΩΤΗCΕΙΡ 40
IN THE TOGETHER-BINDer OF-THE PEACE

ΗΝΗCΕΝCΩΜΑΚΑΙΕΝΠΝΕΥΜ 60
ONE BODY AND ONE spirit

B *omits* AND
ΑΚΑΘΩCΚΑΙΕΚΛΗΘΗΤΕΕΝΜ 80
4 according-AS AND YE-WERE-CALLED IN ONE

A *inserts* Є
ΙΑΕΛΠΙΔΙΤΗCΚΛΗCΕΩCΥΜ 700
EXPECTATION OF-THE CALLing OF-YOUp.

Ω ΝΕΙCΚΥΡΙΟCΜΙΑΠΙCΤΙC 20
5 ONE Master ONE BELIEF

ΕΝΒΑΠΤΙCΜΑΕΙCΘΕΟCΚΑΙ 40
6 ONE DIPism ONE God AND

ΠΑΤΗΡΠΑΝΤΩΝΟΕΠΙΠΑΝΤΩ 60
FATHER OF-ALL THE ON ALL

B *omits* AND
ΝΚΑΙΔΙΑΠΑΝΤΩΝΚΑΙΕΝΠΑ 80
AND THRU ALL AND IN ALL.

B YMωN OF-YOUp
CΙΝΕΝΙΔΕΕΚΑCΤΩΗΜΩΝΕΔ 800
7 TO-ONE YET EACH OF-US WAS-

B *omits* THE
ΟΘΗΗΧΑΡΙCΚΑΤΑΤΟΜΕΤΡΟ 20
GIVEN THE grace according-to THE MEASURE

ΝΤΗCΔΩΡΕΑCΤΟΥΧΡΙCΤΟΥ 40
OF-THE gratuity OF-THE ANOINTED.

ΔΙΟΛΕΓΕΙΑΝΑΒΑCΕΙCΥΨΟ 60
8 THRU-WHICH He-IS-saying UP-STEPPing INTO HEIGHT

A YOU- -AC
CΗΧΜΑΛΩΤΕΥCΕΝΑΙΧΜΑΛΩ 80
He-captures captivity

As*t omit* AND
CΙΑΝΚΑΙΕΔΩΚΕΝΔΟΜΑΤΑΤ 900
AND GIVES GIFTS to-

ΟΙCΑΝΘΡΩΠΟΙCΤΟΔΕΑΝΕΒ 20
9 THE humans. THE YET He-UP-STEPped

ΗΤΙΕCΤΙΝΕΙΜΗΟΤΙΚΑΙΚΑ 40
ANY IS IF NO that AND He-DOWN-

As*t omit* BEFORE
ΤΕΒΗΠΡΩΤΟΝΕΙCΤΑΚΑΤΩΤ 80
STEPped BEFORE INTO THE DOWN-more

ΕΡΑΜΕΡΗΤΗCΓΗCΟΚΑΤΑΒΑ 80
10 PARTS OF-THE LAND. THE *One*-DOWN-STEPP

CΑΥΤΟCΕCΤΙΝΚΑΙΟΑΝΑΒΑ 8000
ing SAME IS AND THE *One*-UP-STEPPing

ΥΠΕΡΑΝΩΠΑΝΤΩΝΤΩΝΟΥΡ 20
OVER-UP OF-ALL OF-THE heavens

ΑΝΩΝΙΝΑΠΑΝΗΡΩΣΗΤΑΠΑΝΤ 40
THAT He-SHOULD-BE-FILLING THE ALL.

ΑΚΑΙΑΥΤΟΣΕΔΩΚΕΝΤΟΥΣΜ 60
11 AND SAME GIVES THE IN-

ΕΝΑΠΟΣΤΟΛΟΥΣΤΟΥΣΔΕΠΡ 80
DEED commissioners THE YET BE-

ΟΦΗΤΑΣΤΟΥΣΔΕΕΥΑΓΓΕΛΙ 100
FORE-AVERers THE YET WELL-MESSENGERS

ΣΤΑΣΤΟΥΣΔΕΠΟΙΜΕΝΑΣΚΑ 20
THE YET SHEPHERDS AND

ΔΙΔΑΣΚΑΛΟΥΣΠΡΟΣΤΟΝΚ 40
12 TEACHers TOWARD THE DOWN-

ΑΤΑΡΤΙΣΜΟΝΤΩΝΑΓΙΩΝΕΙ 60
EQUIPPING OF-THE HOLY-*ones* INTO

ΕΡΓΟΝΔΙΑΚΟΝΙΑΣΕΙΣΟΙ 80
ACT OF-THRU-SERvice INTO HOME-

ΚΟΔΟΜΗΝΤΟΥΣΩΜΑΤΟΣΤΟΥ 200
BUILDing OF-THE BODY OF-THE

ΧΡΙΣΤΟΥΜΕΧΡΙΚΑΤΑΝΤΗΣ 20
13 ANOINTED UNTO WE-SHOULD-BE-attaining

ΩΜΕΝΟΙΠΑΝΤΕΣΕΙΣΤΗΝΕΝ 40
THE ALL INTO THE ONE-

ΟΤΗΤΑΤΗΣΠΙΣΤΕΩΣΚΑΙΤΗ 60
ness OF-THE BELIEF AND OF-THE

ΣΕΠΙΓΝΩΣΕΩΣΤΟΥΥΙΟΥΤΟ 80
ON-KNOWledge OF-THE SON OF-THE

s o.
ΥΘΕΟΥΕΙΣΑΝΔΡΑΤΕΛΕΙΟΝ 300
God INTO MAN mature

ΕΙΣΜΕΤΡΟΝΗΛΙΚΙΑΣΤΟΥΠ 20
INTO MEASURE OF-PRIME OF-THE FILL-

ΛΗΡΩΜΑΤΟΣΤΟΥΧΡΙΣΤΟΥ 40
ing OF-THE ANOINTED

A o. in error
ΝΑΜΗΚΕΤΙΩΜΕΝΝΗΠΙΟΙΚΑ 60
14 THAT NO - STILL WE-MAY-BE minors *being*-

ΥΔΩΝΙΖΟΜΕΝΟΙΚΑΙΠΕΡΙΦ 80
SURGED AND *being*-ABOUT-

ΕΡΟΜΕΝΟΙΠΑΝΤΙΑΝΕΜΩΤΗ 400
CARRIED to-EVERY WIND OF-THE

AB *insert* Ε B *small, s o.*
ΣΔΙΔΑΣΚΑΛΙΑΣΕΝΤΗΚΥΒΕ 20
TEACHing IN THE CUBE (dice)

ΙΑΤΩΝΑΝΘΡΩΠΩΝΕΝΠΑΝΟΥ 40
OF-THE humans IN cleverness

A -ΑΣ B *small,* AS *o.* A -Σ
ΠΡΟΣΤΗΝΜΕΘΟΔΕΙΑΝ 60
TOWARD THE WITH-WAY

A *adds* OF-THE THRU-CASTer ΤΟΥΔΙΑΒΟΛΟΥ
ΤΗΣΠΛΑΝΗΣΑΛΗΘΕΥΟΝΤΕΣ 60
15 OF-THE STRAYing. BEING-TRUE

ΑΕΣΕΝΑΓΑΠΗΑΥΞΗΣΩΜΕΝΕΙ 500
YET IN LOVE WE-SHOULD-BE-GROWING INTO

ΣΑΥΤΟΝΤΑΠΑΝΤΑΟΣΕΣΤΙΝ 20
Him THE ALL WHO IS

ABS1 *omit* THE
ΗΚΕΦΑΛΗΟΧΡΙΣΤΟΣΕΞΟΥΠ 40
16 THE HEAD THE ANOINTED OUT OF-WHOM

ΑΝΤΟΣΩΜΑΣΥΝΑΡΜΟΛΟΓΟΥ 60
EVERY THE BODY *being*-TOGETHER-CONNECT-LAID

B* Μ
ΜΕΝΟΝΚΑΙΣΥΝΒΙΒΑΖΟΜΕΝ 80
AND *being*-TOGETHER-STEPPED

ΟΝΔΙΑΠΑΣΗΣΑΦΗΣΤΗΣΕΠΙ 600
THRU EVERY TOUCH OF-THE supply

s o.
ΧΟΡΗΓΙΑΣΚΑΤΕΝΕΡΓΕΙΑΝ 20
according-to IN-action

A MEMBER
ΕΝΜΕΤΡΩΕΝΟΣΕΚΑΣΤΟΥΜΕ 40
IN MEASURE OF-ONE EACH PART

Λ
ΡΟΥΣΤΗΝΑΥΞΗΣΙΝΤΟΥΣΩΜ 60
THE GROWTH OF-THE BODY

A -Ε *for* -ΑΙ
ΑΤΟΣΠΟΙΕΙΤΑΙΕΙΣΟΙΚΟΔ 80
IS-*being*-made INTO HOME-BUILDing

s o.
ΟΜΗΝΕΑΥΤΟΥΕΝΑΓΑΠΗΤΟΥ 700
17 OF-self IN LOVE. This

ΤΟΟΥΝΛΕΓΩΚΑΙΜΑΡΤΥΡΟΜ 20
THEN I-AM-saying AND witnessing

ΑΙΕΝΚΥΡΙΩΜΗΚΕΤΙΥΜΑΣΠ 48
IN Master NO - STILL YOU'P TO-

s2 adds rest Λ-
ΕΡΙΠΑΤΕΙΝΚΑΘΩΣΚΑΙΤΑΕ 60
BE-ABOUT-TREADING according-AS AND THE NA-

ΟΙΠΛ
ΘΝΗΠΕΡΙΠΑΤΕΙΕΝΜΑΤΑΙΟ 80
TIONS IS-ABOUT-TREADING IN VAIN-ily

ΤΗΤΙΤΟΥΝΟΟΣΑΥΤΩΝΕΣΚΟ 800
18 OF-THE MIND OF-them HAVING-*been*-

ΤΩΜΕΝΟΙΤΗΔΙΑΝΟΙΑΟΝΤΕ 20
DARKened to-THE THRU-MIND BEING

ΣΑΠΗΛΛΟΤΡΙΩΜΕΝΟΙΤΗΣΖ 40
HAVING-*been*-estranged OF-THE LIFE

ΩΗΣΤΟΥΘΕΟΥΔΙΑΤΗΝΑΓΝΟ 60
OF-THE God THRU THE UN-KNOW

ΙΑΝΤΗΝΟΥΣΑΝΕΝΑΥΤΟΙΣΔ 80
THE BEING IN them THRU

ΙΑΤΗΝΠΩΡΩΣΙΝΤΗΣΚΑΡΔΙ 900
THE CALLOUSness OF-THE HEART

ΑΣΑΥΤΩΝΟΙΤΙΝΕΣΑΠΗΛΓΗ 20
19 OF-them WHO-ANY HAVING-FROM-

ΚΟΤΕΣΕΑΥΤΟΥΣΠΑΡΕΔΩΚΑ 40
PINED selves BESIDE-GIVE

A *o.* A *omits* ACTION
ΝΤΗΑΣΕΛΓΕΙΑΙΕΙΣΕΡΓΑΣΙ 60
to-THE wantonness INTO ACTION

A *accusative* -Ν
ΑΝΑΚΑΘΑΡΣΙΑΣΠΑΣΗΣΕΝΠ 80
OF-UNcleanness EVERY IN MORE-

ΑΕΟΝΕΣΧΑΥΜΕΙΣΔΕΟΥΧΟΥ 7000
20 HAVing. YE YET NOT thus

the heavens that He should complete
11 the universe. And *He,* indeed, it
is Who gives the apostles, the
prophets, the evangelists, the
12 pastors and teachers for the re-
adjustment of the saints, with a
view to the work of dispensing, for
the upbuilding of the body of
13 Christ, until we should all attain
to the unity of faith, and the re-
alization of a son of God, to mature
manhood, to the adult stature of
14 Christ's complement, that we
should no longer be minors, surg-
ing hither and thither and being
whirled about by every wind of
teaching, by human caprice, by
craft with a view to the systema-
15 tizing of the deception, but, be-
ing true, in love we all should
be growing into Him Who is the
16 Head—Christ—out of Whom the
entire body, being articulated to-
gether and compacted through
every assimilation of the supply,
in accord with the proportionate
operation of each single part, is
making for the growth of the body,
for the upbuilding of itself in love.
17 This, then, I am saying and tes-
tifying in the Lord: you are no
longer to be walking as the nations
are walking, in the vanity of their
18 mind, their comprehension being
darkened, having been estranged
from the life of God because of
the ignorance which is in them,
because of the callousness of their
19 hearts, who, being past feeling,
greedily give themselves up with
wantonness to all uncleanness as
a vocation.

Summary of Previous Grace

13 Before the revelation of the secret economy by means of these epistles the saints among the nations were in a period of adolescence. This is fully set forth by the apostle in writing to the Corinthians (1Co.13^{10}). The gifts then given were for the purpose of leading them on to maturity but were to be set aside when "perfection" came. Paul's prison epistles bring maturity (Phil.3^{15}Col.1^{28}4^{12}). The shifting changes incident to the period of growth which characterized the era from Paul's call until his imprisonment, which brought the saints among the nations from the position of proselytes to Judaism to a place entirely independent of Israel, were all intended to prepare them for this final revelation in which they become Christ's complement.

We should not build upon all the doctrines of that transitional era, but only such as accord with the present grace. In Romans "to the Jew first" (Ro.2^{10}) is now obsolete, in Corinthians the gift of prophecy and of languages (1Co.13^{8}) have become inoperative.

16 This is a notable comparison between the spiritual body of Christ and our physical bodies. Not only does the Head preside over the actions of the members of the body but only through it do the members receive sustenance and grow. Just as the nervous system unites the head to every individual member of the body so each member of Christ's body is in touch with the Head and is dependent on Him for food and development.

JOINT PARTAKERS

NO PARTICIPATION WITH UNBELIEVERS

17 Notwithstanding the "practical" trend of modern science, and the increasing knowledge of the physical universe, men do not *comprehend* anything. They are not aware of the source or object of things, being interested only in the present profit or pleasure which can be derived from them. Their inventions and investigations have not affected the happiness of the race: they are vain. Their ignorance of God leads them to seek satisfaction and pleasure in temporary expedients which lead to misery.

No Participation with Unbelievers

22 In Christ there is a new humanity. The divisions which mar the present humanity are gone in Him and the conduct which disgraces mankind should also be "put off" like a worn-out, filthy garment. The new humanity is "put on" by acting as those who no longer belong to the race of Adam but acknowledge Christ as their Head. Let us then be renewed in the spirit of our minds. Every exhortation here given depends upon our previous apprehension of His grace. Previous standards of conduct are far too low and in an entirely different key.

28 Restitution, single, double, fourfold or five fold is the decree of Sinai (Ex.22[1-5]). Now the thief is to work that he may give to those in need.

32 The key for conduct in the kingdom is righteousness: love is the true spring of all that pleases Him in this economy. The most powerful motive and perfect method to put this into practice is to charge our hearts with an overpowering apprehension of His grace toward us. This will not fail to influence our conduct toward others.

26 "Being indignant" may also be rendered "Be indignant" but the context is against this rendering. It certainly is not a command to be angry for we are distinctly charged to forego anger in this very chapter (31Col.3[8]). The next statement is evidently a parallel to this. In one we have indignation, in the other vexation. In both we are exhorted not to carry what may be quite right and just to an extreme which will make them injurious and sinful. It may be paraphrased: "Do not let indignation degenerate into anger: do not cherish a grudge. Do not flare up: do not let your resentment smoulder."

1 God "walks in love"—He *is* Love. He is our Father. Just as pet children copy the actions of their parents, so we should reflect His love to all with whom we come in contact. God's glory should be the underlying motive of every act.

20 Now *you* did not thus learn
21 Christ, since you surely hear Him
and were taught by Him (accord-
22 ing as the truth is in Jesus) to put
off, as regards your previous be-
haviour, the old humanity which
is being corrupted in accord with
23 its seductive desires, yet to be
rejuvenated in the spirit of your
24 mind, and to put on the new hu-
manity, which, in accord with God,
is being created in righteousness
25 and benignity of the truth. Where-
fore, putting off the false, let each
be speaking the truth with his
associate, seeing that we are
members of one another.
26 Being indignant, do not be
sinning also. Do not let the sun
27 sink on your vexation, nor yet be
28 giving place to the slanderer. Let
him that steals, be stealing no
longer: rather let him be toiling,
working with his hands at what is
good, in order that he may have
29 to share with one in need. Let no
tainted word be issuing out of
your mouth, but whatever is good
for needful edification, that it may
be imparting grace to the hearers.
30 And do not be sorrowing the
holy spirit of God by which you
were sealed unto the day of de-
31 liverance. Let all bitterness and
fury and anger and clamor and
calumny be taken away from you
32 with all malice, and become kind to
one another, tenderly compassion-
ate, dealing graciously among
yourselves, even as God, in Christ,
deals graciously with you.
5 Become, then, imitators of God,
2 as beloved children, and be
walking in love, even as Christ
loves you, and gives Himself up
for us an offering and a sacrifice

ΤΩCΕΜΑΘΕΤΕΤΟΝΧΡΙCΤΟΝ 20
LEARNED THE ANOINTED

ΕΙΓΕΑΥΤΟΝΗΚΟΥCΑΤΕΚΑΙ 40
21 IF SURELY Him YE-HEAR AND

ΕΝΑΥΤΩΕΔΙΔΑΧΘΗΤΕΚΑΘΩ 60
IN Him YE-WERE-TAUGHT according-AS

CΕCΤΙΝΑΛΗΘΕΙΑΕΝΤΩΙΗC 80
IS TRUTH IN THE JESUS

ΟΥΑΠΟΘΕCΘΑΙΥΜΑCΚΑΤΑΤ 100
22 TO-BE-FROM-PLACING YOUP according-to THE

ΗΝΠΡΟΤΕΡΑΝΑΝΑCΤΡΟΦΗΝ 20
BEFORE-more UP-TURNING (behaviour)

ΤΟΝΠΑΛΑΙΟΝΑΝΘΡΩΠΟΝΤΟ 40
THE OLD human THE

s *o.*
ΝΦΘΕΙΡΟΜΕΝΟΝΚΑΤΑΤΑCΕ 60
one-being-CORRUPTED according-to THE ON-

ΠΙΘΥΜΙΑCΤΗCΑΠΑΤΗCΑΝΑ 30
23 FEELINGS OF-THE SEDUCTION TO-BE-UP-

A ΑΙ *for* Ε ΕΝ IN *inserted by* B
ΝΕΟΥCΘΑΙΔΕΤΩΠΝΕΥΜΑΤΙ 200
YOUNGED YET to-THE spirit

B YE-ARE-*being*-IN-SLIPPED
ΤΟΥΝΟΟCΥΜΩΝΚΑΙΕΝΔΥCΑ 20
24 OF-THE MIND OF-YOUP AND TO-IN-SLIP

SB -Ε
CΘΑΙΤΟΝΚΑΙΝΟΝΑΝΘΡΩΠΟ 40
THE NEW human

ΝΤΟΝΚΑΤΑΘΕΟΝΚΤΙCΘΕΝΤ 60
THE according-to God BEING-CREATED

*s*1 BENIGNity AND JUSTICE OF-THE
ΑΕΝΔΙΚΑΙΟCΥΝΗΚΑΙΟCΙ 80
IN JUSTICE AND BENIGNity

ΤΗΤΙΤΗCΑΛΗΘΕΙΑCΔΙΟΑΠ 300
25 OF-THE TRUTH. THRU-WHICH FROM-

ΟΘΕΜΕΝΟΙΤΟΨΕΥΔΟCΛΑΛΕ 20
PLACING THE FALSEhood YE-BE-TALK-

*s*1 EACH TRUTH *s*1 ΠΡΟC
ΙΤΕΑΛΗΘΕΙΑΝΕΚΑCΤΟCΜΕ 40
ING TRUTH EACH WITH

TON TOWARD THE
ΤΑΤΟΥΠΛΗCΙΟΝΑΥΤΟΥΟΤΙ 60
THE NIGH-*one* OF-him that

ΕCΜΕΝΑΛΛΗΛΩΝΜΕΛΗΟΡΓΙ 80
26 WE-ARE OF-one-another MEMBERS. YE-*being*

ΖΕCΘΕΚΑΙΜΗΑΜΑΡΤΑΝΕΤΕ 400
INDIGNANTED AND NO YOU-ARE-MISSING

*s*2 *inserts* THE ΤΩ
ΗΛΙΟCΜΗΕΠΙΔΥΕΤΩΕΠΙΠ 20
THE SUN NO LET-BE-ON-SLIPPING ON BE-

ΑΡΟΡΓΙCΜΩΥΜΩΝΜΗΔΕΔΙΔ 40
27 SIDE-INDIGNATION OF-YOUP NO - YET BE-GIVING

A -ΑΙ *for* -Ε
ΟΤΕΤΟΠΟΝΤΩΔΙΑΒΟΛΩΚΑ 60
28 PLACE to-THE THRU-caster. THE *one-*

A ΑΙ *for* Ε
ΕΠΤΩΝΜΗΚΕΤΙΚΛΕΠΤΕΤΩΜ 80
stealing NO - STILL LET-BE-stealing RA-

ΛΛΑΟΝΔΕΚΟΠΙΑΤΩΕΡΓΑΖΟ 500
THER YET LET-him-BE-toiling working

*As*1 *add* OWN ΙΔΙΑΙC
ΜΕΝΟCΤΑΙCΧΕΡCΙΝΤΟΑΓΑ 20
to-THE HANDS THE GOOD

*s*1 ΕΧΗΤΑΙ
ΘΟΝΙΝΑΕΧΗΜΕΤΑΔΙΔΟΝΑΙ 40
THAT be-MAY-BE-HAVING TO-WITH-GIVE

sA o.
ΤΩΧΡΕΙΑΝΕΧΟΝΤΙΠΑCΑΟΓ 60
29 to-THE-*one* need HAVING. EVERY saying

ΟCCΑΠΡΟCΕΚΤΟΥCΤΟΜΑΤΟ 80
ROTten OUT OF-THE MOUTH

CΥΜΦΩΝΜΗΕΚΠΟΡΕΥΕCΘΩΑΛ 600
OF-YOUP NO LET-BE-OUT-GOING but

As *o.*
ΛΛΕΙΤΙCΑΓΑΘΟCΠΡΟCΟΙΚ 20
IF ANY GOOD TOWARD HOME-

sA *o.*
ΟΔΟΜΗΝΤΗCΧΡΕΙΑCΙΝΑΔΩ 40
BUILDing OF-THE need THAT it-MAY-BE-

ΧΑΡΙΝΤΟΙCΑΚΟΥΟΥCΙΝΚΑ 60
30 GIVING GRACE to-THE *ones*-HEARING AND

ΙΜΗΛΥΠΕΙΤΕΤΟΠΝΕΥΜΑΤΟ 80
NO BE-YE-SORROWING THE spirit THE

ΑΓΙΟΝΤΟΥΘΕΟΥΕΝΩΕCΦΡΑ 700
HOLY OF-THE God IN WHICH YE-WERE-

ΓΙCΘΗΤΕΕΙCΗΜΕΡΑΝΑΠΟΛ 20
SEALED INTO DAY OF-FROM-

ΥΤΡΩCΕΩCΠΑCΑΠΙΚΡΙΑΚΑ 40
31 LOOSening. EVERY BITTERness AND

ΙΘΥΜΟCΚΑΙΟΡΓΗΚΑΙΚΡΑΥ 60
fury AND INDIGNATION AND clamor

A *adds* -Ν
ΓΗΚΑΙΒΛΑCΦΗΜΙΑΑΡΘΗΤΩ 80
AND HARM-AVERMENT LET-BE-LIFTED

s M *sB insert* Ε
ΑΦΥΜΩΝCΥΝΠΑCΗΚΑΚΙΑΓΙ 800
32 FROM YOUP TOGETHER to-EVERY EVIL. BE-YE-

B *omits* YET
ΝΕCΘΕΔΕΕΙCΑΛΛΗΛΟΥCΧΡ 20
BECOMING YET INTO one-another kind

ΗCΤΟΙΕΥCΠΛΑΓΧΝΟΙΧΑΡΙ 40
WELL-compassionate GRACING

ΖΟΜΕΝΟΙΕΑΥΤΟΙCΚΑΘΩCΚ 60
to-selves according-AS AND

ΑΙΟΘΕΟCΕΝΧΡΙCΤΩΕΧΑΡΙ 80
THE God IN ANOINTED graces

B to-US ΗΜΙΝ *sB* Ε *insert* A -ΑΙ B *inserts* Ε
CΑΤΟΥΜΙΝΓΙΝΕCΘΕΟΥΝΜΙ 900
5 to-YOUP. BE-YE-BECOMING THEN IMITA-

s -Ε
ΜΗΤΑΙΤΟΥΘΕΟΥΩCΤΕΚΝΑ 20
TORS OF-THE God AS offspring BE-

ΓΑΠΗΤΑΚΑΙΠΕΡΙΠΑΤΕΙΤΕ 40
2 LOVED AND BE-YE-ABOUT-TREADING

ΕΝΑΓΑΠΗΚΑΘΩCΚΑΙΟΧΡΙC 60
IN LOVE according-AS AND THE ANOINTED

*s*2 US H *but cancelled*
ΤΟCΗΓΑΠΗCΕΝΥΜΑCΚΑΙΠΑ 80
LOVES YOU AND BESIDE-

B YOU ΥΜΩΝ
ΡΕΔΩΚΕΝΕΑΥΤΟΝΥΠΕΡΗΜΩ 8000
GIVES Self OVER US

s SACRIFICE AND TOWARDS-CARRY
ΝΠΡΟCΦΟΡΑΝΚΑΙΘΥCΙΑΝΤ 20
TOWARDS-CARRY AND SACRIFICE to-

ΩΘΕΦΕΙCΟCΜΗΝΕΥΩΔΙΑCΠ 40
3 THE God INTO ODOR OF-WELL-ODOR. PROS-

sA O.
ΟΡΝΕΙΑΔΕΚΑΙΑΚΑΘΑΡCΙΑ 60
TITUTION YET AND Uncleanness

ΠΑCΑΗΠΑΕΟΝΕΖΙΑΜΗΔΕΟΝ 80
EVERY OR MORE-HAVing NO - YET LET-it-

ΟΜΑΖΕCΘΦΕΝΥΜΙΝΚΑΘΩCΠ 100
BE-*being*-NAMED IN YOUp according-AS IS-

A H OR
ΡΕΠΕΙΑΓΙΟΙCΚΑΙΑΙCΧΡΟ 20
4 BEHOOVING to-HOLY-*ones* AND VILEness

AsI H OR
ΤΗCΚΑΙΜΩΡΟΛΟΓΙΑΗΕΥΤΡ 40
AND INSIPID - saying OR WELL-

A O.
ΑΠΕΛΕΙΑΛΟΥΚΑΝΗΚΕΝΑΛΛ 60
REVERting WHICH NOT proper but

AB *insert* Є
ΑΜΑΛΛΟΝΕΥΧΑΡΙCΤΙΑΤΟΥ 80
5 RATHER thanking. This

AB *insert* -Є-
ΤΟΓΑΡΙCΤΕΓΙΝΩCΚΟΝΤΕC 200
for YOU-ARE-PERCEIVING KNOWING

ΟΤΙΠΑCΠΟΡΝΟCΗΑΚΑΘΑΡΤ 20
that EVERY paramour OR Unclean-*one*

A *adds* -C
ΟCΗΠΑΕΟΝΕΚΤΗCΟΕCΤΙΝΕ 40
OR MORE-HAVer WHO IS idol-

ΙΔΩΛΟΛΑΤΡΗCΟΥΚΕΧΕΙΚΑ 60
ator NOT IS-HAVing tenancy

ΗΡΟΝΟΜΙΑΝΕΝΤΗΒΑCΙΛΕΙ 80
IN THE KINGdom

A *odds* JESUS *after* God. *Probably reads* ANOINTED JESUS
ΑΤΟΥΧΡΙCΤΟΥΚΑΙΘΕΟΥΜΗ 300
6 OF-THE ANOINTED AND God. NO-

As ΚΑΙΝΟΙC
ΔΕΙCΥΜΑCΑΠΑΤΑΤΩΚΕΝΟΙ 20
YET-ONE YOUp LET-BE-SEDUCING to-EMPTY

s1 omits for
CΑΟΓΟΙCΔΙΑΤΑΥΤΑΓΑΡΕΡ 40
sayings THRU these for IS-

A -Є *for* -ΑΙ
ΧΕΤΑΙΗΟΡΓΗΤΟΥΘΕΟΥΕΠΙ 60
COMING THE INDIGNATION OF-THE God ON

sA O. *s O.* (B *small*)
ΤΟΥCΥΙΟΥCΤΗCΑΠΕΙΘΕΙΑ 80
THE SONS OF-THE UNPERSUADableness.

sAB insert Є *sA* -ΑΙ B* Μ
CΜΗΟΥΝΓΙΝΕCΘΕCΥΝΜΕΤΟ 400
7 NO THEN BE-YE-BECOMING TOGETHER-WITH-HAV-

ΧΟΙΑΥΤΩΝΗΤΕΓΑΡΠΟΤΕCΚ 20
8 ers OF-them. YE-WERE for ?-when DARK-

ΟΤΟCΝΥΝΔΕΦΩCΕΝΚΥΡΙΩΦ 40
ness NOW YET LIGHT IN Master AS

CΤΕΚΝΑΦΩΤΟCΠΕΡΙΠΑΤΕΙ 60
offspring OF-LIGHT BE-YE-ABOUT-TREADING

ΤΕΟΓΑΡΚΑΡΠΟCΤΟΥΦΩΤΟC 80
9 THE for FRUIT OF-THE LIGHT

B *inserts* C
ΕΝΠΑCΗΓΑΘΩCΥΝΗΚΑΙΔΙ 500
IN EVERY GOODness AND JUST-

A Ω
ΚΑΙΟCΥΝΗΚΑΙΑΛΗΘΕΙΑΔΟ 20
10 ice AND TRUTH test-

Є *inserted by s*
ΚΙΜΑΖΟΝΤΕCΤΙΕCΤΙΝΕΥΑ 40
ING ANY IS WELL-

ΡΕCΤΟΝΤΩΚΥΡΙΩΚΑΙΜΗCΥ 60
11 PLEASing to-THE Master AND NO BE-YE-
B* Γ A -ΑΙ *for* -Є
ΝΚΟΙΝΩΝΕΙΤΕΤΟΙCΕΡΓΟΙ 80
communing to-THE ACTS

CΤΟΙCΑΚΑΡΠΟΙCΤΟΥCΚΟΤ 600
THE UN-FRUITful OF-THE DARKness

ΟΥCΜΑΛΛΟΝΔΕΚΑΙΕΛΕΓΧΕ 20
RATHER YET AND BE-EXPOSING

s -ΑΙ AB *insert* Є
ΤΕΤΑΓΑΡΚΡΥΦΗΓΙΝΟΜΕΝΑ 40
12 THE for HIDDEN BECOMING

ΥΠΑΥΤΩΝΑΙCΧΡΟΝΕCΤΙΝΚ 50
UNDER them VILE IS AND

ΑΙΑΕΓΕΙΝΤΑΔΕΠΑΝΤΑΕΛΕ 5
13 TO-BE-saying. THE YET ALL *being*-

ΓΧΟΜΕΝΑΥΠΟΤΟΥΦΩΤΟCΦΑ 700
EXPOSED UNDER THE LIGHT IS-*being*-

A *inserts* -Ν-
ΝΕΡΟΥΤΑΙΠΑΝΓΑΡΤΟΦΑΝΕ 20
made-APPEAR EVERY for THE *being*-*made*-

ΡΟΥΜΕΝΟΝΦΩCΕCΤΙΝΔΙΟΑ 40
14 APPEAR LIGHT IS. THRU-WHICH

s O.
ΕΓΕΙΕΓΕΙΡΕΟΚΑΘΕΥΔΩΝΚ 60
He-IS-saying BE-ROUSING THE *one*-DOWN-LOUNGING AND

ΑΙΑΝΑCΤΑΕΚΤΩΝΝΕΚΡΩΝΚ 60
UP - STAND OUT OF-THE DEAD AND

s O.
ΑΙΕΠΙΦΑΥCΕΙCΟΙΟΧΡΙCΤ 800
WILL-BE-ON-LIGHTING YOU THE ANOINTED.

nsI *omit* brothers nsI EX-
ΟCΒΛΕΠΕΤΕΟΥΝΑΔΕΛΦΟΙΠ 20
15 BE-YE-looking THEN brothers how

ACTly how Є *inserted by* B
ΩCΑΚΡΙΒΩCΠΕΡΙΠΑΤΕΙΤΕ 40
EXACTly YE-ARE-ABOUT-TREADING

ΜΗΩCΑCΟΦΟΙΑΛΛΩCΣΟΦΟΙ 60
NO AS UN-WISE but AS WISE

ΕΖΑΓΟΡΑΖΟΜΕΝΟΙΤΟΝΚΑΙ 80
16 OUT-BUYING THE SEASON

ΡΟΝΟΤΙΑΙΗΜΕΡΑΙΠΟΝΗΡΑ 900
that THE DAYS wicked

AB *insert* Є
ΙΕΙCΙΝΔΙΑΤΟΥΤΟΜΗΓΙΝΕ 20
17 ARE. THRU this NO BE-YE-BE-

ΘΕΛΦΡΟΝΕCΑΛΛΑΑCΥΝΙΕΤ 40
COMING imprudent but BE-understanding
s1 disposition ΦΡΟΝΗΜΑ A God ΘΕΟΥ *w adds*
ΕΤΙΤΟΘΕΛΗΜΑΤΟΥΚΥΡΙΟΥ 60
ANY THE WILL OF-THE Master
HMΩN OF-US *s* -ΑΙ
ΚΑΙΜΗΜΕΘΥCΚΕCΘΕΟΙΝΩΦ 80
18 AND NO BE-YE-*being*-DRUNK to-WINE IN

ΝΩΕCΤΙΝΑCΩΤΙΑΑΛΑΛΑΠΑΗ 9000
WHICH IS UN-SAVing but *be*-YE-

3 to God, for a fragrant odor. Now,
all prostitution and uncleanness or
avarice—let it not be named among
4 you as is becoming in saints—and
vileness and stupid talking or jest-
ing, which are not proper, but
5 rather thanksgiving. For this you
perceive, knowing that no para-
mour or unclean or avaricious per-
son, who is an idolator, has any
allotment to enjoy in the kingdom
6 of Christ and of God. Now let no
one be seducing you with empty
words, for because of these things
God's indignation is coming on the
7 sons of Stubbornness. Do not,
then, become joint partakers with
8 them, for you were once darkness,
yet now you are light in the Lord.
Be walking as children of light
9 (for the fruit of the light is in all
goodness and righteousness and
10 truth) testing what is well pleasing
11 to the Lord. And be not partici-
pating in the unfruitful acts of
darkness: but rather be exposing
12 them, for it is a shame even to say
what hidden occurrences are done
13 by them. Now all that which is
being exposed by the light is made
manifest, for everything which is
14 being manifested is light. Where-
fore He is saying,

"Rouse! O drowsy one,
And rise from among the dead
And Christ shall dawn upon
you!"

15 Then be observing carefully,
brethren, how you are walking, not
16 as unwise, but as wise, reclaiming
the era, seeing that the days are
17 wicked. Therefore do not become
imprudent, but understand what
18 the will of the Lord is. And be
not drunk with wine, in which is

No Participation with Unbelievers

2 The sacrifice of Christ has many aspects. The opening chapters of Leviticus deal with these in detail. The sin and trespass offering seem to be entirely for man's benefit. But the first offering of all, and the most important, the ascending offering, called a "burnt" offering, seems to have been entirely for God; nothing in it was for man. So with Christ. The questions of human sin and transgression were secondary in His sacrifice. It was, first of all, His obedience to the will of God which gave His death its infinite value. His object was to please His Father. This is the true motive for service acceptable to our God.

3 Here the spirit of God has laid a finger on the sore spots which all our advance in civilization has only served to accentuate. Physical excesses, sordid cupidity and questionable speech are but symptoms of the cankerous evil which pervades society in this day of boasted advance. As the literal Greek puts it, "more-having", or avarice, is more pronounced than ever and does not need to hide its face for it is disguised as a virtue. In the kingdom of God none of these will be able to take root.

8 To behave as children of light is the complement of imitating Him as beloved children, for God is Light as well as Love. In nature light is indispensible for fruit: nothing will produce without it. The same is true in spirtual things. The most flourishing saint is the one who has the most light, who knows what his Lord's will is. The most strenuous endeavor to serve God will not meet His approval if it is out of line with His revealed purpose and plans. Let us rouse ourselves from our lethargy and the darkness which surrounds us and bask in the light of Christ.

No Participation with Unbelievers

18 Excess of wine leads to drunkenness, which is not good, but an overflowing spirit is to be commended. It manifests itself in songs and thanksgiving and subjection.

19 *Spiritual* songs suggests the need of conforming even our songs to the truth of this present time and singing with understanding as well as the lips.

THE JOINT BODY—IN THE LORD

THE HEAD

21 As is the case with every exhortation in the second division of the epistle, the deportment of husbands and wives is founded on the doctrine previously developed in the first division. A reference to the framework will show that it is based on the truth of the joint body. Wives are to be subject because the man is head of the woman as Christ is Head of the body. Husbands cannot be exhorted to love their wives on the ground that the ecclesia occupies this relation to Christ, for the faithful in Israel, who have no part in the blessings of this epistle, are figured as the wife or bride, not of Christ (an official title) but of the Lamb. Hence the argument of Eden is introduced showing that husband and wife become one flesh. Christ and the ecclesia are one body. Hence the husband is exhorted to love his wife as *his own* body, for it is thus that Christ loves the ecclesia. What limitless love is involved in the statement, "No one ever hates his own flesh"! Men have hated their wives: Jehovah divorced His unfaithful wife (Jer.3$^{8-20}$). But Christ is so one with the members of His body that He cannot cast them off. Thus should a husband love his own wife, who has become one flesh with him. How exultantly precious is this close relationship to Him! What could be nearer? What could could be dearer? Even sinful men *cannot* hate their *own* bodies. So much the more Christ *cannot* but love us as He loves Himself! God grant that we may drink deeply of this delicious draught!

profligacy, but be filled with
19 spirit, speaking to yourselves in
psalms and hymns and spiritual
songs, singing and playing on your
20 heart-strings to the Lord, giving
thanks to God the Father always
for all things in the name of our
21 Lord, Jesus Christ: being subject
to one another in the fear of Christ.
22 Wives, be subject to your own hus-
23 bands as to a master, seeing that the
husband is head of the wife even
as Christ is Head of the ecclesia,
and He is the Saviour of the body.
24 Nevertheless, as the ecclesia is sub-
ject to Christ, thus are the wives
also to their husbands in everything.
25 Husbands, be loving your own
wives according as Christ. also,
loves the ecclesia, and gives Himself
26 up for it, in order that He should
hallow it, cleansing it in the bath of
27 the water (in a declaration), in order
that He should present to Himself
a glorified ecclesia, not having spot
or wrinkle or any such thing, but
that it may be holy and flawless.
28 Thus, husbands, too, ought to be
loving their own wives as their own
bodies. He who is loving his own
29 wife is loving himself. For no one
at any time hates his own flesh, but
is nourishing and cherishing it, as
30 Christ the ecclesia, seeing that we
31 are members of His body. Corresponding to this a man will be leaving father and mother and will be joined to his wife, and the two will be one flesh.

sA -AI
POYCΘΕΕΝΠΝΕΥΜΑΤΙΑΔΑΟ 20
19 FILLED IN spirit TALKING

sA omit IN
ΥΝΤΕCΕΑΥΤΟΙCΕΝΨΑΛΜΟΙ 40
to-selves IN psalms

D omits spiritual s1 inserted AND KA
CKAIΥΜΝΟΙCΚΑΙΩΔΑΙCΠΝ 60
AND HYMNS AND SONGS spiritual

A adds IN grace ENXAPITI
ΕΥΜΑΤΙΚΑΙCΑΔΟΝΤΕCΚΑΙ 80
SINGING AND

Bs1 omit IN Bs1 THKAPΔIA THE HEART
ΨΑΛΛΟΝΤΕCΕΝΤΑΙCΚΑΡΔΙ 100
psalming IN THE HEARTS

ΑΙCΥΜΩΝΤΩΚΥΡΙΩΕΥΧΑΡ Ι 20
20 OF-YOUp to-THE Master thanking

CΤΟΥΝΤΕCΠΑΝΤΟΤΕΥΠΕΡΠ 40
always OVER ALL

ΑΝΤΩΝΕΝΟΝΟΜΑΤΙΤΟΥΚΥΡ 60
IN NAME OF-THE Master

s omits OF-US B ANOINTED JESUS
ΙΟΥΗΜΩΝΙΗCΟΥΧΡΙCΤΟΥΤ 80
OF-US JESUS ANOINTED to-

ΘΘΕΩΚΑΙΠΑΤΡΙΥΠΟΤΑCCΟ 200
21 THE God AND FATHER being-UNDER-SET

ΜΕΝΟΙΑΛΛΗΛΟΙCΕΝΦΟΒΩΧ 20
to-one-another IN FEAR OF-

ΡΙCΤΟΥΑΙΓΥΝΑΙΚΕCΤΟΙC 40
22 ANOINTED. THE WOMEN to-THE

B omits BE-being-UNDER-SET
ΙΔΙΟΙCΑΝΔΡΑCΙΝΥΠΟΤΑC 60
OWN MEN BE-being-UNDER-SET

CΕCΘΩCΑΝΩCΤΩΚΥΡΙΦΟΤΙ 80
23 AS to-THE master that

B HEAD IS
ΑΝΗΡΕCΤΙΝΚΕΦΑΛΗΤΗCΓΥ 800
MAN IS HEAD OF-THE WOMAN

ΝΑΙΚΟCΩCΚΑΙΟΧΡΙCΤΟCΚ 20
AS AND THE ANOINTED HEAD

As1 omit AND
ΕΦΑΛΗΤΗCΕΚΚΛΗCΙΑCΚΑΙ 40
OF-THE OUT-CALLED AND

As1 omit IS A O THE inserts
ΑΥΤΟCΕCΤΙΝCΩΤΗΡΤΟΥCΩ 80
SAME IS SAVIOUR OF-THE BODY.

As o. AS omitted by B
ΜΑΤΟCΑΛΛΑΩCΗΕΚΚΛΗCΙΑ 80
24 But AS THE OUT-CALLED

ΥΠΟΤΑCCΕΤΑΙΤΩΧΡΙCΤΩΟ 400
18-UNDER-SET to-THE ANOINTED thus

ΥΤΩCΚΑΙΑΙΓΥΝΑΙΚΕCΤΟΙ 20
AND THE WOMEN to-THE

ΙΔΙΟΙC own added by A
CΑΝΔΡΑCΙΝΕΝΠΑΝΤΙΟΙΑΝ 40
25 MEN IN ALL. THE MEN

ΔΡΕCΑΓΑΠΑΤΕΤΑCΓΥΝΑΙΚ 60
BE-LOVING THE WOMEN

ΑCΚΑΘΩCΚΑΙΟΧΡΙCΤΟCΗΓ 80
according-AS AND THE ANOINTED LOVES

ΑΠΗCΕΝΤΗΝΕΚΚΛΗCΙΑΝΚΑ 600
THE OUT-CALLED AND

ΙΕΑΥΤΟΝΠΑΡΕΔΩΚΕΝΥΠΕΡ 20
Self BESIDE-GIVES OVER

ΑΥΤΗCΙΝΑΑΥΤΗΝΑΓΙΑCΗΚ 40
26 her THAT her He-SHALL-BE-HOLYIZING

ΑΘΑΡΙCΑCΤΩΛΟΥΤΡΩΤΟΥΥ 60
cleansing to-THE BATH OF-THE WA-

ΔΑΤΟCΕΝΡΗΜΑΤΙΙΝΑΠΑΡΑ 80
27 TER IN declaration THAT He-SHOULD-BE-

s1 o. =to-Him
CΤΗCΗΑΥΤΟCΕΑΥΤΩΕΝΔΟΞ 600
BESIDE-STANDING it to-Self IN-esteemed

ΟΝΤΗΝΕΚΚΛΗCΙΑΝΜΗΕΧΟΥ 20
THE OUT-CALLED NO HAVING

s1 omits OR ANY
CΑΝCΠΙΛΟΝΗΡΥΤΙΔΑΗΤΙΤ 40
SPOT OR wrinkle OR ANY OF-

ΩΝΤΟΙΟΥΤΩΝΑΛΛΙΝΑΗΑΓΙ 60
THE such but THAT it-MAY-BE

A AND THE MEN (as o.) ARE-
ΑΚΑΙΑΜΩΜΟCΟΥΤΩCΟΦΕΙΛ 80
28 HOLY AND UN-FLAWED. Thus ARE-OWING

OWING AND omitted by s
ΟΥCΙΝΚΑΙΟΙΑΝΔΡΕCΑΓΑΠ 700
AND THE MEN TO-BE-LOVING

ΑΝΤΑCΕΑΥΤΩΝΓΥΝΑΙΚΑCΩ 20
THE OF-selves WOMEN AS

s1 TEKNA BROUGHT-FORTH
CΤΑΕΑΥΤΩΝCΩΜΑΤΑΟΑΓΑΠ 40
THE OF-selves BODIES. THE one-LOV-

ΩΝΤΗΝΕΑΥΤΟΥΓΥΝΑΙΚΑΕΑ 80
ING THE OF-self WOMAN self

s o.
ΥΤΟΝΑΓΑΠΑΟΥΔΕΙCΓΑΡΠΟ 80
29 IS-LOVING NOT-YET-ONE for ?-when

s1 FLESH OF-self AB insert -E-
ΤΕΤΗΝΕΑΥΤΟΥCΑΡΚΑΕΜΙC 800
THE OF-self FLESH HATES

s o.
ΗCΕΝΑΛΛΑΕΚΤΡΕΦΕΙΚΑΙΘ 20
but IS-OUT-NURTURING AND IS-

ΑΛΠΕΙΑΥΤΗΝΚΑΘΩCΚΑΙΟΧ 40
cherishing her according-AS AND THE A-

ΡΙCΤΟCΤΗΝΕΚΚΛΗCΙΑΝΟΤ 60
30 NOINTED THE OUT-CALLED that

s2 adds OUT OF-THE FLESH OF-Him AND OUT OF-THE
ΙΜΕΛΗΕCΜΕΝΤΟΥCΩΜΑΤΟC 80
MEMBERS WE-ARE OF-THE BODY

BONES OF-Him ΕΚΤΗCCΑΡΚΟCΑΥΤΟΥΚΑΙΕΚ
ΑΥΤΟΥΑΝΤΙΤΟΥΤΟΥΚΑΤΑΛ 900
31 OF-Him. INSTEAD OF-this WILL-BE-leaving

sA o.)ΤΩ(o. s)NOCTEΘΝΑΥΤΟΥ THE omitted by B
ΕΙΨΕΙΑΝΘΡΩΠΟCΤΟΝΠΑΤΕ 20
human THE FATHER

Bs1—OF-him THE omitted by B
ΡΑΑΥΤΟΥΚΑΙΤΗΝΜΗΤΕΡΑΚ 40
OF-him AND THE MOTHER AND

As1 omit TOWARD
ΑΙΠΡΟCΚΟΛΛΗΘΗCΕΤΑΙΠΡ 60
WILL-BE-TOWARD-JOINED TOWARD

As1 o. As1 -I OF-him omitted by s1
ΟCΤΗΝΓΥΝΑΙΚΑΑΥΤΟΥΚΑΙ 80
THE WOMAN OF-him AND

ΕCΟΝΤΑΙΟΙΔΥΟΕΙCCΑΡΚΑ 10000
WILL-BE THE TWO INTO FLESH

ΜΙΑΝΤΟΜΥCΤΗΡΙΟΝΤΟΥΤΟ 20
32 ONE. THE CLOSE-KEEP this

ΜΕΓΑΕCΤΙΝΕΓΩΔΕΛΕΓΩΕΙ 40
GREAT IS I . YET AM-sAying INTO
B *omits* INTO

CΧΡΙCΤΟΝΚΑΙΕΙCΤΗΝΕΚΚ 60
ANOINTED AND INTO THE OUT-CALLED.
s o.

ΑΗCΙΑΝΠΑΗΝΚΑΙΥΜΕΙCΟΙ 80
33 MORE-ly AND YE THE
*s*2 *inserts* ΙΝΔ THAT

ΚΑΘΕΝΑΕΚΑCΤΟCΤΗΝΕΑΥΤ 100
according-to ONE EACH THE OF-self

ΟΥΓΥΝΑΙΚΑΟΥΤΩCΑΓΑΠΑΤ 20
WOMAN thus BE-LOVING

ΦΩCΕΑΥΤΟΝΗΔΕΓΥΝΗΙΝΑΦ 40
AS self THE YET WOMAN THAT she-

ΟΒΗΤΑΙΤΟΝΑΝΔΡΑΤΑΤΕΚΝ 60
6 MAY-BE-FEARING THE MAN. THE offspring

ΑΥΠΑΚΟΥΕΤΕΤΟΙCΓΟΝΕΥC 80
BE-obeying to-THE parents
B *omits* IN Master

ΙΝΥΜΩΝΕΝΚΥΡΙΩΤΟΥΤΟΓΑ 200
OF-YOUp IN Master this for

ΡΕCΤΙΝΔΙΚΑΙΟΝΤΙΜΑΤΟΝ 20
2 IS JUST. BE-VALUING THE

ΠΑΤΕΡΑCΟΥΚΑΙΤΗΝΜΗΤΕΡ 40
FATHER OF-YOU AND THE MOTHER
B *omits* IS

ΑΗΤΙCΕCΤΙΝΕΝΤΟΛΗΠΡΩΤ 60
WHICH-ANY IS direction BEFORE
A *inserts* -Ε- *s*1 *repeated* THAT *to* LAND

ΗΕΝΕΠΑΓΓΕΛΙΑΙΝΑΕΥCΟΙ 80
3 IN promise THAT WELL to-YOU

ΓΕΝΗΤΑΙΚΑΙΕCΗΜΑΚΡΟΧΡ 300
il-MAY-BE-BECOMING AND YOU-SHOULD-BE FAR - TIME

ΟΝΙΟCΕΠΙΤΗCΓΗCΚΑΙΟΙΠ 20
4 ON OF-THE LAND. AND THE FA-
A -ΑΙ

ΑΤΕΡΕCΜΗΠΑΡΟΡΓΙΖΕΤΕΤ 40
THERS NO BE-makING-BESIDE-INDIGNANT THE

ΑΤΕΚΝΑΥΜΩΝΑΛΛΑΔΕΚΤΡΕΦ 60
offspring OF-YOUp but BE-OUT-NURTURING
*s*A -ΑΙ *s*A *o.*

ΕΤΕΑΥΤΑΕΝΠΑΙΔΕΙΑΚΑΙΝ 80
them IN discipline AND ad-

ΟΥΘΕCΙΑΚΥΡΙΟΥΟΙΔΟΥΛΟ 400
5 monition OF-Master. THE SLAVES

ΙΥΠΑΚΟΥΕΤΕΤΟΙCΚΑΤΑCΑ 20
BE-obeying THE according-to FLESH

ΡΚΑΚΥΡΙΟΙCΜΕΤΑΦΟΒΟΥΚ 40
masters WITH FEAR AND
s omits OF-THE

ΑΙΤΡΟΜΟΥΕΝΑΠΛΟΤΗΤΙΤΗ 60
TREMBLing IN UN-COMPOUND OF-THE
A Master ΚΥΡΙΟ

CΚΑΡΔΙΑCΥΜΩΝΩCΤΩΧΡΙC 80
HEART OF-YOUp AS to-THE ANOINTED
s o.

ΤΩΜΗΚΑΤΟΦΘΑΛΜΟΔΟΥΛΕΙ 500
6 NO according-to eye - SLAVery

ΑΝΘCΑΝΘΡΩΠΑΡΕCΚΟΙΑΛΛ 20
AS human-PLEASers but

ΩCΔΟΥΛΟΙΧΡΙCΤΟΥΠΟΙΟΥ 40
AS SLAVES OF-ANOINTED DOING

ΝΤΕCΤΟΘΕΛΗΜΑΤΟΥΘΕΟΥΕ 60
THE WILL OF-THE God OUT
Δ*a*2 *add* -Α

ΚΨΥΧΗCΜΕΤΕΥΝΟΙΑCΔΟΥΛ 80
7 OF-SOUL WITH WELL-MIND SLAVING

ΕΥΟΝΤΕCΩCΤΩΚΥΡΙΩΚΑΙΟ 600
AS to-THE Master AND NOT
B to-human -Ω

ΥΚΑΝΘΡΩΠΟΙCΕΙΔΟΤΕCΟΤ 20
8 to-humans HAVING-PERCEIVED that
*s*1=I.-E. S.-B.-D. E. Bs1—THE B+ΤΙ ANY

ΙΕΚΑCΤΟCΟΕΑΝΠΟΙΗCΗΑΓ 40
EACH THE IF-EVER SHOULD-BE-DOING GOOD
For CΕ *s*2 *has* ΕΙ Α -Ϛ

ΑΘΟΝΤΟΥΤΟΚΟΜΙCΕΤΑΙΠΑ 60
this he-WILL-BE-*being*-requITED BE-

ΡΑΚΥΡΙΟΥΕΙ ΤΕΔΟΥΛΟCΕΙ 80
SIDE Master IF-BESIDES SLAVE IF-

ΤΕΕΛΕΥΘΕΡΟCΚΑΙΟΙΚΥΡΙ 700
9 BESIDES FREE. AND THE masters

ΟΙΤΑΑΥΤΑΠΟΙΕΙΤΕΠΡΟCΑ 20
THE SAME BE-DOING TOWARD them
s o.

ΥΤΟΥCΑΝΙΕΝΤΕCΤΗΝΑΠΕΙ 40
UP-LETTING THE threat
*s*2 OF-YOUp

ΑΗΝΕΙΔΟΤΕCΟΤΙΚΑΙΑΥΤΩ 60
HAVING-PERCEIVED that AND OF-them
AND OF-them

ΝΚΑΙΥΜΩΝΟΚΥΡΙΟCΕCΤΙΝ 80
AND OF-YOUp THE Master IS
s heaven -Ω

ΕΝΟΥΡΑΝΟΙCΚΑΙΠΡΟCΩΠΟ 800
IN heavens AND partiality

ΑΗΜΨΙΑΟΥΚΕ CΤΙΝΠΑΡΑΥΤ 20
NOT IS BESIDE Him.

ΩΤΟΥΛΟΙΠΟΥΛΑΔΕΛΦΟΙΜΟΥ 40
*s*2 THE rest ΤΟΝΛΟΙΠΟΝ *Bs*1 *omit* brothers OF-ME
10 OF-THE rest brothers OF-ME
B *o. o.* A BE-BE*ing*-IN-A.b *s*A -ΑΙ ΤΩ THE *a bl od in*

ΕΝΔΥΝΑΜΟΥCΘΕΕΝΚΥΡΙΩΚ 60
BE-*being*-IN-ABLED IN Master AND
s o.

ΑΙΕΝΤΩΚΡΑΤΕΙΤΗCΙCΧΥΟ 80
IN THE HOLDING OF-THE STRENGTH

CΑΥΤΟΥΕΝΔΥCΑCΘΕΤΗΝΠΑ 900
11 OF-Him. IN-SLIP-YE THE EVERY-

ΝΟΠΛΙΑΝΤΟΥΘΕΟΥΠΡΟCΤΟ 20
IMPLEMENT OF-THE God TOWARD THE
Α -Ϛ *for* -ΑΙ

ΔΥΝΑCΘΑΙΥΜΑCCΤΗΝΑΙΠΡ 40
TO-BE-ABLED YOUp TO-STAND TOWARD
*s*A *o.* (*very small in* m)

ΟCΤΑCΜΕΘΟΔΕΙΑCΤΟΥΔΙΑ 60
THE WITH-WAYS OF-THE THRU-
B to-YOU ΥΜΙΝ

ΒΟΛΟΥΟΤΙΟΥΚΕCΤΙΝΗΜΙΝ 80
12 CASTer that NOT IS to-US

ΗΠΑΛΗΠΡΟCΑΙΜΑΚΑΙCΑΡΚ 1000
THE WRESTLing TOWARD BLOOD AND FLESH

32 This secret is great: yet *I* am
speaking as to Christ and as to the
33 ecclesia. Moreover, you, also, individually, each be loving his own
wife thus, as himself, yet that the
wife may be fearing the husband.
6 Children, be obeying your par-
ents, in the Lord, for this is just.
2 Be honoring your father and
mother (which is the first precept
3 with a promise) that it may become well with you, and you should
be a long time on the earth.
4 And fathers, do not be vexing
your children, but be rearing them
in the discipline and admonition
of the Lord.
5 Slaves, be obeying your masters
as to flesh, with fear and trembling,
in the singleness of your heart,
6 as to Christ, not with eye slavery,
as man pleasers, but as slaves of
Christ, doing the will of God from
7 the soul, slaving with good humor,
as to the Lord and not to men,
8 having perceived that, whatever
good each one may do, for this he
will be requited by the Lord,
whether slave or free.
9 And masters, be doing the same
towards them, leaving off threat-
ening, having perceived that both
their Master and yours is in the
heavens, and there is no partiality
with Him.
10 Furthermore, brethren mine, be
invigorated in the Lord and in His
11 mighty strength. Put on the
panoply of God, to enable you to
stand in spite of the stratagems of
12 the slanderer, seeing that it is not
ours to wrestle with blood and flesh,

The Joint Body—In the Lord

32 There are three secrets in Ephesians: the secret of Christ (1^9), the secret economy (3^9) and the secret of marriage, here referred to. The physical fact that the marriage union makes husband and wife a phyical unit is used as one premise in the argument that hubands should love their wives as their own bodies. The secret of the evangel is also referred to (6^{19}).

It is of principal importance that we distinguish the double relationship which we sustain to Christ and to the Lord. In Christ all physical distinctions vanish. There are no slaves and masters, even the sexes are not distinguished "in Christ" (Gal.3^{28}). But "in the Lord" these physical distinctions are recognized and made the basis of our conduct toward one another. Wives are subject, children are obedient, slaves are subservient "in the Lord".

The key to all correct conduct lies in the recognition of our heavenly Master. The slaves seeks to please Him; the master acknowledges Him in his behaviour towards his slave. Children obey their parents "in the Lord", for such is His wish. Fathers train them "in the Lord", conforming to His gracious methods.

The slaves is especially encouraged by the fact that he will receive his due from his heavenly Master even though he receives nothing from his earthly one.

THE JOINT ALLOTMENT —IN HEAVEN

WARFARE

10 Israel's warfare is with flesh and blood on the earth. Ours is with wicked spirits in the celestial realms. We should always remember that those who oppose us are merely the intermediaries used by the spiritual forces and treats them accordingly. *It is not our place to wrestle with blood and flesh* but to look beyond the human instrument to the real adversary in the spirit world. Material weapons are worse than useless. Our attitude towards men should one of *conciliation*, not strife (6^{15}).

The Joint Allotment in Heaven

but with the sovereignties, with the authorities, with the world-mights of this darkness, with the spiritual forces of wickedness
13 among the celestials. Therefore be taking up the panoply of God, that you may be enabled to withstand in the day of the wicked, and, having effected all, to stand.
14 Stand, then, girded about your loins with truth, and putting on
15 the cuirass of righteousness, and your feet sandaled with the readi-
16 ness of the evangel of peace; with all taking up the large shield of faith, by which you will be enabled to extinguish all the fiery arrows of
17 the wicked one. And receive the helmet of salvation and the sword of the spirit, which is a declaration of God.
18 In every prayer and petition be praying on every occasion, in spirit, and being vigilant for it
19 with all perseverance and petition concerning all saints, and for me, that expression may be granted to me, in the opening of my mouth with boldness, to make known the
20 secret of the evangel, for which I am conducting an embassy in a chain, that in it I may be bold, as
21 I ought to speak. Now that *you*, too, may become acquainted with my affairs, and what engages me, all will be made known to you by Tychicus, a brother beloved and a
22 faithful servant in the Lord, whom I send to you for this very thing, that you may know what concerns us, and he may console your hearts.

14 The spiritual armor here given covers the whole body and is for defense only. Truth will give us strength to withstand the attacks of error. Righteousness will preserve us from the wounds of wickedness. The evangel of peace, wherewith we go, will conciliate the human weapons used by the spirit powers which are directing human affairs.

16 An ancient mode of warfare was to fasten fire to arrows which would not only wound but burn. It was especially used against elephants to cause them to stampede. When the adversary sends some burning dart in the direction of the believer it is his privilege to shield himself by means of the faith which this epistle affords. This will effectually stop the arrows and quench their fire.

17 When all this has been done then we *receive* (not take) the helmet of salvation. And then we are entrusted with the sword of the spirit—a divine declaration. We have no offensive power at all except an explicit statement of God. The Scriptures contain many statements of men, such as the assertions of Job's friends which are false. Hence only the declarations which proceed out of the mouth of God constitute the spirit's sword.

THEIR PRAYER FOR PAUL

18 What a marvelous picture Paul presents of the ministry of conciliation! God's ambassador in a chain! Could anything show more clearly God's attitude towards mankind? Nothing is surer to provoke war than the maltreatment of an ambassador. God's ambassador goes to Rome, the greatest of earth's governments and he gets a chain. Yet, instead of declaring war, he proclaims peace. This is the true spirit of the evangel for the present economy. It calls for conciliation notwithstanding everything which may provoke to hostilities. The answer to this prayer is found in Phil. 1[12].

TYCHICUS' COMMISSION

21 Tychicus means "Fortunate", and such he was, for no fortune could compare with the riches which this epistle was to him and to those to whom he brought it.

ΑΛΛΑΠΡΟΣΤΑCΑΡΧΑCΠΡΟ 20
but TOWARD THE ORIGINals TOWARD

CΤΑCΕΞΟΥCΙΑCΠΡΟCΤΟΥC 40
THE authorities TOWARD THE

ΚΟCΜΟΚΡΑΤΟΡΑCΤΟΥCΚΟΤ 60
SYSTEM - HOLDers OF-THE DARKness

s² adds ΤΟΥΑΙΩΝΟC OF-THE con *and deletes*

ΟΥCΤΟΥΤΟΥΠΡΟCΤΑΠΝΕΥΜ 80
this TOWARD THE spiritual

ΑΤΙΚΑΤΗCΠΟΝΗΡΙΑCΕΝΤΟ 100
OF-THE wickedness IN THE

ΙCΕΠΟΥΡΑΝΙΟΙCΔΙΑΤΟΥΤ 20
13 ON-heavenlies THRU this

ΟΔΝΑΛΑΒΕΤΕΤΗΝΠΑΝΟΠΛΙ 40
BE-UP-GETTING THE EVERY-IMPLEMENT

ΑΝΤΟΥΘΕΟΥΙΝΑΔΥΝΗΘΗΤΕ 80
OF-THE God THAT YE-MAY-BE-ENABLED

ΑΝΤΙCΤΗΝΑΙΕΝΤΗΗΜΕΡΑΤ 80
TO-withstand IN THE DAY THE

ΗΠΟΝΗΡΑΚΑΙΑΠΑΝΤΑΚΑΤΕ 200
wicked AND ALL (*emphatic*) DOWN-ACTing

A o.

ΡΓΑCΑΜΕΝΟΙCΤΗΝΑΙCΤΗΤ 20
14 TO-STAND. BE-YE-STAND-

ΕΟΥΝΠΕΡΙΖΩCΑΜΕΝΟΙΤΗΝ 40
ING THEN *being*-ABOUT-GIRDED THE

s o.

ΟCΦΥΝΥΜΩΝΕΝΑΛΗΘΕΙΑΚΑ 60
LOIN OF-YOUp IN TRUTH AND

ΙΕΝΔΥCΑΜΕΝΟΙΤΟΝΘΩΡΑΚ 80
IN - SLIPPing THE CUIRASS

ΑΤΗCΔΙΚΑΙΟCΥΝΗCΚΑΙΥΠ 300
15 OF-THE JUSTice AND UNDER-

ΟΔΗCΑΜΕΝΟΙΤΟΥCΠΟΔΑCΕ 20
BINDING OF-THE FEET IN

ΝΕΤΟΙΜΑCΙΑΤΟΥΕΥΑΓΓΕΛ 40
READIness OF-THE WELL-MESSAGE

A ΕΠΙ ON

ΙΟΥΤΗCΕΙΡΗΝΗCΕΝΠΑCΙΝ 60
16 OF-THE PEACE. IN ALL

A -ΑΙ- *for* Ε

ΑΝΑΛΑΒΟΝΤΕCΤΟΝΘΥΡΕΟΝ 80
UP - GETTING THE (large) shield

ΤΗCΠΙCΤΕΩCΕΝΩΔΥΝΗCΕC 400
OF-THE BELIEF IN WHICH YE-WILL-*be*-ABLED

s[1] - ΑΙ

ΘΕΠΑΝΤΑΤΑΒΕΛΗΤΟΥΠΟΝΗ 20
ALL THE CASTS OF-THE wicked-*one*

B *omits* THE

ΡΟΥΤΑΠΕΠΥΡΩΜΕΝΑCΒΕCΑ 40
THE *ones*-HAVING-*been*-FIRED TO-EXTINGUISH.

ΙΚΑΙΤΗΝΠΕΡΙΚΕΦΑΛΑΙΑΝ 60
17 AND THE ABOUT - HEAD

A - ΑΙ

ΤΟΥCΩΤΗΡΙΟΥΔΕΞΑCΘΕΚΑ 80
OF-THE SAVing RECEIVE-YE AND

ΙΤΗΝΜΑΧΑΙΡΑΝΤΟΥΠΝΕΥΜ 500
THE sword OF-THE spirit

ΑΤΟCΟΕCΤΙΝΡΗΜΑΘΕΟΥΔΙ 20
18 WHICH IS declaration OF-God THRU

ΑΠΑCΗCΠΡΟCΕΥΧΗCΚΑΙΔΕ 40
EVERY prayer AND petition

ΗCΕΩCΠΡΟCΕΥΧΟΜΕΝΟΙΕΝ 60
praying IN

ΠΑΝΤΙΚΑΙΡΩΕΝΠΝΕΥΜΑΤΙ 80
EVERY SEASON IN spirit

ΚΑΙΕΙCΑΥΤΟΑΓΡΥΠΝΟΥΝΤ 600
AND INTO SAME BEING-vigilant

ΕCΕΝΠΑCΗΠΡΟCΚΑΡΤΕΡΗC 20
IN EVERY TOWARDS-HOLDing

ΕΙΚΑΙΔΕΗCΕΙΠΕΡΙΠΑΝΤΩ 40
AND petition ABOUT ALL

ΝΤΩΝΑΓΙΩΝΚΑΙΥΠΕΡΕΜΟΥ 60
19 OF-THE HOLY-*ones* AND OVER ME

s[1] MAY-BE-BEING GIVEN to-ME

ΙΝΑΜΟΙΔΟΘΗΛΟΓΟCΕΝΑΝΟ 80
THAT to-ME MAY-BE-BEING-GIVEN saying IN UP - O-

ΙΞΕΙΤΟΥCΤΟΜΑΤΟCΜΟΥΕΝ 700
PENING OF-THE MOUTH OF-ME IN

ΠΑΡΡΗCΙΑΓΝΩΡΙCΑΙΤΟΜΥ 20
boldness TO-KNOWize THE CLOSE-

B *omits* OF-THE WELL-MESSAGE

CΤΗΡΙΟΝΤΟΥΕΥΑΓΓΕΛΙΟΥ 40
KEEP OF-THE WELL-MESSAGE

ΥΠΕΡΟΥΠΡΕCΒΕΥΩΕΝΑΛΥC 60
20 OVER WHICH I-AM-embassy-ING IN UN-LOOSE

B *omits* IN B -Ο *s* I-MAY-BE-*being*-bold IN it

ΕΙΙΝΑΕΝΑΥΤΩΠΑΡΡΗCΙΑC 80
THAT IN it I-MAY-BE-*being*-bold

ΩΜΑΙΩCΔΕΙΜΕΛΑΛΗCΑΙΙΝ 800
21 AS it-IS-BINDING ME TO-TALK. THAT

B *transposes and prefixes* Ε- =MIGHT-PERCEIVE AND YE

ΑΔΕΚΑΙΥΜΕΙCΙΔΗΤΕΤΑΚΑ 20
YET AND YE MAY-PERCEIVE THE according-

After ALL *s*[1] *adds* Υ, *s*[2] ΥΜΙΝ, *but both delete* A to-YOUp

ΤΕΜΕΤΙΠΡΑCCΩΠΑΝΤΑΓΝΩ 40
to ME ANY I-AM-PRACTISING ALL WILL-BE-

WILL-BE-KNOWizING

ΡΙCΕΙΥΜΙΝΤΥΧΙΚΟCΟΑΓΑ 60
KNOWizING to-YOUp Tychicus THE beLOVED

ΠΗΤΟCΑΔΕΛΦΟCΚΑΙΠΙCΤΟ 80
brother AND BELIEVing

s[1] *omits* THRU-SERVitor

CΔΙΑΚΟΝΟCΕΝΚΥΡΙΩΟΝΕΠ 900
22 THRU-SERVitor IN Master WHOM I-SEND

ΕΜΨΑΠΡΟCΥΜΑCΕΙCΑΥΤΟΤ 20
TOWARD YOUp INTO SAME this

A - ΑΙ *for* Ε

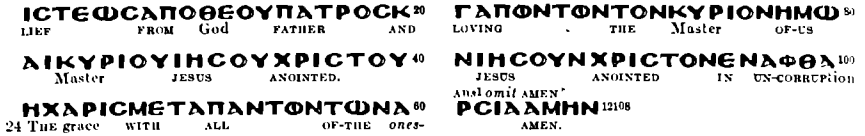
ΟΥΤΟΙΝΑΓΝΩΤΕΤΑΠΕΡΙΗΜ 40
THAT YE-MAY-BE-KNOWING THE ABOUT US

ΩΝΚΑΙΠΑΡΑΚΑΛΕCΗΤΑCΚΑ 60
AND BE-SHOULD-BE-BESIDE-CALLING THE HEARTS

ΡΔΙΑCΥΜΩΝΕΙΡΗΝΗΤΟΙCΑ 80
23 OF-YOUp. PEACE TO-THE BRO-

A ΕΛΕΟC MERCY

ΔΕΛΦΟΙCΚΑΙΑΓΑΠΗΜΕΤΑΠ 12000
thers AND LOVE WITH BE-



23 Peace be to the brethren and love with faith from God the Father, and the Lord, Jesus Christ.

24 Grace be with all who are loving our Lord Jesus Christ in incorruption! *Amen!*

SALUTATION

21 What a balm this benediction brings! Peace, love, faith—may these be the portion of all who read these lines!

24 Here we have the true test—those who truly love our Lord. May favor, indeed, be theirs!

The Philippian epistle is a divine commentary on the latter half of Ephesians, and, like it, is especially concerned with the deportment demanded by the transcendent doctrines developed in the first half of the Ephesian letter. This is the key to its contents. *It does not deal with doctrines, but with deportment.* This will illumin many a difficult passage in it and this has been allowed to color the wording of the version.

As shown in the literary framework, the epistle is a perfect, though complex reversion. Its controlling theme is participation in the evangel, not only by its public proclamation, but especially by a conduct consistent with its teachings.

Following the Introduction and preceding the Conclusion the Philippians' fellowship with Paul by contributions and in sufferings is detailed, interspersed with Paul's own experiences in preaching the evangel.

The main subject, the Living Expression of the Evangel, or, "Having On The Word of Life", (2^{16}) is illustrated by four examples: Christ and Paul, Timothy and Epaphroditus. Four exhortations are introduced in this division. The entreaty to imitate Christ opens it and Paul places himself before them as a model at its close. So, too, the service of Timothy is preceded by an exhortation and the sufferings of Epaphroditus are followed by an appeal.

These two themes, suffering and service, pervade the whole epistle, from the introduction where Paul and Timothy style themselves *slaves*, rather than apostles, to the end where the grace of the *Lord*, or Master, rather than Christ, is invoked.

The humility of Christ is presented, in harmony with the transcendent truth of this economy. It did not begin with His birth or result only in His exaltation over the earth. It commenced in glory before His incarnation, which was but a step in His downward path of obedience to God's will. It led from the highest place in the universe to the lowest, under the curse of the cross. It will exalt Him far above all creation, which will bow to Him as its Master, for God, the Father's glory.

For Christ to become flesh meant humiliation. Paul's physical connections were his boast. They pledged to him all the privileges and advantages which belonged alone to the Jew. But all of these are flung away once he knows Christ after the spirit, and His heavenly exaltation.

FRAMEWORK OF PHILIPPIANS

Complex Reversion

- INTRODUCTION 1^{1}
 - Salutation 1^{2}
 - The Philippians–Contribution–Doxology 1^{3}
 - Paul—his bonds in Christ 1^{12}
 - Paul—his indifference to death 1^{19}
 - The Philippians—suffering with Paul 1^{27}
 - Exhortation to imitate Christ 2^{1}
 - CHRIST 2^{5}
 - [1 In God's form, 2 Slave's form] Empties Himself
 - [3 Human shape, 4 Death, 5 the Cross] Humbles Himself
 - Exhortation to Obedience 2^{12}
 - TIMOTHY—his character and service 2^{19}
 - EPAPHRODITUS—his character and his sufferings 2^{25}
 - Exhortation to Beware 3^{1}
 - PAUL 3^{4}
 - 7 Law justness—blameless
 - 6 Zeal—persecuting saints
 - 5 Law—Pharisee
 - 4 Hebrew of Hebrews
 - 3 Tribe of Benjamin
 - 2 Race of Israel
 - 1 Circumcision
 - Exhortation to imitate Paul 3^{17}
 - The Philippians—their care of Paul 4^{10}
 - Paul—his complacency in want 4^{11}
 - Paul—his strength in Christ 4^{13}
 - The Philippians–Contribution–Doxology 4^{14}
 - CONCLUSION 4^{21}
 - Salutation 4^{23}

PARTICIPATION IN THE EVANGEL
THE LIVING EXPRESSIONS OF THE EVANGEL

ΠΑΥΛΟCΚΑΙΤΙΜΟΘΕΟCΔΟΥ 20
Paul and Timothy slaves
(B inserts Ε)

ΑΟΙΧΡΙCΤΟΥΙΗCΟΥΠΑCΙΝ 40
of-anointed Jesus to-all
(S O.)

ΤΟΙCΑΓΙΟΙCΕΝΧΡΙCΤΩΙΗ 60
the holy-ones in anointed Jesus

CΥΝΤΟΙCΟΥCΙΝΕΝΦΙΛΙΠΠ 80
to-the ones-being in Philippi

ΟΙCCΥΝΕΠΙCΚΟΠΟΙCΚΑΙΔ 100
together to-on-noters and thru-

ΙΑΚΟΝΟΙCΧΑΡΙCΥΜΙΝΚΑΙ 20
2 servitors. Grace to-you and

ΕΙΡΗΝΗΑΠΟΘΕΟΥΠΑΤΡΟCΗ 40
peace from God father of-

ΜΩΝΚΑΙΚΥΡΙΟΥΙΗCΟΥΧΡΙ 60
us and Master Jesus anoint-

CΤΟΥΕΥΧΑΡΙCΤΩΤΩΘΕΩΜΟ 80
3 ed. I-am-thanking to-the God of-me

ΥΕΠΙΠΑCΗΤΗΜΝΕΙΑΥΜΩΝΠ 200
4 on every the reminder of-you al-
(A O. S1 inserts ΤΗ to-the)

ΑΝΤΟΤΕΕΝΠΑCΗΔΕΗCΕΙΜΟ 20
ways in every petition of-me

ΥΥΠΕΡΠΑΝΤΩΝΥΜΩΝΜΕΤΑΧ 40
over all of-you with joy

ΑΡΑCΤΗΝΔΕΗCΙΝΠΟΙΟΥΜΕ 60
the petition making

ΝΟCΕΠΙΤΗΚΟΙΝΩΝΙΑΥΜΩΝ 80
5 on the communion of-you

ΕΙCΤΟΕΥΑΓΓΕΛΙΟΝΑΠΟΤΗ 300
into the well-message from the

CΠΡΩΤΗCΗΜΕΡΑCΑΧΡΙΤΟΥ 20
before day until of-the

ΝΥΝΠΕΠΟΙΘΩCΑΥΤΟΤΟΥΤΟ 40
6 now having-confidence same this

ΟΤΙΟΕΝΑΡΞΑΜΕΝΟCΕΝΥΜΙ 60
that the One-undertaking in you

ΝΕΡΓΟΝΑΓΑΘΟΝΕΠΙΤΕΛΕC 80
work good will-be-on-finishing

ΕΙΑΧΡΙΗΜΕΡΑCΙΗCΟΥΧΡΙ 400
until day of-Jesus anointed.
(S O. A inserts ΗC of-which B anointed Jesus)

CΤΟΥΚΑΘΩCΕCΤΙΝΔΙΚΑΙΟ 20
7 according-as it-is just

ΝΕΜΟΙΤΟΥΤΟΦΡΟΝΕΙΝΥΠΕ 40
to-me this to-be-being-disposed over

ΡΠΑΝΤΩΝΥΜΩΝΔΙΑΤΟΕΧΕΙ 60
all of-you thru the to-be-hav-

ΝΜΕΕΝΤΗΚΑΡΔΙΑΥΜΑCΕΝΤ 80
ing me in the heart you in be-
(A omits IN)

ΕΤΟΙCΔΕCΜΟΙCΜΟΥΚΑΙΕΝ 500
sides to the bonds of-me and in

ΤΗΑΠΟΛΟΓΙΑΚΑΙΒΕΒΑΙΩC 20
the from-saying and confirmation

ΕΙΤΟΥΕΥΑΓΓΕΛΙΟΥCΥΝΚΟ 40
of-the well-message together-com-
(Η* Γ)

ΙΝΩΝΟΥCΜΟΥΤΗCΧΑΡΙΤΟC 60
muners of-me of-the grace

ΠΑΝΤΑCΥΜΑCΟΝΤΑCΜΑΡΤΥ 80
8 all you being Witness

CΤΑΡΜΟΥΕCΤΙΝΟΘΕΟCΦCΕ 600
for of-me is the God as I-am-
(B1 omit IS)

ΠΙΠΟΘΩΠΑΝΤΑCΥΜΑCΕΝCΠ 20
on-longing all you in com-

ΛΑΓΧΝΟΙCΧΡΙCΤΟΥΙΗCΟΥ 40
passions of-anointed Jesus

ΚΑΙΤΟΥΤΟΠΡΟCΕΥΧΟΜΑΙΙ 60
9 and this I-am-praying

ΝΑΗΑΓΑΠΗΥΜΩΝΕΤΙΜΑΛΛΟ 80
that the love of-you still rather
(B SHOULD-BE- inserts C)

ΝΚΑΙΜΑΛΛΟΝΠΕΡΙCCΕΥΗΕ 700
and rather may-be-exceeding in

ΝΕΠΙΓΝΩCΕΙΚΑΙΠΑCΗΑΙC 20
on-knowledge and all sensing

ΘΗCΕΙΕΙCΤΟΔΟΚΙΜΑΖΕΙΝ 40
10 into the to-be-testing

ΥΜΑCΤΑΔΙΑΦΕΡΟΝΤΑΙΝΗ 60
you the ones-thru-carrying that ye-
(you omitted by S1)

ΤΕΕΙΛΙΚΡΙΝΕΙCΚΑΙΑΠΡΟ 80
may-be sincere and un-stumbling
(A1 O. S1 A for Ε)

CΚΟΠΟΙΕΙCΗΜΕΡΑΝΧΡΙCΤ 900
into day of-anointed

ΟΥΠΕΠΛΗΡΩΜΕΝΟΙΚΑΡΠΟΝ 20
11 having-been-filled fruit

ΔΙΚΑΙΟCΥΝΗCΤΟΝΔΙΑΙΗC 40
of-justice the thru Jesus
(B omits THE)

ΟΥΧΡΙCΤΟΥΕΙCΔΟΞΑΝΚΑΙ 60
anointed into esteem and

ΕΠΑΙΝΟΝΘΕΟΥΓΙΝΩCΚΕΙΝ 50
12 on-praise of-God. To-be-knowing
(SB insert Ε S O.)

ΔΕΥΜΑCΒΟΥΛΟΜΑΙΔΕΛΦΟ 900
yet you I-am-intending brothers

ΙΟΤΙΤΑΚΑΤΕΜΕΜΑΛΛΟΝΕΙ 20
that the according-to me rather into

CΠΡΟΚΟΠΗΝΤΟΥΕΥΑΓΓΕΛΙ 40
progress of-the well-message

ΟΥΕΛΗΛΥΘΕΝΦCΤΕΤΟΥCΔΕ 80
13 has-come as-besides the bonds

CΜΟΥCΜΟΥΦΑΝΕΡΟΥCΕΝΧΡ 9
of-me apparent in an-
(S1 adds to-the ΤΩ)

ΙCΤΩΓΕΝΕCΘΑΙΕΝΟΛΩΤΩΠ 1000
ointed to-be-becoming in whole the pre-
(S1 ΓΕΓΟΝΕΝΑΙ to-have-become)

PAUL and Timothy, slaves of Christ Jesus, to all the saints in Christ Jesus who are in Philippi, together with the supervisors and servants:

2 Grace to you, and peace, from God, our Father, and the Lord Jesus Christ.

3 I AM THANKING my God at every 4 remembrance of you, always, in every petition of mine for you all, 5 making the petition with joy, for your contribution to the evangel 6 from the first day until now, having this same confidence, that He Who undertakes a good work in you will be performing it until the 7 day of Jesus Christ: even as it is just for me to be thus disposed toward you all, because, having me in your heart, both in my bonds and in the defense and confirmation of the evangel, you all are joint participants with me of 8 grace, for God is my Witness how I am longing for you all in the 9 compassions of Christ Jesus. And this am I praying, that your love may be superabounding still more and more in realization and all 10 sensibility, for you to be testing that which is of consequence, in order that you may be sincere and no stumbling-block unto the day 11 of Christ, having been filled with the fruit of righteousness which is through Jesus Christ, for the glory and laud of God.

12 Now I am intending you to know, brethren, that my affairs have rather come to be for the 13 progress of the evangel, so that it becomes apparent in the whole pretorium and to all the rest that

1 This epistle was not written by Paul and Timothy in the character of *apostles*, but *slaves*. This is important, as it gives us a key to the character of the whole letter. The mention of the overseers, or supervisors, and servants leads to the same conclusion. The grace, also, is from the *Lord*. If we keep this in mind it will greatly simplify the understanding of difficult portions of the epistle.

THE PHILIPPIANS' CONTRIBUTION

A contribution, in its Scriptural sense, is a sharing in common. The servant of God shares with the saints what he has received from God, and his hearers share with him the material wealth which they have obtained.

How refreshing it is to see the intimate interest of the Philippians in Paul's welfare and the mutual love which made their intercourse so delightful to read about after all these years! Here we have a picture of the ideal relations between the Lord's saints and those of His slaves who are seeking to defend the evangel. There is greater need now than in Paul's day. The evangel needs to be *recovered* before it can be confirmed or defended. God still uses such miserable means as an imprisoned apostle to make it known.

PAUL'S BONDS

12 When Paul was taken to Rome he was permitted to dwell by himself with a soldier who guarded him. He had liberty to speak to the chief Jews and he delivered the final kingdom message to them. And then he lived two whole years in a rented house and received all who came to him. He spoke with all boldness and no one forbade him (Ac.28$^{16\text{-}21}$). These unusual privileges proved plainly, as the incidents on the voyage had already shown, that he was indeed a "prisoner of the Lord" (Eph. 4^{1}). His bonds were "in Christ" and,

Paul's Bonds

though they were designed to put a stop to the evangel, they aided its progress. Hitherto Paul had worked to support himself, now he was free to give all his time to the Lord's service. He evidently reached some in the very household of Caesar (4[22]).

[16] Paul was located at Rome, at the very center of government, where his influence, even though he was a prisoner, especially among Caesar's retinue, was doubtless used by God to control the opposition to the evangel. How like Him to station the defender of the faith in the very citadel of His enemies!

PAUL'S INDIFFERENCE TO DEATH

[20] The historical record emphasizes the fact that Paul taught the things which concern our Lord Jesus Christ "with all *boldness*, unforbidden" (Ac. 28[31]).

[23] A martyr's death would claim a martyr's reward, yet Paul lived at least two years at Rome, writing his letters from thence. Undoubtedly there has been more fruit from this work than from all of his previous service.

[23] The solution of Paul's dilemma, life or death (neither of which he would choose because of his longing for another, much better condition) is the resurrection life with Christ. This "solution" might be referred to the dissolution of his body at death (2Tim.4[6]) if it were not set in contrast with death. The same term is used in Lu.12[36] of the breaking up of a wedding party. Words used in the physical sense are often used in a metaphysical sense in the epistles. We *dissolve* material things but *solve* spiritual problems.

[21] If Paul lived, his efforts would further the fame of Christ: if he died a martyr's death, even that would be gain for the cause of Christ, for the martyrs proved to be the seed of the church. Paul could not be thinking of his own gain in this connection.

[14] my bonds are in Christ, and the majority of the brethren, having confidence in the Lord as to my bonds, are exceedingly daring to speak the word of God fearlessly.
[15] Some indeed, are proclaiming Christ even of envy and strife, yet some, also, because of delight.
[16] These, indeed, of love, having perceived that I am located for the
[17] defense of the evangel, yet those are announcing Christ out of faction, not purely, surmising to arouse
[18] affliction for my bonds. What then?—Moreover, seeing, that, by every method, whether in pretense or in truth, Christ is being announced, I am rejoicing in this, also, and will be rejoicing nevertheless.
[19] For I am aware that, for me, this will be eventuating in salvation through your petition and the supply of the spirit of Jesus
[20] Christ, in accord with my premonition and expectation, that in naught shall I be ashamed, but with all boldness, as always, now also, Christ shall be magnified in my body, whether through life or
[21] through death. For to me to be living is Christ, and to be dying
[22] gain. Now if it is to be living in flesh, this to me means fruit from work, and I am not making known
[23] what I shall be preferring. (Yet I am being pressed out of the two, having a yearning for the solution, even to be together with Christ,
[24] for it, rather, is much better.) Yet to be staying in the flesh is more
[25] necessary because of you. And, having this confidence, I am aware that I shall be remaining and shall be abiding with you all for your
[26] progress and joy of faith, in order that your glorying may superabound in Christ Jesus by me

ΡΑΙΤΩΡΙΩΚΑΙΤΟΙCΛΟΙΠΟ20
TORIUM AND to-THE rest

ΙCΠΑCΙΝΚΑΙΤΟΥCΠΛΕΙΟΝ40
14 ALL AND THE MORE

ΑCΤΩΝΑΔΕΛΦΩΝΕΝΚΥΡΙΩΠ60
OF-THE brothers IN Master HAV-

ΕΠΟΙΘΟΤΑCΤΟΙCΔΕCΜΟΙC80
ING-confidence to-THE BONDS

ΜΟΥΠΕΡΙCCΟΤΕΡΩCΤΟΛΜΑ100
OF-ME more-exceedingly TO-BE-DARING

ΝΑΦΟΒΩCΤΟΝΛΟΓΟΝΤΟΥΘΕ20
UN-FEARing THE saying OF-THE God

s o. *s2 omits* AND
ΟΥΛΔΛΕΙΝΤΙΝΕCΜΕΝΚΑΙΔ40
15 TO-BE-TALKING ANY INDEED AND THRU

ΙΑΦΘΟΝΟΝΚΑΙΕΡΙΝΤΙΝΕC60
ENVY AND STRIFE ANY

ΔΕΚΑΙΔΙΕΥΔΟΚΙΑΝΤΟΝΧΡ60
YET AND THRU WELL-SEEMing THE AN-

s1 -ΘΙΝ=TO-BE-PROCLAIMING
ΙCΤΟΝΚΗΡΥCCΟΥCΙΝΟΙΜΕ200
16 OINTED ARE-PROCLAIMING THE INDEED

ΝΕΖΑΓΑΠΗCΕΙΔΟΤΕCΟΤΙΕ20
OUT OF-LOVE HAVING-PERCEIVED that IN-

ΙCΑΠΟΛΟΓΙΑΝΤΟΥΕΥΑΓΓΕ40
TO FROM-saying OF-THE WELL-MESSAGE

B *inserts* Θ
ΛΙΟΥΚΕΙΜΑΙΟΙΔΕΘΖΕΡΙΘ60
17 I-AM-LYING THE YET OUT OF-STRIFES

B[1] *o.* B *omits* THE
ΕΙΑCΤΟΝΧΡΙCΤΟΝΚΑΤΑΓΓ80
THE ANOINTED ARE-DOWN-MESSAG-

ΕΛΛΟΥCΙΝΟΥΧΑΓΝΩCΟΙΟΜ300
ING NOT PURELY surmising

B+Θ A *o.*
ΕΝΟΙΘΛΙΨΙΝΕΓΕΙΡΕΙΝΤΟ20
CONSTRICTION TO-BE-ROUSING to-THE

B *omits* MORE-ly
ΙCΔΕCΜΟΙCΜΟΥΤΙΓΑΡΠΛΗ40
18 BONDS OF-ME. ANY for MORE-ly

ΝΟΤΙΠΑΝΤΙΤΡΟΠΩΕΙΤΕΠΡ60
that to-EVERY manner IF-BESIDES to-BE-

s1 adds Θ
ΟΦΑCΕΙΕΙΤΕΑΛΗΘΕΙΑΧΡΙ80
FORE-APPEARance IF-BESIDES to-TRUTH ANOINT-

B[1]-Θ *for* -ΑΙ
CΤΟCΚΑΤΑΓΓΕΛΛΕΤΑΙΚΑΙ400
ED IS-*being*-DOWN-MESSAGED AND

ΕΝΤΟΥΤΩΧΑΙΡΩΑΛΛΑΚΑΙΧ20
IN this I-AM-JOYING but AND I-

B ΔΘ YET *for* ΓΑΡ for
ΑΡΗCΟΜΑΙΟΙΔΑΓΑΡΟΤΙΤΟ40
19 WILL-BE-JOYING I-HAVE-PERCEIVED for that this

ΥΤΟΜΟΙΑΠΟΒΗCΕΤΑΙΕΙCC60
TO-ME WILL-BE-FROM-STEPPING INTO SAV-

ΩΤΗΡΙΑΝΔΙΑΤΗCΥΜΩΝΔΕΗ80
ing THRU THE OF-YOUp petition

A *inserts* Θ
CΕΩCΚΑΙΕΠΙΧΟΡΗΓΙΑCΤΟ500
AND supply OF-THE

ΥΠΝΕΥΜΑΤΟCΙΗCΟΥΧΡΙCΤ20
spirit OF-JESUS ANOINTED

ΟΥΚΑΤΑΤΗΝΑΠΟΚΑΡΑΔΟΚΙ40
20 according-to THE premonition

ΑΝΚΑΙΕΛΠΙΔΑΜΟΥΟΤΙΕΝΟ60
AND EXPECTATION OF-ME that IN NOT-

ΥΔΕΝΙΑΙCΧΥΝΘΗCΟΜΑΙΑΛ80
YET-ONE I-SHALL-BE-BEING-VILED but

ΛΕΝΠΑCΗΠΑΡΡΗCΙΑΦCΠΑΝ600
IN EVERY boldness AS always

ΤΩΤΕΚΑΙΝΥΝΜΕΓΑΛΥΝΘΗC20
AND NOW WILL-BE-BEING-magnified

ΕΤΑΙΧΡΙCΤΟCΕΝΤΩCΩΜΑΤ40
ANOINTED IN THE BODY

ΙΜΟΥΕΙΤΕΔΙΑΖΩΗCΕΙΤΕΔ60
OF-ME IF-BESIDES THRU LIFE IF-BESIDES THRU

ΙΑΘΑΝΑΤΟΥΕΜΟΙΓΑΡΤΟΖΗ80
21 DEATH to-ME for THE TO-BE-

ΝΧΡΙCΤΟCΚΑΙΤΟΑΠΟΘΑΝΕ700
LIVING ANOINTED AND THE TO-BE-FROM-DYING

ΙΝΚΕΡΔΟCΕΙΔΕΤΟΖΗΝΕΝC20
22 GAIN IF YET THE TO-BE-LIVING IN

ΑΡΚΙΤΟΥΤΟΜΟΙΚΑΡΠΟCΕΡ40
FLESH this to-ME FRUIT OF-

B I-SHOULD- Φ
ΓΟΥΚΑΙΤΙΑΙΡΗCΟΜΑΙΟΥΓ60
work AND ANY I-SHALL-BE-preferring NOT I-AM-

ΝΩΡΙΖΩCΥΝΕΧΟΜΑΙΔΕΕΚΤ80
23 KNOWizING. I-AM-*being*-pressed YET OUT OF-

ΩΝΔΥΟΤΗΝΕΠΙΘΥΜΙΑΝΕΧΩ800
THE TWO THE ON-FEELING HAVING

ΝΕΙCΤΟΑΝΑΛΥCΑΙΚΑΙCΥΝ20
INTO THE TO-UP-LOOSE AND TOGETHER

s1 omits for
ΧΡΙCΤΩΕΙΝΑΙΠΟΛΛΩΓΑΡΜ40
to-ANOINTED TO-BE much for RA-

s o.
ΛΛΛΟΝΚΡΕΙCCΟΝΤΟΔΕΕΠΙ60
24 THER (*s o.*) better THE YET TO-BE-ON-

B *ins.* | B Δ *o.* IN *omitted by sA*
ΜΕΝΕΙΝΕΝΤΗCΣΑΡΚΙΑΝΑΓΚ80
REMAINING IN THE FLESH more-necessary

ΛΙΟΤΕΡΟΝΔΙΥΜΑCΚΑΙΤΟΥ900
25 THRU YOUp AND this

ΤΟΠΕΠΟΙΘΩCΟΙΔΑΟΤΙΜΕΝ20
HAVING-confidence I-HAVE-PERCEIVED that I'LL-

ΩΚΑΙΠΑΡΑΜΕΝΩΠΑCΙΝΥΜΙ40
BE-REMAINING AND -BESIDE-REMAINING to-ALL YOUp

ΝΕΙCΤΗΝΥΜΩΝΠΡΟΚΟΠΗΝΚ60
INTO THE OF-YOUp progress AND

s1 adds OF-YOU ΥΜΩΝ
ΛΙΧΑΡΑΝΤΗCΠΙCΤΕΩCΙΝΑ80
26 JOY OF-THE BELIEF THAT

ΤΟΚΑΥΧΗΜΑΥΜΩΝΠΕΡΙCCΕ2000
THE BOAST OF-YOUp MAY-BE-exceeding

ΥΗΕΝΧΡΙΣΤΩΙΗΣΟΥΕΝΕΜΟ 20
IN ANOINTED JESUS IN ME

ΙΔΙΑΤΗΣΕΜΗΣΠΑΡΟΥΣΙΑΣ 40
THRU THE MY BESIDE-BEING

ΠΑΛΙΝΠΡΟΣΥΜΑΣΜΟΝΟΝΑΞ 60
27 AGAIN TOWARD YOUP. ONLY WORTH-

s1 *omits* ΟΥ-ΤΗΣ ΑΝ-
ΙΩΣΤΟΥΕΥΑΓΓΕΛΙΟΥΤΟΥΧ 80
ily OF-THE WELL-MESSAGE OF-THE AN-

OINTED sA TO-BE- Є *inserted by* B sA-ΑΙ
ΡΙΣΤΟΥΠΟΛΙΤΕΥΕΣΘΕΙΝΑ 100
OINTED BE-*being*-citizens THAT

s *inserts* Є
ΕΙΤΕΕΛΘΩΝΚΑΙΙΔΩΝΥΜΑΣ 20
IF-BESIDES COMING AND PERCEIVING YOUP

s1 *omits* I.-B. F.-B. B#1 I-MAY- *o.*
ΕΙΤΕΑΠΩΝΑΚΟΥΣΩΤΑΠΕΡΙ 40
IF-BESIDES FROM-BEING I-SHOULD-BE-HEARING THE ABOUT

ΥΜΩΝΟΤΙΣΤΗΚΕΤΕΕΝΕΝΙΠ 60
YOUP that YE-ARE-STANDING-firm IN ONE

ΝΕΥΜΑΤΙΜΙΑΨΥΧΗΣΥΝΑΘΛ 80
spirit ONE soul TOGETHER-COM-

s *o.*
ΟΥΝΤΕΣΤΗΠΙΣΤΕΙΤΟΥΕΥΑ 200
PETING to-THE BELIEF OF-THE WELL-

ΓΓΕΛΙΟΥΚΑΙΜΗΠΤΥΡΟΜΕΝ 20
28 MESSAGE AND NO *being*-STARTLED

ΟΙΕΝΜΗΔΕΝΙΥΠΟΤΩΝΑΝΤΙ 40
IN NO-YET-ONE UNDER THE *ones*-op-

ΚΕΙΜΕΝΩΝΗΤΙΣΕΣΤΙΝΑΥΤ 60
posing WHICH-ANY IS to-them

A *o.* Є *inserted by* s *s o.*
ΟΙΣΕΝΔΕΙΞΙΣΑΠΩΛΕΙΑΣ 80
IN-SHOWing OF-destruction OF-

ΜΩΝΔΕΣΩΤΗΡΙΑΣΚΑΙΤΟΥΤ 300
YOUP YET OF-saving AND this

A to-US ΗΜΙΝ
ΟΑΠΟΘΕΟΥΟΤΙΥΜΙΝΕΧΑΡΙ 20
29 FROM God that to-YOUP WAS-graced

ΣΘΗΤΟΥΠΕΡΧΡΙΣΤΟΥΟΥΜΟ 40
THE OVER ANOINTED NOT ONLY

ΝΟΝΤΟΕΙΣΑΥΤΟΝΠΙΣΤΕΥΕ 80
THE INTO Him TO-BE-BELIEVING

ΙΝΑΛΛΑΚΑΙΤΟΥΠΕΡΑΥΤΟΥ 80
but AND THE OVER Him

ΠΑΣΧΕΙΝΤΟΝΑΥΤΟΝΑΓΩΝΑ 400
30 TO-BE-EMOTIONING THE SAME CONTEST

A-ΑΙ
ΕΧΟΝΤΕΣΟΙΟΝΕΙΔΕΤΕΕΝΕ 20
HAVING THE-WHICH YE-ARE-PERCEIVING IN ME

ΜΟΙΚΑΙΝΥΝΑΚΟΥΕΤΕΕΝΕΜ 40
AND NOW ARE-HEARING IN ME.

ΟΙΕΙΤΙΣΟΥΝΠΑΡΑΚΛΗΣΙΣ 60
2 IF ANY THEN BESIDE-CALLING

ΕΝΧΡΙΣΤΩΕΙΤΙΠΑΡΑΜΥΘΙ 80
IN ANOINTED IF ANY BESIDE-CLOSE

ΟΝΑΓΑΠΗΣΕΙΤΙΣΚΟΙΝΩΝΙ 500
OF-LOVE IF ANY communion

ΑΠΝΕΥΜΑΤΟΣΕΙΤΙΣΣΠΛΑΓ 20
OF-spirit IF ANY compassions

AB *insert* Є
ΧΝΑΚΑΙΟΙΚΤΙΡΜΟΙΠΛΗΡΩ 40
2 AND PITIES FILL-YE

ΣΑΤΕΜΟΥΤΗΝΧΑΡΑΝΙΝΑΤΟ 60
OF-ME THE JOY THAT THE

ΑΥΤΟΦΡΟΝΗΤΕΤΗΝΑΥΤΗΝΑ 80
SAME YE-MAY-BE-being-DISPOSED THE SAME LOVE

B#sA Ν
ΓΑΠΗΝΕΧΟΝΤΕΣΣΥΜΨΥΧΟΙ 600
HAVING TOGETHER-souls

As1 ΑΥΤΟ SAME
ΤΟΕΝΦΡΟΝΟΥΝΤΕΣΜΗΔΕΝΚ 20
3 THE ONE being-DISPOSED NO-YET-ONE ac-

B *inserts* Є B#s *o.* s2 *omits* according-to
ΑΤΕΡΙΘΕΙΑΝΜΗΔΕΚΑΤΑΚΕ 40
cording-to STRIFE NO-YET according-to EMP-

s *o.*
ΝΟΔΟΞΙΑΝΑΛΛΑΤΗΤΑΠΕΙΝ 80
TY-esteem but to-THE LOW-DISPOSITION

ΟΦΡΟΣΥΝΗΑΛΛΗΛΟΥΣΗΓΟΥ 60
one-another deeming

B *adds* ΤΟΥΣ THE
ΜΕΝΟΙΥΠΕΡΕΧΟΝΤΑΣΕΑΥΤ 700
BEING-superior OF-selves

s *nom. sing.* Σ *for* Ι
ΩΝΜΗΤΑΕΑΥΤΩΝΕΚΑΣΤΟΙΣ 20
4 NO THE OF-selves EACH NO-

ΚΟΠΟΥΝΤΕΣΑΛΛΑΚΑΙΤΑΕΤ 40
TING but AND THE OF-

ABs1 *omit* for
ΕΡΩΝΕΚΑΣΤΟΙΤΟΥΤΟΓΑΡΦ 65
5 DIFFERENT EACH. This for BE-

B ΥΣ ΗΜΙΝ
ΡΟΝΕΙΤΕΕΝΥΜΙΝΟΚΑΙΕΝΧ 80
YE-being-DISPOSED IN YOUP THE AND IN AN-

ΡΙΣΤΩΙΗΣΟΥΟΣΕΝΜΟΡΦΗΘ 560
6 OINTED JESUS WHO IN FORM OF-

ΕΟΥΥΠΑΡΧΩΝΟΥΧΑΡΠΑΓΜΟ 20
God belonging NOT SNATCHing

ΝΗΓΗΣΑΤΟΤΟΕΙΝΑΙΙΣΑΘΕ 40
deems THE TO-BE EQUAL to-God

A *o.*
ΦΑΛΛΑΕΑΥΤΟΝΕΚΕΝΩΣΕΝΜ 60
7 but Self EMPTIES FORM

ΟΡΦΗΝΔΟΥΛΟΥΛΑΒΩΝΕΝΟΜ 30
OF-SLAVE GETTING IN LIKE-

ΟΙΩΜΑΤΙΑΝΘΡΩΠΩΝΓΕΝΟΜ 900
ness OF-humans BECOMING

ΕΝΟΣΚΑΙΣΧΗΜΑΤΙΕΥΡΕΘΕ 20
AND to-FIGURE BEING-FOUND

A *inserts* Ι sA *o.*
ΙΣΩΣΑΝΘΡΩΠΟΣΕΤΑΠΕΙΝΩ 40
8 AS human He-makes-LOW

ΣΕΝΕΑΥΤΟΝΓΕΝΟΜΕΝΟΣΥΠ 60
Self BECOMING obe-

ΗΚΟΟΣΜΕΧΡΙΘΑΝΑΤΟΥΘΑΝ 80
dient UNTO DEATH DEATH

AD *omit* OF-THE
ΑΤΟΥΔΕΤΟΥΣΤΑΥΡΟΥΔΙΟΚ 3000
9 YET OF-THE pale. THRU-WHICH

through my presence with you
27 again. Only be citizens worthy of
the evangel of Christ, in order that,
whether coming and making your
acquaintance, or being absent, I
may be hearing of your concerns,
that you are standing firm in one
spirit, one soul, struggling together
28 in the faith of the evangel, and not
startled at all by the opposers,
which is to them a proof of
destruction, yet of your salvation,
29 and this from God, seeing that to
you it was graciously granted,
for Christ's sake, not only to be
believing on Him, but also to be
30 suffering for His sake, having the
same struggle such as you perceive
in me, and now hear to be in me.

2 If, then, there is any consolation
in Christ, if any comfort of love,
if any communion of spirit, if any
2 compassion and pity, fill my joy
full, that you may be mutually
disposed, having mutual love,
joined in soul, being disposed
3 toward one thing—nothing accord-
ing with strife, nothing according
with vain glory—but with a
humble disposition deeming one
4 another superior to one's self, not
each noting their own, but each
that of the others also.
5 Let this disposition be in you,
6 which is also in Christ Jesus, Who,
subsisting in the form of God,
deems it not pillaging to be equal
7 to God, but empties Himself,
taking the form of a slave, coming
to be in the likeness of humanity,
8 and, being found in fashion as a
man, He humbles Himself, becom-
ing obedient unto death, even the
death of the cross.

Participation in the Evangel

27 The citizenship or enfranchisement here referred to is in heaven (3^{20}) not on earth.

THE PHILIPPIANS' SUFFERING

29 It is our privilege to enjoy the sufferings which come to us in seeking to do God's work, for they are not, as we are wont to think, a token of His displeasure, but a favor which is granted to the few who are faithful in the preformance of His will.

PUTTING ON THE EVANGEL

This division takes up the body of the epistle, setting before us the four models, Christ, Timothy, Epaphroditus and Paul, mingled with exhortations to imitate their example.

EXHORTATION TO IMITATE CHRIST

1 Our conduct should reflect the unselfish humility of Christ, considering others and their honor rather than our own.

THE EXAMPLE OF CHRIST JESUS

6 Subsisting in the *form* of God, He *empties* Himself, taking a slave's *form*. These terms deal with the inner, intrinsic essence. The *likeness* of humanity and the *figure* as a man tell of His outward appearance. On the mount He was *transformed* (rather than transfigured) before them (Mt. 17^{2}Mk.9^{2}). After His resurrection He was seen in a different *form* (Mk.16 ^{12}). We are not to be *configured* to this eon but to be *transfigured* (Ro. 12^{2}). The apostle, in his ministries, was *transformed* from glory to glory (2Cor.3^{18}). Satan, however, is merely *transfigured* into a messenger of light 2Cor.11$^{13-15}$).

Satan and Adam sought to exalt themselves and will be humbled. But Christ, Who might easily assume the place of equality with God, found His delight in submission and humiliation.

The ending *-mos* of the word for pillaging denotes the *act*, not the object of pillage. When He was in the form of God He was given the same place as God by men (Gen.16^{11},13 22^{11}, 12 32^{28},^{30} Ex.3^{2},^{6} Josh.5^{13},^{15} Jude 6^{12},^{23}). This equality is unfolded by the Lord Himself when the Jews charged Him with it (Jno.5$^{18-23}$). All should honor the Son according as they honor the Father.

The Example of Christ

The enormous sweep of this synopsis of Christ's service and suffering takes in the whole universe and all the eons, from the beginning to the consummation. Being in the form of God, He was above all, under the curse of the Cross He was beneath all. Yet, as He voluntarily descended from the highest to the lowest place so, too, shall be His exaltation. Every tongue will acclaim Him Lord for God the Father's glory. This cannot be until every heart will have been subdued at the consummation (1Cor. 15[28]). Until then there are enemies who oppose His rule. Even since His resurrection God has been engaged in His exaltation. Even now, many celestial powers are subordinate to Him (1Pe.3[22]). When He comes again the earth will be added to His domain, until finally the whole universe will be reconciled to God by the blood of His Cross (Col.1[20]). This is His reward. It is Jesus (Jehovah the Saviour) the name of His humiliation which will be exalted to the place supreme.

EXHORTATION TO OBEDIENCE

12 There is no question here of sinners working *for* salvation. This is an exhortation to saints to make the salvation they have effective in their daily life and action.

16 The "word of life", or a *living expression* of the evangel consists in conduct so consistent with it that the life alone will proclaim the spirit of the message apart from its formal announcement. Christ, Paul, Timothy and Epaphroditus were living expressions, for their service and sufferings exempify its message.

17 The priest in Israel, officiating at the altar, poured a libation, usually of wine, upon the sacrifice (Num.15[5]). Paul wished to be the libation on their sacrifice.

TIMOTHY

19 Timothy was the ideal servant. Though himself suffering with infirmities, he was not concerned about himself but took a genuine interest in the saints whom he served.

9 Wherefore, also, God highly exalts Him, and graces Him with the name which is over every
10 name, that, in the name of Jesus every knee should bow, celestial and terrestrial and subterranean,
11 and every tongue shall be acclaiming Jesus Christ as Lord, for the glory of God, the Father.

12 So that, my beloved, according as you always obey, not as in my presence only, but now much rather in my absence, be carrying your own salvation into effect with
13 fear and trembling, for it is God Who is operating in you to will as well as to work for the sake
14 of His delight. Be doing all with-
15 out murmuring and reasoning, in order that you may become blameless and artless, children of God, flawless, in the midst of a crooked and perverse generation, among whom you are appearing as lum-
16 inaries in the world, having on the word of life, for me to glory in, in the day of Christ, that I did not run for naught neither that I
17 toil for naught. Nay, even if I am a libation on the sacrifice and ministration of your faith, I am joying and rejoicing together with you
18 all. Now, to be mutual, you, too, be joying and be rejoicing together with me.

19 Now I am expecting, in the Lord Jesus, to send Timothy to you quickly, in order that *I*, too, may be of good cheer when I know of
20 your concerns. For I have no one equally sensitive, who will be so genuinely solicitous of your con-
21 cerns, for all are seeking their own, not that which concerns
22 Christ Jesus. Now you know the test of him, that as a child with a father he slaves with me for the
23 evangel. This one, indeed, then,

ΑΙΟΘΕΟCΑΥΤΟΝΥΠΕΡΥΨΩC 20
AND THE God Him OVER-HEIGHTENS

ΕΝΚΑΙΕΧΑΡΙCΑΤΟΑΥΤΩΤΟ 40
AND graces to-Him THE

ΟΝΟΜΑΤΟΥΠΕΡΠΑΝΟΝΟΜΑΙ 60
10 NAME THE OVER EVERY NAME THAT

s1 adds ANOINTED ΧΡΙCΤΟΥ

ΝΑΕΝΤΩΟΝΟΜΑΤΙΙΗCΟΥΠΑ 80
IN THE NAME OF-JESUS EVERY

ΝΓΟΝΥΚΑΜΨΗΕΠΟΥΡΑΝΙΩΝ 100
KNEE SHOULD-BE-BOWING OF-ON-heavenlies

s o.

ΚΑΙΕΠΙΓΕΙΩΝΚΑΙΚΑΤΑΧΘ 20
AND OF-ON-LANDS AND OF-DOWN-TERRANEAN

A WILL-

ΟΝΙΩΝΚΑΙΠΑCΑΓΛΩCCΑΕΞ 40
11 AND EVERY TONGUE SHOULD

A Ε s-Ε for-ΑΙ

ΟΜΟΛΟΓΗCΗΤΑΙΟΤΙΚΥΡΙΟ 60
BE-OUT-AVOWING that Master

ΙΗCΟΥCΧΡΙCΤΟCΕΙCΔΟΞ 80
JESUS ANOINTED INTO esteem

A brothers ΑΔΕΛΦΟΙ

ΑΝΘΕΟΥΠΑΤΡΟCΦCΤΕΑΓΑΠ 200
12 OF-God FATHER. AS-BESIDES BELOVED

ΗΤΟΙΜΟΥΚΑΘΩCΠΑΝΤΟΤΕΥ 20
OF-ME according-AS always YE-

A -ΑΙ nom.AS IN omitted by s2

ΠΗΚΟΥCΑΤΕΜΗΦCΕΝΤΗΠΑΡ 40
obey NO AS IN THE BESIDE-

ΟΥCΙΑΜΟΥΜΟΝΟΝΑΛΛΑΝΥΝ 60
BEING OF-ME ONLY but NOW

ΠΟΛΛΦΜΑΛΛΟΝΕΝΤΗΑΠΟΥC 80
much RATHER IN THE FROM-BEING

ΙΑΜΟΥΜΕΤΑΦΟΒΟΥΚΑΙΤΡΟ 300
OF-ME WITH FEAR AND TREMBling

ΜΟΥΤΗΝΕΑΥΤΩΝCΩΤΗΡΙΑΝ 20
THE OF-selves SAVING

A -ΑΙ

ΚΑΤΕΡΓΑΖΕCΘΕΘΕΟCΓΑΡΕ 40
13 BE-YE-DOWN-ACTING God for IS

A adds ABILITIES ΔΥΝΑΜΕΙC

CΤΙΝΟΕΝΕΡΓΩΝΕΝΥΜΙΝΚΑ 60
THE One-IN-ACTING IN YOUp AND

ΙΤΟΘΕΛΕΙΝΚΑΙΤΟΕΝΕΡΓΕ 80
THE TO-BE-WILLING AND THE TO-BE-IN-ACTING

ΙΝΥΠΕΡΤΗCΕΥΔΟΚΙΑCΠΑΝ 400
14 OVER THE WELL-SEEMING. ALL

A inserts Θ

ΤΑΠΟΙΕΙΤΕΧΩΡΙCΓΟΓΓΥC 20
BE-YE-DOING apart-from MURMURings

ΜΩΝΚΑΙΔΙΑΛΟΓΙCΜΩΝΙΝΑ 40
15 AND THRU-accounts THAT

A ΗΤΘ YE-MAY-BE

ΓΕΝΗCΘΕΑΜΕΜΠΤΟΙΚΑΙΑΚ 60
YE-MAY-BE-BECOMING UNBLAMEable AND UN-

ΑΙΡΕΟΙ

ΕΡΑΙΟΙΤΕΚΝΑΘΕΟΥΑΜΩΜΑ 80
blended offspring OF-God UN-FLAWED

ΜΕCΟΝΓΕΝΕΑCCΚΟΛΙΑCΚΑ 500
MIDST OF-generation CROOKED AND

ΙΔΙΕCΤΡΑΜΜΕΝΗCΕΝΟΙCΦ 20
HAVING-been-THRU-TURNED IN WHICH YE-

ΑΙΝΕCΘΕΩCΦΩCΤΗΡΕCΕΝΚ 40
ARE-APPEARING AS LIGHTers IN SYS-

s1 o. o.

ΟCΜΩΛΟΓΟΝΖΩΗCΕΠΕΧΟΝΤ 60
16 TEM SAYING OF-LIFE ON-HAVING

ΕCΕΙCΚΑΥΧΗΜΑΕΜΟΙΕΙCΗ 80
INTO BOAST to-ME INTO DAY

ΜΕΡΑΝΧΡΙCΤΟΥΟΤΙΟΥΚΕΙ 900
OF-ANOINTED that NOT INTO

A ΑΙ for Ε B has an apostrophe' for Θ

CΚΕΝΟΝΕΔΡΑΜΟΝΟΥΔΕΕΙC 20
EMPTY I-RAN NOT-YET INTO

A ΑΙ for Ε s o.

ΚΕΝΟΝΕΚΟΠΙΑCΑΛΛΑΛΛΕΙΚ 40
17 EMPTY I-toil but IF AND

ΑΙCΠΕΝΔΟΜΑΙΕΠΙΤΗΘΥCΙ 60
I-AM-being-LIBATIONED ON THE SACRIFICE

B1s o. A inserts Ε

ΑΚΑΙΛΕΙΤΟΥΡΓΙΑΤΗCΠΙC 80
AND officiation OF-THE BELIEF

s1 omits A. I-AM-T.-J. and N

ΤΕΩCΥΜΩΝΧΑΙΡΩΚΑΙCΥΓΧ 700
OF-YOUp I-AM-JOYING AND I-AM-TOGETHER-

A o.

ΑΙΡΩΠΑCΙΝΥΜΙΝΤΟΔΕΑΥΤ 20
18 JOYING to-ALL YOUp THE YET SAME

s o.

ΟΚΑΙΥΜΕΙCΧΑΙΡΕΤΕΚΑΙC 40
AND YE BE-JOYING AND BE-

B1 N A -ΑΙ for Ε

ΥΓΧΑΙΡΕΤΕΜΟΙΕΑΠΙΖΩΔΕ 60
19 TOGETHER-JOYING to-ME. I-AM-EXPECTING YET

ΕΝΚΥΡΙΩΙΗCΟΥΤΙΜΟΘΕΟΝ 80
IN Master JESUS Timothy

ΤΑΧΕΩCΠΕΜΨΑΙΥΜΙΝΙΝΑΚ 800
SWIFTly TO-SEND to-YOUp THAT AND-

A ΕΚ -OUT-souling

ΑΓΩΕΥΨΥΧΩΓΝΟΥCΤΑΠΕΡΙ 29
I MAY-BE-WELL-souling KNOWING THE ABOUT

ΥΜΩΝΟΥΔΕΝΑΓΑΡΕΧΩΙCΟΨ 40
20 OF-YOUp NOT-YET-ONE for I-AM-HAVING EQUAL-

ΥΧΟΝΟCΤΙCΓΝΗCΙΩCΤΑΠΕ 60
souled WHO-ANY genuinely THE ABOUT

ΡΙΥΜΩΝΜΕΡΙΜΝΗCΕΙΟΙΠΑ 80
21 YOUp WILL-BE-anxious THE ALL

ΝΤΕCΓΑΡΤΑΕΑΥΤΩΝΖΗΤΟΥ 900
for THE OF-selves ARE-SEEKING

A3 OF-JESUS ANOINTED

CΙΝΟΥΤΑΧΡΙCΤΟΥΙΗCΟΥΤ 20
22 NOT THE OF-ANOINTED JESUS. THE

AB insert Θ

ΗΝΔΕΔΟΚΙΜΗΝΑΥΤΟΥΓΙΝΩ 40
YET testedness OF-Him YE-ARE-

CΚΕΤΕΟΤΙΩCΠΑΤΡΙΤΕΚΝΟ 60
KNOWING that AS FATHER offspring

ΝCΥΝΕΜΟΙΕΔΟΥΛΕΥCΕΝΕΙ 80
TOGETHER to-ME he-SLAVES INTO

CΤΟΕΥΑΓΓΕΛΙΟΝΤΟΥΤΟΝΜ 4000
23 THE WELL-MESSAGE. This-one IN-

ΕΝΟΥΝΕΑΠΙΖΩΠΕΜΨΑΙΩΣΑ 20
DEED THEN I-AM-EXPECTING TO-SEND AS EVER
ℵ2 Π
ΝΑΦΙΔΩΤΑΠΕΡΙΕΜΕΕΞΑΥΤ 40
I-MAY-BE-FROM-PERCEIVING THE ABOUT ME forthwith.

ΗΣΠΕΠΟΙΘΑΔΕΕΝΚΥΡΙΩΟΤ 80
24 I-HAVE-confidence YET IN Master that
Abs1 *omit* I
ΙΚΑΙΑΥΤΟΣΕΓΩΤΑΧΕΩΣΕΛ 80
AND SAME I SWIFTly SHALL-
As add (s2 *omits*) ΠΡΟΣΥΜΑΣ TOWARD YOUp
ΕΥΣΟΜΑΙΑΝΑΓΚΑΙΟΝΔΕΗΓ 100
25 BE-COMING. Necessary YET I-
B *inserts* Ε
ΗΣΑΜΗΝΕΠΑΦΡΟΔΙΤΟΝΤΟΝ 20
deem ON-charming (Epaphroditus) THE
ΑΔΕΛΦΟΝΚΑΙΣΥΝΕΡΓΟΝΚΑ 40
brother AND TOGETHER-ACTer AND
Α + Μ
ΙΣΥΣΤΡΑΤΙΩΤΗΝΜΟΥΥΜΩΝ 80
TOGETHER-WARRior OF-ME OF-YOUp
B1s *o.*
ΔΕ ΑΠΟΣΤΟΛΟΝΚΑΙΛΕΙΤΟΥ 80
YET commissioner AND official
ΡΓΟΝΤΗΣΧΡΕΙΑΣΜΟΥΠΕΜΨ 200
OF-THE need OF-ME TO-SEND
ΑΙΠΡΟΣΥΜΑΣΕΠΕΙΔΗΕΠΙΠ 20
26 TOWARD YOUp ON - IF - HIND ON-LONGING
B YE ALL As1+TO-PERCEIVE ΙΑΣΙΝ
ΟΘΩΝΗΝΠΑΝΤΑΣΥΜΑΣΚΑΙΑ 40
he-WAS ALL YOUp AND BE-
ΔΗΜΟΝΩΝΔΙΟΤΙΗΚΟΥΣΑΤΕ 60
ING-depressed THRU-that YE-HEAR
ΟΤΙΗΣΘΕΝΗΣΕΝΚΑΙΓΑΡΗΣ 80
27 that he-IS-UN-FIRM AND for he-IS-
ΘΕΝΗΣΕΝΠΑΡΑΠΛΗΣΙΟΝΘΑ 300
UN-FIRM BESIDE-NIGH OF-
As1 -Ο) *for* ΟΥ
ΝΑΤΟΥΑΛΛΑΘΕΟΣΗΛΕΗΣΕ 20
DEATH but THE God IS-MERCIFUL-to
ΝΑΥΤΟΝΟΥΚΑΥΤΟΝΔΕΜΟΝΟ 40
him NOT him YET ONLY
ΝΑΛΛΑΚΑΙΕΜΕΙΝΑΜΗΑΥΠΗΝ 61
but AND ME THAT NO SORROW
ΕΠΙΑΥΠΗΝΣΧΩΣΠΟΥΔΑΙΟΤ 80
28 ON SORROW I-SHOULD-HAVE. More-DILIGENTly
ΕΡΦΟΥΝΕΠΕΜΨΑΑΥΤΟΝΙΝ 400
THEN I-SEND him THAT
Ε *inserted by* s
ΙΔΟΝΤΕΣΑΥΤΟΝΠΑΛΙΝΧΑ 20
PERCEIVING him AGAIN YE-MAY-
ΡΗΤΕΚΑΓΩΑΛΥΠΟΤΕΡΟΣΩ 40
BE-JOYING AND-I more-UN-SORROWing MAY-BE.
As Ξ Δ s - Δ1
ΡΟΣΔΕΧΕΣΘΕΟΥΝΑΥΤΟΝΕΝ 60
29 YE-BE-TOWARDS-RECEIVING THEN him IN
ΚΥΡΙΩΜΕΤΑΠΑΣΗΣΧΑΡΑΣ 80
Master WITH EVERY JOY AND
B *inserts* Ε
ΑΙΤΟΥΣΤΟΙΟΥΤΟΥΣΕΝΤΙΜ 500
THE such IN-VALUED

ΟΥΣΕΧΕΤΕΟΤΙΔΙΑΤΟΕΡΓΟ 20
30 BE-HAVING that THRU THE work
B ΧΡΙΣΤΟΥ OF-ANOINTED
ΝΚΥΡΙΟΥΜΕΧΡΙΘΑΝΑΤΟΥΗ 40
OF-Master UNTO DEATH he-
Ε *inserted by* A
ΓΓΙΣΕΝΠΑΡΑΒΟΛΕΥΣΑΜΕΝ 60
NEARS BESIDE-CASTing
B *omits* -UP-
ΟΣΤΗΨΥΧΗΝΑΝΑΠΛΗΡΩΣ 80
to-THE soul THAT he-SHOULD-BE-UP-FILLING
s Ει *for* Η
ΗΤΟΥΜΩΝΥΣΤΕΡΗΜΑΤΗΣΠΡ 600
THE OF-YOUp WANT OF-THE TOWARD
s1 *adds* Ε B1s *o.*
ΟΣΜΕΛΕΙΤΟΥΡΓΙΑΣΤΟΛΟΙ 20
3 ME officiation. THE rest
ΠΟΝΑΔΕΛΦΟΙΜΟΥΧΑΙΡΕΤΕ 40
brothers OF-ME BE-JOYING
s1 *o.*
ΕΝΚΥΡΙΩΤΑΑΥΤΑΓΡΑΦΕΙΝ 60
IN Master. THE SAME TO-BE-WRITING
ΥΜΙΝΕΜΟΙΜΕΝΟΥΚΟΚΝΗΡΟ 80
to-YOUp to-ME INDEED NOT SLOTHful
ΝΥΜΙΝΔΕΑΣΦΑΛΕΣΒΛΕΠΕΤ 700
2 to-YOUp YET UN-TOTTERing. BE-YE-looking
ΕΤΟΥΣΚΥΝΑΣΒΛΕΠΕΤΕΤΟΥ 20
THE dogs BE-YE-looking THE
ΣΚΑΚΟΥΣΕΡΓΑΤΑΣΒΛΕΠΕΤ 40
EVIL ACTers BE-YE-looking
ΕΤΗΝΚΑΤΑΤΟΜΗΝΗΜΕΙΣΓΑ 60
3 THE DOWN-CUTters WE for
ΡΕΣΜΕΝΗΠΕΡΙΤΟΜΗΟΙΠΝΕ 500
ARE THE ABOUT-CUTting THE lo-spirit
s2 lo-God ΘΕΟ)
ΥΜΑΤΙΘΕΟΥΛΑΤΡΕΥΟΝΤΕΣ 900
OF-God offering-DIVINE-SERVICE
ΚΑΙΚΑΥΧΩΜΕΝΟΙΕΝΧΡΙΣΤ 20
AND BOASTING IN ANOINTED
ΩΙΗΣΟΥΚΑΙΟΥΚΕΝΣΑΡΚΙΠ 40
JESUS AND NOT IN FLESH HAV-
ΕΠΟΙΘΟΤΕΣΚΑΙΠΕΡΓΩΕΧ 60
4 ING-confidence AND - EVEN I HAVING
ΩΝΠΕΠΟΙΘΗΣΙΝΚΑΙΕΝΣΑΡ 80
confidence AND IN FLESH
ΚΙΕΙΤΙΣΔΟΚΕΙΑΛΛΟΣΠΕΠ 900
IF ANY IS-SEEMING other TO-HAVE-
s1 *has* ΠΕ *for* ΕΓΩ
ΟΙΘΕΝΑΙΕΝΣΑΡΚΙΕΓΩΜΑΛ 20
confidence IN FLESH I RATHER
ΛΟΝΠΕΡΙΤΟΜΗΟΚΤΑΗΜΕΡΟ 80
5 ABOUT-CUTting EIGHTH-DAY
ΣΕΚΓΕΝΟΥΣΙΣΡΑΗΛΦΥΛΗΣ 600
OUT OF-breed OF-ISRAEL tribe
ΒΕΝΙΑΜΕΙΝΕΒΡΑΙΟΣΕΞΕΒ 800
BENJAMIN HEBREW OUT OF-HEB-
B *inserts* Ε
ΡΑΙΩΝΚΑΤΑΝΟΜΟΝΦΑΡΙΣΑ 5000
REWS according-to LAW PHARISEE

I am expecting to send forthwith,
as soon as ever I may see my con-
24 cerns through. Now, I have confi-
dence in the Lord that I myself
shall be coming quickly.

25 Now I deem it necessary to send
to you Epaphroditus, my brother
and fellow worker and fellow sol-
dier, and your apostle and minister
26 for my need, since, in fact, he was
longing for you all and was de-
pressed, because you hear that he is
27 in feeble health. For he is feeble,
too, very nigh to death, but God is
merciful to him, and not to him
only, but to me, too, lest I should
28 have sorrow on sorrow. The more
diligently, then, I send him, that
you may be rejoicing at seeing him
again and *I* may be more sorrow
29 free. Receive him, then, in the
Lord with all joy, and have such
30 in honor, seeing that he draws
near unto death because of the work
of the Lord, risking his soul in
order that he should fill up your
want of ministration toward me.

3 Furthermore, my brethren, be
rejoicing in the Lord. To be writ-
ing the same to you is not, indeed,
irksome for me, yet it is your
2 security. Beware of dogs, beware
of evil workers, beware of the
3 *maim*cision, for *we* are the *circum*-
cision who are offering divine serv-
ice to God in spirit, and are glory-
ing in Christ Jesus, and have no
confidence in flesh.

4 And am even *I* having confi-
dence in the flesh, too? If any
other one is presuming to have con-
fidence in the flesh, *I* rather:
5 circumcised the eighth day, of the
race of Israel, of the tribe of Ben-
jamin, a Hebrew of Hebrews, in
relation to the law, a Pharisee,

The Living Examples

19 The word soul has lost its signifi-
cance in English, especially in its
compounds, hence we render idioma-
tically "good cheer," for "well souled"
and "equally sensitive" for "equal-
souled."

EPAPHRODITUS

25 This is a most pathetic picture of
the suffering which often accompanies
the service of the Lord in this econ-
omy. In the previous economy Paul
could and would have healed Epaph-
roditus, for his very handkerchief was
potent with power. That course was
in keeping with the kingdom which
he there proclaimed. But now, when
all blessing is spiritual (Eph.1[3]) Paul
does not attempt to heal Epaphroditus
and tells Timothy to use a sip of wine
for his frequent infirmities (1Tim.
5[23]). How full of feeling is the state-
ment that he was depressed not by
his own condition, but because the
Philippians had heard of it and would
be concerned about him!

26 Epaphroditus was commissioned by
the Philippian ecclesia to bring their
contribution to Paul. He was their
apostle. His case aptly illustrates the
meaning of the term.

EXHORTATION TO BEWARE

2 Those who are elsewhere called the
Circumcision are here termed the
"Maimcision" and true believers in
Christ Jesus are the genuine Cir-
cumcision. Circumcision signified the
cutting off of the flesh, but speedily
became a badge in which the flesh
took great pride. Instead of cutting
off the flesh it gave it the place of
privilege. Only those circumcised
dared to hope for God's blessings.
Now a mere mutilation of the flesh is
replaced by doing, in spirit, what cir-
cumcision typified. We cut off the
physical altogether.

3 The divine ritual of Judaism is
replaced, in our case, by real spiritual
worship, acceptable to God wherever it
is offered.

THE EXAMPLE OF PAUL

4 Paul is the most brilliant example
of the results of a divine religion in
which the flesh is given a place. His
birth gave him the most favored place
among men. His attainments gave
him the highest place among his own
race.

The Example of Paul

But he forfeits all this and flings it from him because it interferes with the superior position accorded to him in Christ. His religion made him the chief of sinners, Christ's bitterest enemy. Now he will have no more of his own, but that which is founded on Christ.

8 Refuse is defined (Syr.274) "as when one sifts with a sieve, the *refuse* remains." "What is thrown to the dogs". (Suid.)

10 It is notable that Paul never engages our attention with the life of Christ while on earth. Then, he tells us, He was a Servant of the Circumcision (Rom.158). All His practices and precepts were directed towards the proclamation of the kingdom, which is now in obeyance. We have no vital relation with Him until His resurrection. We, too, are accounted as alive in resurrection. We, too, are ascended and seated among the celestials in Him (Eph.2$^{5-6}$). Let us conduct ourselves then, in harmony with this. This is our goal. Let us approximate it as nearly as we can in anticipation. The apostle has no doubts about attaining the actual resurrection. He is not so sure that he realizes its power in his present experience. All will be raised then. Not all realize it now. We should, however, accomodate ourselves to those who are still observing the rudiments.

14 We have here the ideal experience of a believer in Christ Jesus. The shortcomings and sins, the aims and ambitions of the past are all forgotten, lest they hinder us in our race to the goal, which is conformity to Christ Jesus in His glory. Though we cannot fully attain this until resurrection, we should aim to come as near it as possible in our present experience. He who comes nearest this ideal will obtain the prize.

EXHORTATION TO IMITATE PAUL

17 The imitation of Christ, when He was concerned with an economy which was, in some ways, the opposite of the present, has led to endless failure and confusion. The reason for Paul's exhortation that he be made a model for their imitation arises from the

6 in relation to zeal, persecuting the
ecclesia, in relation to the right-
eousness which is in the law, become
7 blameless. But that which was
gain to me, this I have deemed a
8 forfeit because of Christ. But, to
be sure, I am also deeming all to
be a forfeit because of the super-
iority of the knowledge of Christ
Jesus, my Lord, because of Whom
I forfeited all, and am deeming it
to be refuse, that I may be gaining
9 Christ, and be found in Him, not
having my righteousness that of the
law, but that which is through the
faith of Christ, the righteousness
10 which is from God for faith: to
know Him, and the power of His
resurrection, and the participation
of His sufferings, being conformed
11 to His death, if somehow I should
be attaining to the resurrection
12 out from among the dead. Not
that I have already obtained, or
have already been perfected, yet I
am pursuing, if, also, I may be
grasping that for which I was
13 grasped by Christ Jesus. Brethren,
not as yet am *I* counting myself
14 to have grasped, yet one thing am
I pursuing, forgetting, indeed, that
which is behind, yet stretching out
in front toward the goal, for the
prize of God's calling above in
15 Christ Jesus. As many, then, as
are mature may be thus disposed,
and if in auything you are differ-
ently disposed, God will reveal
16 this, also, to you. Moreover, in
what we outstrip others, there is
to be a mutual disposition to ob-
serve the same fundamental rule.
17 Become imitators together of
me, brethren, and be noting those
who are walking thus, as you have
18 us for a model, for many are walk-
ing of whom I often told you, and

ABs1 C
ΙΟCΚΑΤΑΖΗΛΟΝΔΙΩΚΩΝΤΗ 20
6 according-to BOILING CHASING THE

ΝΕΚΚΑΗCΙΑΝΚΑΤΑΔΙΚΑΙΟ 40
OUT-CALLED according-to JUSTice

CΥΝΗΝΤΗΝΕΝΝΟΜΩΓΕΝΟΜΕ 60
THE IN LAW BECOMING

As1 *omit* But *s o.*
ΝΟCΑΜΕΜΠΤΟCΑΛΛΑΑΤΙΝΑ 80
7 UN-BLAMEable. But WHICH-ANY

p to-ME-WAS
ΗΝΜΟΙΚΕΡΔΗΤΑΥΤΑΗΓΗΜΑ 100
WAS to-ME GAIN these I-HAVE-deemed

ΙΔΙΑΤΟΝΧΡΙCΤΟΝΖΗΜΙΑΝ 20
THRU THE ANOINTED FINE (forfeit)

B *omits* SURELY *s1 omits* AND
ΑΛΛΑΜΕΝΟΥΝΓΕΚΑΙΗΓΟΥΜ 40
8 But INDEED-THEN - SURELY AND I-AM-deeming

ΑΙΠΑΝΤΑΖΗΜΙΑΝΕΙΝΑΙΔΙ 80
ALL FINE (forfeit) TO-BE THRU

ΑΤΟΥΠΕΡΕΧΟΝΤΗCΓΝΩCΕΩ 80
THE BEING-superior OF-THE KNOWledge

OF-THE *omitted by* AS A JESUS ANOINTED
CΤΟΥΧΡΙCΤΟΥΙΗCΟΥΤΟΥΚ 200
OF-THE ANOINTED JESUS THE Mas-

A OF-Us HMΩN
ΥΡΙΟΥΜΟΥΔΙΟΝΤΑΠΑΝΤΑΕ 20
ter OF-ME THRU WHOM THE ALL I-

ΖΗΜΙΩΘΗΝΚΑΙΗΓΟΥΜΑΙCΚ 40
WAS-FINED AND I-AM-deeming REF-

Bs1 *omit* TO-BE
ΥΒΑΛΛΕΙΝΑΙΙΝΑΧΡΙCΤΟΝ 60
USE TO-BE THAT ANOINTED

Oxyrhynchus Papyrus 1009 (p15) *verses 9-17*
ΚΕΡΔΗCΩΚΑΙΕΥΡΕΘΩΕΝΑΥ 80
9 I-SHOULD-BE-GAINING AND MAY-BE-FOUND IN Him

s1 JUSTICE MY
ΤΩΜΗΕΧΩΝΕΜΗΝΔΙΚΑΙΟCΥ 300
NO HAVING MY JUSTice

ΝΗΝΤΗΝΕΚΝΟΜΟΥΑΛΛΑΤΗΝ 20
THE OUT OF-LAW but THE

ΔΙΑΠΙCΤΕΩCΧΡΙCΤΟΥΤΗΝ 40
THRU BELIEF OF-ANOINTED THE

ΕΚΘΕΟΥΔΙΚΑΙΟCΥΝΗΝΕΠΙ 60
OUT OF-God JUSTice ON

s o.
ΤΗΠΙCΤΕΙΤΟΥΓΝΩΝΑΙΑΥΤ 80
10 THE BELIEF OF-THE TO-KNOW Him

s1 ΓΝΩ
ΟΝΚΑΙΤΗΝΔΥΝΑΜΙΝΤΗCΑΝ 400
AND THE ABILITY OF-THE UP-

CEΩC OF-KNOWLEDGE ABs1 *omit* THE
ΑCΤΑCΕΩCΑΥΤΟΥΚΑΙΤΗΝΚ 20
STANDING OF-Him AND THE com-

Bs1 *omit* OF-THE
ΟΙΝΩΝΙΑΝΤΩΝΠΑΘΗΜΑΤΩΝ 40
munion OF-THE EMOTIONS

s N B1o. *s2* ΦΟΥ *for* ΦΙΖΟ
ΑΥΤΟΥCΥΜΜΟΡΦΙΖΟΜΕΝΟC 60
OF-Him *be*ING-conFORMED

ΤΩΘΑΝΑΤΩΑΥΤΟΥΕΙΠΩCΚΑ 80
11 to-THE DEATH OF-Him IF how I-SHOULD

ΤΑΝΤΗCΩΕΙCΤΗΝΕΞΑΝΑCΤ 500
BE-attaining INTO THE OUT-UP-STANDing

ΑCΙΝΤΗΝΕΚΝΕΚΡΩΝΟΥΧΟΤ 20
12 THE OUT OF-DEAD-*ones.* NOT that

p1s o.
ΙΗΔΗΕΛΑΒΟΝΗΗΔΗΤΕΤΕΛΕ 40
ALREADY I-GOT OR ALREADY I-HAVE-*been-*

s1 p15 *omit* AND
ΙΩΜΑΙΔΙΩΚΩΔΕΕΙΚΑΙΚΑΤ 60
matured I-AM-CHASING YET IF AND I-MAY-BE-

s1 ЄΙ IF *for* AND
ΑΛΛΑΒΩΕΦΩΚΑΙΚΑΤΕΛΗΜΦΘ 80
DOWN-GETTING ON WHICH AND I-WAS-DOWN-GOT

p15B *omit* JESUS
ΗΝΥΠΟΧΡΙCΤΟΥΙΗCΟΥΑΔΕ 600
13 UNDER ANOINTED JESUS. Brothers

B *omits* -as-yet
ΑΦΟΙΕΓΩΕΜΑΥΤΟΝΟΥΠΩΑΟ 20
I MYself NOT-as-yet AM-

p15 I NOT-as-yet AM-accounTING MYself
ΓΙΖΟΜΑΙΚΑΤΕΙΛΗΦΕΝΑΙΕ 40
accounting TO-HAVE-DOWN-GOT ONE

ΝΔΕΤΑΜΕΝΟΠΙCΩΕΠΙΑΝΘ 60
YET THE INDEED BEHIND ON-forgetTING

ΑΝΟΜΕΝΟCΤΟΙCΔΕΕΜΠΡΟC 80
to-THE YET IN-TOWARD-PLACE

s o.
ΘΕΝΕΠΕΚΤΕΙΝΟΜΕΝΟCΚΑΤ 700
14 *be*ING-ON-OUT-STRETCHED according-

ΑCΚΟΠΟΝΔΙΩΚΩΕΙCΤΟΒΡΑ 20
to goal I-AM-CHASING INTO THE prize

p15s o.
ΒΕΙΟΝΤΗCΑΝΩΚΛΗCΕΩCΤΟ 40
OF-THE UP CALLing OF-THE

p15 JESUS ANOINTED
ΥΘΕΟΥΕΝΧΡΙCΤΩΙΗCΟΥΟC 69
15 God IN ANOINTED JESUS. As-many-

s o. s1 *adds* THEN ΟΥΝ
ΟΙΟΥΝΤΕΛΕΙΟΙΤΟΥΤΟΦΡΟ 80
as THEN mature this WE-MAY-

s ΟΥ *for* Ω
ΝΩΜΕΝΚΑΙΕΙΤΙΕΤΕΡΩCΦΡ 800
BE-*be*ING-DISPOSED AND IF ANY DIFFERENTly YE-ARE-

ΟΝΕΙΤΕΚΑΙΤΟΥΤΟΟΘΕΟCΥ 20
*be*ING-DISPOSED AND this THE God to-

ΜΙΝΑΠΟΚΑΛΥΨΕΙΠΑΗΝΕΙC 40
16 YOUP WILL-BE-FROM-COVERING. MORE-ly INTO

p15 YE- -ΤΕ
ΟΕΦΘΑCΑΜΕΝΤΩΑΥΤΩCΤΟΙ 80
WHICH WE-OUTSTRIP to-THE SAME TO-BE-

p15Abs1 *omit* to-RULE THE SAME TO-BE-DISPOSED
ΧΕΙΝΚΑΝΟΝΙΤΟΑΥΤΟΦΡΟΝ 80
elementing to-RULE THE SAME TO-BE-DIS-

s o. p15 *ends* p13 N B Є *inserts s* -Є AB *insert* Є
ЄΙΝCΥΜΜΙΜΗΤΑΙΜΟΥΓΙΝΕ 900
17 POSED. TOGETHER-IMITATORS OF-ME BE-YE-BE-

CΘΕΑΔΕΛΦΟΙΚΑΙCΚΟΠΕΙΤ 20
COMING brothers AND BE-YE-NOTING

ΕΤΟΥCΟΥΤΩΠΕΡΙΠΑΤΟΥΝΤ 40
THE-*ones* thus ABOUT-TREADING

ΑCΚΑΘΩCΕΧΕΤΕΤΥΠΟΝΗΜΑ 80
according-AS YE-ARE-HAVING type US

CΠΟΛΛΟΙΓΑΡΠΕΡΙΠΑΤΟΥC 80
18 MANY for ARE-ABOUT-TREADING

A *inserts* Є
ΙΝΟΥCΠΟΛΛΑΚΙCΕΛΕΓΟΝΥ 6000
WHOM MANY-times I-said to-

MINNYNΔEKAIKAAIΩNAEΓ 20
YOUp NOW YET AND LAMENTING I-AM-say-
A *inserts* K.
ΦTOYCEXΘPOYCTOYCTAYP 40
ING THE enemies OF-THE pale

OYTOYXPICTOYΩNTOTEAO 60
19 OF-THE ANOINTED OF-WHOM THE FINISH
s o.
CAΠΩΛEIAΩNOΘEOCHKOIA 80
destruction OF-WHOM THE god THE CAVITY

IAKAIHΔOΣAENTHAICXYN 100
AND THE esteem IN THE VILENESS
s o.
HAYTΩNOITAEΠIΓEIAΦPO 20
OF-them THE-*ones* THE ON-LANDS being-
B *inserts* Є
NOYNTECHMΩNΓAPTOΠOAI 40
20 DISPOSED OF-US for THE citizenship

TEYMAENOYPANOICYΠAPX 80
IN heavens IS-belonging

EIEΣOYKAICΩTHPAAΠEKΔ 80
OUT OF-WHICH AND SAVIOUR FROM-OUT-BE-

EXOMEΘAKYPIONIHCOYNX 200
CEIVING Master JESUS AN-

PICTONOCMETACXHMATIC 20
21 OINTED WHO WILL-BE-after-FIGURING
s o.
EITOCΩMATHCTAΠEINΩCE 40
THE BODY OF-THE LOWness
s N
ΩCHMΩNCYMMOPΦONTΦCΩM 50
OF-US conFORMED to-THE BODY

ATITHCΔOΣHCAYTOYKATA 80
OF-THE esteem OF-Him according-to

THNENEPГEIANTOYΔYNAC 300
THE IN-ACTION OF-THE TO-BE-enABLED
ABS1 o.
ΘAIAYTONKAIYΠOTAΣAIE 20
Him AND TO-UNDER-SET to-

AYTΦTAΠANTAΦCTEAΔEΛΦ 40
4 Self THE ALL. As-BESIDES brothers

OIMOYAΓAΠHTOIKAIEΠIΠ 60
OF-ME beLOVED AND ON-LONGED

OΘHTOIXAPAKAICTEΦANO 80
JOY AND WREATH
B o.
CMOYOYTΩCCTHKETEENKY 400
OF-ME thus STAND-firm IN Master
AS omit OF-ME *Oxyrhynchus*
PIΩAΓAΠHTOIMOYEYOΔIA 20
2 beLOVED OF-ME. WELL-WAY(Euodia)
Papyrus 1009 (𝔓15) *has verses 2-8*
NΠAPAKAAΩKAICYNTYXHN 40
I-AM-BESIDE-CALLING AND TOGETHER-HAPPEN (Synly-
s o.
ΠAPAKAAΩTOAYTOΦPONEI 60
che) I-AM-BESIDE-CALLING THE SAME TO-BE-being-DIS-

NENKYPIΩNAIEPΩTΩKAIC 80
3 POSED IN Master YEA I-AM-asking AND YOU
𝔓15 *ABS1 o.*
*B*1*S* N
EГNHCIECYNZYГECYΛΛAM 500
genuine TOGETHER-YOKE BE-TOGETHER-

BANOYAYTAICAITINECEN 20
GETTING to-SAME WHO-ANY IN

TΩEYAГГEΛIΦCYNHΘAHCA 40
THE WELL-MESSAGE TOGETHER-COMPETE

NMOIMETAKAIKAHMENTOC 60
to-ME WITH AND CLEMENT
𝔓15*s*1 TOGETHER-ACters OF-ME AND OF-THE rest
KAITΩNAOIΠΩNCYNEPГΩN 80
AND OF-THE rest TOGETHER-ACters

MOYΩNTAONOMATAENBIBA 600
OF-ME OF-WHOM THE NAMES IN SCROLL

ΩZΦHCXAIPETEENKYPIΩΠ 20
4 OF-LIFE. BE-YE-JOYING IN Master al-

ANTOTEΠAAINEPΩXAIPET 40
ways AGAIN I-SHALL-BE-declaring BE-

ETOEΠIEIKECYMΩNΓNΩCΘ 60
5 JOYING. THE lenient OF-YOUp LET-BE-KNOWN
A *adds* TO-THE TOIC
HTΩΠACINANΘPΩΠOICOKY 80
to-ALL humans THE Mas-

PIOCEГГYCMHΔENMEPIMN 700
6 ter NEAR. NO-YET-ONE BE-YE-anxious

ATEAAAENΠANTITHΠPOCE 20
but IN EVERY THE prayer
3D o.
YXHKAITHΔEHCEIMETAEY 40
AND THE petition WITH thank-
A *inserts* Є
XAPICTIACTAAITHMATAY 60
ing THE REQUEST-effects OF-

MΩNΓNΩPIZECΘΩΠPOCTON 80
YOUp LET-BE-*being*-KNOWIZED TOWARD THE
A ANOINTED XPICTOY
ΘEONKAIHEIPHNHTOYΘEO 800
7 God AND THE PEACE OF-THE God

YHYΠEPEXOYCAΠANTANOY 20
THE *one*-BEING-superior EVERY MIND

NΦPOYPHCEITACKAPΔIAC 40
WILL-BE-GARRISONING THE HEARTS
𝔓15 (*probably*) *ad*1*s* AND THE BODILY
YMΩNKAITANOHMATAYMΩN 60
OF-YOUp AND THE apprehension OF-YOUp

ENXPICTΩIHCOYTOAOIΠO 80
8 IN ANOINTED JESUS. THE rest

NAΔEAΦOIOCAECTINAAHΘ 900
brothers as-much-as IS TRUE

HOCACEMNAOCAΔIKAIAOC 20
as-much-as GRAVE as-much-as JUST as-much-
𝔓15 HOLY I
AAГNAOCAΠPOCΦIAHOCAE 40
as PURE as-much-as TOWARD-FOND as-much-as

YΦHMAEITICAPETHKAIEI 60
WELL-AVERred IF ANY VALOR AND IF
s Є *for* AI
TICEΠAINOCTAYTAAOГIZ 80
ANY ON-PRAISE these BE-YE-account-

ECΘEAKAIEMAΘETEKAIΠA 7000
9 ING. WHICH AND YE-LEARNED AND YE-

now am lamenting, also, as I tell it, who are enemies of the cross of
19 Christ, whose consummation is destruction, whose God is their bowels, and whose glory is in their shame, who are disposed to the
20 things of earth. For our citizenship belongs to the heavens, out of which we are awaiting a Saviour, also, the Lord, Jesus
21 Christ, Who will transfigure the body of our humiliation, to conform it to His body glorious, in accord with the operation which enables Him to subject even the universe to Himself.

4 So that, brethren mine, beloved and longed for, my joy and wreath of victory, stand firm thus in the
2 Lord, my beloved. I am entreating Euodia and I am entreating Syntyche, to be mutually disposed
3 in the Lord. Yes, I am asking you, too, genuine yokefellow, be aiding these women who struggle together with me in the evangel, with Clement, also, and the rest of my fellow workers whose names
4 are in the scroll of life. Be rejoicing in the Lord always! Again, I
5 will declare, be rejoicing! Let your lenience be known to all
6 men: the Lord is near. Let nothing be worrying you, but in every prayer and petition let your requests be made known to God with
7 thanksgiving, and the peace of God, being superior to every mental state, shall garrison your hearts and your apprehensions in Christ
8 Jesus. Furthermore, brethren, whatever is true, whatever is dignified, whatever is just, whatever is pure, whatever is agreeable, whatever is renowned—if there is any virtue and if any applause, be
9 taking these into account. What you learned, also, and accepted

Exhortation to Imitate Paul

fact that in him alone do we see the resurrection life of Christ interpreted in the terms of present conduct. His earthly life needs no such interpretation, so none of the other apostles are models in this sense even for the Circumcision.

18 The enemies of the *cross* of Christ are those who, failing to apprehend the significance of His shameful death, still cling to the earthly and the physical.

The *cross* of Christ brings before us the *manner* of His death. It was an ignominious, shameful malefactor's death, to which God's curse was attached. Hence we may avail ourselves of the efficacy of His blood, and yet, by clinging to the world and the flesh, become enemies of His *cross*.

20 Our citizenship, or enfranchisement, in contrast to that of Israel, is in the heavens. We have no political privileges where the sovereignty of our Lord has been rejected. But we *have* high hopes both politically and physically. We shall reign with Christ in the celestial spheres. And this body of humiliation will be transfigured to conform to His glorious body. He is coming as a *Saviour*.

21 Here we have the definite assurance of His ability to subordinate the entire universe. This will not be accomplished until the consummation (1Cor. 15^{24-28}).

5 The Lord is always near when men are high handed with us. It is not our place to retaliate but to be lenient and considerate, for He is near and will take care of our interests.

6 Worry kills more men than war. To get beyond its reach is one of the most precious privileges of all who belong to Christ. There is no promise here that our prayers will be answered, or that, if several agree, they shall have their request. It goes far deeper than that. The knowledge that God is guiding all things to the goal He has set before Him unhindered by the stress and storm which so distresses us, leads us to wonder whether our own petitions are in line with His will, and whether it is better to leave all with Him, confident that He will grant that only good which we crave but do not apprehend. We enter into His peace and acquiesce in His will whether our prayer be answered or not.

THE PHILIPPIANS' CARE OF PAUL

10 The Philippians seem to have had Paul constantly on their hearts though circumstances, at times, kept them from contributing to his needs.

PAUL'S COMPLACENCY IN WANT

11 It is blessed for the believer to recognize the fact that his environment and his condition are all of God, Who is using them for his welfare. Wealth or want, opulence or poverty are alike means for our blessing. There is no real contentment apart from this.

PAUL'S STRENGTH IN CHRIST

13 What encouragement there is in this brief word! Nothing is too great for those who know their own weakness and the invigorating power of Christ.

THE PHILIPPIANS' CONTRIBUTION

14 The gift of the Philippian ecclesia is especially precious because of the memories it awakens in Paul's mind. They alone came to his aid at the first, and then helped him even in Thessalonica, among his friends. Their contribution, being a token of their heartfelt appreciation and love, not only meets his need but ascends, like the sacrifice of old, redolent with the perfume which speaks of the sacrifice of Christ. In return he reminds them of the glory that Christ has brought to God and that they, in Him, shall have all their needs supplied according to God's estimate of His work.

19 While God does not fill all our *wants*. He supplies all our *needs*. Nor does He do this in accord with our service or deserts, but in harmony with the glory which has come to be His in Christ Jesus. Thus He ever deals with us, not as we are in ourselves, but as He sees us in Christ. This should assure our hearts of His continual care and provision notwithstanding appearances to the contrary. Paul was humbled at times, and hungry, yet this to him was an evidence of His care as well as the times of superabundance.

21 Every saint "in Christ Jesus" limits this greeting to those who know Christ, not after the flesh, but after the spirit. The Circumcision are not included.

and hear and perceived in me, these be putting into practice, and the God of peace shall be with you.

10 Now I rejoiced greatly in the Lord that somehow, at length, your disposition toward me blossomed, to which you were disposed, also, yet you lacked occasion.

11 Not that I am hinting at a want, for *I* learned to be content in that
12 in which I am. I am aware what it is to be humbled and I am aware what it is to be superabounding, also. In everything and among all I have been initiated even to be satisfied and to be hungering, even to be superabounding and to be in
13 want. I have strength for everything in Him Who is invigorating me—Christ!

14 Moreover, you do ideally in your joint contribution in my affliction.
15 Now even *yau* Philippians are aware that, in the beginning of the evangel, when I came out from Macedonia, not a single ecclesia participates with me in the matter of giving and getting, except you
16 only, seeing that, even in Thessalonica, you send, once and again,
17 to my need. Not that I am seeking for a gift, but I am seeking for fruit which is increasing for
18 your account. Now I am paid in full, and am superabounding. I have been filled full, receiving from Epaphroditus the things from you, a fragrant odor, an acceptable sacrifice, well pleasing
19 to God. Now my God shall be filling your every need in accord with His riches in glory in Christ
20 Jesus. Now to our God and Father, be glory for the eons of the eons! *Amen!*

21 Greet every saint in Christ Jesus. The brethren with me are
22 greeting you. All the saints are

ΡΕΛΑΒΕΤΕΚΑΙΗΚΟΥCΑΤΕΚ 20
BESIDE-GOT AND YE-HEAB AND

ΑΙΕΙΔΕΤΕΕΝΕΜΟΙΤΑΥΤΑΠ 40
YE-PERCEIVED IN ME these BE-

s o.

ΡΑCCΕΤΕΚΑΙΟΘΕΟCΤΗCΕΙ 60
YE-PRACTISING AND THE God OF-THE PEACE

ΡΗΝΗCΕCΤΑΙΜΕΘΥΜΩΝΕΧΑ 80
10 WILL-BE WITH YOUp. I-Joyed

ΡΗΝΔΕΕΝΚΥΡΙΩΜΕΓΑΛΩCΟ 100
YET IN Master GREATly that

ΤΙΝΑΗΠΟΤΕΑΝΕΘΑΛΕΤΕΤΟ 20
ALREADY ?-when UP-BLOOMED THE

s o.

ΥΠΕΡΕΜΟΥΦΡΟΝΕΙΝΕΦΩΚΑ 40
OVER ME TO-BE-being-DISPOSED ON WHICH

s o. *A* ΔΙ

ΙΕΦΡΟΝΕΙΤΕΗΚΑΙΡΕΙCΘΕ 60
AND YE-WERE-DISPOSED YE-WERE-UNSEASONED

ΔΕΟΥΧΟΤΙΚΑΘΥCΤΕΡΗCΙΝ 80
11 YET. NOT that according-to WANTing

ΛΕΓΩΕΓΩΓΑΡΕΜΑΘΟΝΕΝΟΙ 200
I-AM-saying I for LEARNED IN WHICH

CΕΙΜΙΑΥΤΑΡΚΗCΕΙΝΑΙΟΙ 20
12 I-AM SAME-SUFFICed TO-BE. I-HAVE-

s o.

ΔΑΚΑΙΤΑΠΕΙΝΟΥCΘΑΙΟΙΔ 40
PERCEIVED AND TO-BE-made-LOW I'VE-PER-

ΑΚΑΙΠΕΡΙCCΕΥΕΙΝΕΝΠΑΝ 80
CEIVED AND TO-BE-exceeding IN EVERY

ΤΙΚΑΙΕΝΠΑCΙΝΜΕΜΥΗΜΑΙ 80
AND IN ALL I-HAVE-*been*-initiated

sA o.

ΚΑΙΧΟΡΤΑΖΕCΘΑΙΚΑΙΠΕΙ 300
AND TO-BE-satisfied AND TO-BE-

A omits AND

ΝΑΝΚΑΙΠΕΡΙCCΕΥΕΙΝΚΑΙ 20
hungering AND TO-BE-exceeding AND

s o.

ΥCΤΕΡΕΙCΘΑΙΠΑΝΤΑΙCΧΥ 40
13 TO-BE-WANTING. ALL I-AM-STRONG

*Abs*1 *omit* ANOINTED

ΦΕΝΤΩΕΝΔΥΝΑΜΟΥΝΤΙΜΕΧ 60
IN THE *One*-IN-ABLING ME AN-

ΡΙCΤΩΠΑΗΝΚΑΛΩCΕΠΟΙΗC 80
14 OINTED. MORE-ly IDEALly YE-DO

*Ab*1 N

ΑΤΕCΥΓΚΟΙΝΩΝΗCΑΝΤΕCΜ 400
TOGETHER-communing OF-

sA -ΔΙ *for* Ε

ΟΥΤΗΘΛΙΨΕΙΟΙΔΑΤΕΔΕΚΑ 20
15 ME THE CONSTRICTION. HAVE-PERCEIVED YET AND

s o.

ΙΥΜΕΙCΦΙΛΙΠΠΗCΙΟΙΟΤΙ 40
YE Philippians that

ΕΝΑΡΧΗΤΟΥΕΥΑΓΓΕΛΙΟΥΟ 60
IN ORIGIN OF-THE WELL-MESSAGE when

B Ε *for* ΔΙ

ΤΕΕΞΗΛΘΟΝΑΠΟΜΑΚΕΔΟΝ 80
I-OUT-CAME FROM MACEDONIA

ΙΑCΟΥΔΕΜΙΑΜΟΙΕΚΚΛΗCΙ 600
NOT-YET-ONE to-ME OUT-CALLED

ΔΕΚΟΙΝΩΝΗCΕΝΕΙCΛΟΓΟΝ 20
communions INTO saying

ΔΟCΕΩCΚΑΙΛΗΜΨΕΩCΕΙΜΗ 40
OF-GIving AND OF-GETting IF NO

s o.

ΥΜΕΙCΜΟΝΟΙΟΤΙΚΑΙΕΝΘΕ 60
16 YE ONLY that AND IN THES-

D inserts Ε

CCΑΛΟΝΙΚΗΚΑΙΑΠΑΞΚΑΙΔ 80
SALONICA AND once AND twice

A omits INTO *s o.*

ΙCΕΙCΤΗΝΧΡΕΙΑΝΜΟΙΕΠΕ 600
INTO THE need to-ME YE-SEND.

ΜΥΑΤΕΟΥΧΟΤΙΕΠΙΖΗΤΩΤΟ 20
17 NOT that I-AM-ON-SEEKING THE

s o.

ΔΟΜΑΛΛΑΔΕΠΙΖΗΤΩΤΟΝΚΑ 40
GIFT but I-AM-ON-SEEKING THE FRUIT

ΡΠΟΝΤΟΝΠΛΕΟΝΑΖΟΝΤΑΕΙ 60
THE MOREizING INTO

CΑΟΓΟΝΥΜΩΝΑΠΕΧΩΔΕΠΑΝ 80
18 saying OF-YOUp. I-AM-FROM-HAVING YET ALL

ΤΑΚΑΙΠΕΡΙCCΕΥΩΠΕΠΛΗΡ 700
AND I-AM-exceeding. I-HAVE-*been*-FILLED

sA FROM ΑΠΟ *A omits* BESIDE

ΩΜΑΙΔΕΞΑΜΕΝΟCΠΑΡΑΕΠΑ 20
RECEIving BESIDE ON-charming

ON-charming (Epaphroditus)

ΦΡΟΔΕΙΤΟΥΤΑΠΑΡΥΜΩΝΟC 40
(Epaphroditus) THE BESIDE OF-YOUp ODOR

ΜΗΝΕΥΩΔΙΑCΘΥCΙΑΝΔΕΚΤ 60
OF-WELL-ODOR SACRIFICE RECEIVable

ΗΝΕΥΑΡΕCΤΟΝΤΩΘΕΩΩΔΕΘ 80
19 WELL-PLEASing to-THE God. THE YET

ΕΟCΜΟΥΠΛΗΡΩCΕΙΠΑCΑΝΧ 800
God OF-ME WILL-BE-FILLING EVERY need

sA o. *s*2, *accusative, adds* -Ν

ΡΕΙΑΝΥΜΩΝΚΑΤΑΤΟΠΛΟΥΤ 20
OF-YOUp according-to THE RICHES

*s*2 -Ν *s*1 *omits* IN

ΟCΑΥΤΟΥΕΝΔΟΞΗΕΝΧΡΙCΤ 40
OF-Him IN esteem IN ANOINTED

ΦΙΗCΟΥΤΩΔΕΘΕΩΚΑΙΠΑΤΡ 60
20 JESUS. TO-THE YET God AND FATHER

*s*1 *adds* Ω to-WHOM

ΗΜΩΝΗΔΟΞΑΕΙCΤΟΥCΑΙΩ 80
OF-US THE esteem INTO THE cons

ΝΑCΤΩΝΑΙΩΝΩΝΑΜΗΝΑCΠΑ 900
21 OF-THE cons AMEN. Greet-YE

s -ΑΙ *for* Ε

CΑCΘΕΠΑΝΤΑΑΓΙΟΝΕΝΧΡΙ 20
EVERY HOLY-*one* IN ANOINTED

CΤΩΙΗCΟΥΑCΠΑΖΟΝΤΑΙΥΜ 40
JESUS. ARE-greeting YOUp

ΑCΟΙCΥΝΕΜΟΙΑΔΕΑΦΟΙΑC 60
22 THE TOGETHER to-ME brothers. ARE-

ΠΑΖΟΝΤΑΙΥΜΑCΠΑΝΤΕCΟΙ 80
greeting YOUp ALL THE

B ΑΠΟ FROM

ΑΓΙΟΙΜΑΛΙCΤΑΔΕΟΙΕΚΤΗ 8000
HOLY-*ones* RATHERest YET THE OUT OF-THE

ΚΑΙΚΑΡΟΣΟΙΚΙΑΣΗΣΧΑΡΙ20 ΟΥΜΕΤΑΤΟΥΠΝΕΥΜΑΤΟΣΥΜ60
23 CAESAR'S HOME. THE grace WITH THE spirit OF-YOUp

ΣΤΟΥΚΥΡΙΟΥΙΗΣΟΥΧΡΙΣΤ40 ΩΝΑΜΗΝ8066
OF-THE Master JESUS ANOINTED AMEN

CHAPTER 4 PAUL TO THE PHILIPPIANS 8001

greeting you, yet especially those of Caesar's household.

23 The grace of the Lord Jesus Christ be with your spirit! *Amen!*

23 The epistle closes as it began, with the emphasis on conduct, by the use of the title *Lord*.

22 Grace finds its trophies in the very establishment of that infamous monster, Nero!

COLOSSIANS

COLOSSIANS is the complement of Paul's epistle to the Ephesians. Two mysteries dominate both. Ephesians elaborates the present Secret Economy, which concerns the *members* of the body of Christ: Colossians dwells upon the secret of Christ, Who is the *Head* of that body. Ephesians, however, *teaches* the truth, while Colossians *corrects* departure from it.

The literary framework gives us a clear clue to its contents. Within the Salutations and Mutual Reports, the whole body of the epistle deals with the details of the Secret of Christ. First the apostle, in one of the most sublime passages in Holy Writ, sets forth the secret glories of Christ, as the Son of God.

At the close of the epistle he speaks of this again, desiring to make it known.

The bulk of this letter deals with correction in doctrine and deportment necessitated by departure from the Secret of Christ. A knowledge of this secret is vital to the spiritual welfare of all who know God.

Rationalism and ritual, the philosophy of the nations and the religion of Israel, are the two great enemies to the truth which find correction in Colossians.

Gnosticism with its false fullness or "pleroma" of angelic intermediaries between God and man, is set aside by the great truth that Christ is God's Complement. As our Complement He displaces all the decrees and rites of Judaism. In Christ we are complete and need naught else to fit us for the Father's presence.

The secret of Christ is presented in its future aspect in Ephesians. There is to be a harvest era in which Christ is to be supreme, not only on earth, but in the heavens also. His sway will be universal (Eph.$1^{10}3^{3}$). In Colossians, however, the emphasis is placed on His past headship in creation and His present headship in redemption with a view to a future reconciliation of the universe. The unity of creation has led philosophers to trace it back to a common origin, by some called a "primordial germ." This first element in creation, however simple it may be said to be, must possess within itself a potential universe. The Son of God, the Firstborn of Creation, is the satisfactory solution to all questions which concern creation. Creation did not begin in chaos but in Christ. It will not end in ruin wrought by man but in universal reconciliation wrought by the blood of His cross.

FRAMEWORK OF COLOSSIANS

Repeated Reversion

- INTRODUCTION 1^{1-2}
- Report of Epaphras to Paul 1^{3-8}
- THE SECRET OF CHRIST — Its Realization $1^{9}-2^{7}$
- DOCTRINE 2^{8-23} (CORRECTION)
 - Philosophy, 2^{8}
 - Empty Seduction 2^{8}
 - Human Tradition 2^{8}
 - Rudiments 2^{8}
 - *God's Complement* 2^{9}
 - *Our Complement* 2^{10}
 - Circumcision, Baptism — Decrees 2^{11-14}
 - Sovereignties and Authorities 2^{15}
 - Shadows, Food and Drink 2^{16-19}
 - Teachings of Men 2^{20-23}
- DEPORTMENT $3^{1}-4^{1}$ (CORRECTION)
 - Christ in Heaven 3^{1-4}
 - Mortify Members on Earth 3^{5-7}
 - Put Off the Old Humanity 3^{8-11}
 - Put On the New Humanity 3^{12-17}
 - Modify Relationships on Earth 3^{18-21}
 - Master in Heaven $3^{22}-4^{1}$
- THE SECRET OF CHRIST — Its Expression 4^{2-6}
- Tychicus to the Colossians 4^{7-9}
- CONCLUSION 4^{10-18}

(MUTUAL REPORTS; SALUTATIONS)

ΠΑΥΛΟCΑΠΟCΤΟΛΟCΧΡΙCΤ 20
PAUL commissioner OF-ANOINTED

ΟΥΙΗCΟΥΔΙΑΘΕΛΗΜΑΤΟCΘ 40
JESUS THRU WILL OF-

ΕΟΥΚΑΙΤΙΜΟΘΕΟCΟΑΔΕΛΦ 60
God AND Timothy THE brother

ΟCΤΟΙCΕΝΚΟΛΟCCΑΙCΑΓΙ 80
2 to-THE IN COLOSSE HOLY-

ΟΙCΚΑΙΠΙCΤΟΙCΑΔΕΛΦΟΙ 100
ones AND BELIEVing brothers

A *adds* JESUS ΙΗCΟΥ
ΕΝΧΡΙCΤΩΧΑΡΙCΥΜΙΝΚΑ 20
IN ANOINTED. Grace to-YOUP AND

ΙΕΙΡΗΝΗΑΠΟΘΕΟΥΠΑΤΡΟC 40
PEACE FROM God FATHER

B *omits* AND *to* ANOINTED
ΗΜΩΝΚΑΙΚΥΡΙΟΥΙΗCΟΥΧΡ 60
OF-US AND Master JESUS AN-

ΙCΤΟΥΕΥΧΑΡΙCΤΟΥΜΕΝΤΩ 80
3 OINTED. WE-ARE-thanking to-THE

B *omits* AND
ΘΕΩΚΑΙΠΑΤΡΙΤΟΥΚΥΡΙΟΥ 200
God AND FATHER OF-THE Master

B *omits* ANOINTED
ΗΜΩΝΙΗCΟΥΧΡΙCΤΟΥΠΑΝΤ 20
OF-US JESUS ANOINTED always

B OVER ΥΠΕΡ[illegible]ΗΜΩΝ (*probably*)
ΟΤΕΠΕΡΙΥΜΩΝΠΡΟCΕΥΧΟΜ 40
ABOUT YOUP praying

ΕΝΟΙΑΚΟΥCΑΝΤΕCΤΗΝΠΙC 60
4 HEARing THE BELIEF

Ast Master ΚΥΡΙΟ
ΤΙΝΥΜΩΝΕΝΧΡΙCΤΩΙΗCΟΥ 80
OF-YOUP IN ANOINTED JESUS

B *omits* WHICH YE-ARE-HAVING
ΚΑΙΤΗΝΑΓΑΠΗΝΗΝΕΧΕΤΕ 300
AND THE LOVE WHICH YE-ARE-HAVING

ΙCΠΑΝΤΑCΤΟΥCΑΓΙΟΥCΔΙ 20
5 INTO ALL THE HOLY-*ones* THRU

ΑΤΗΝΕΛΠΙΔΑΤΗΝΑΠΟΚΕΙΜ 40
THE EXPECTATION THE *one*-*be*ING-reserved

ΕΝΗΝΥΜΙΝΕΝΤΟΙCΟΥΡΑΝΟ 60
to-YOUP IN THE heavens

ΙCΗΝΠΡΟΗΚΟΥCΑΤΕΕΝΤΩΛ 80
WHICH YE-BEFORE-HEAR IN THE say-

s o.
ΟΓΩΤΗCΑΛΗΘΕΙΑCΤΟΥΕΥΑ 400
ING OF-THE TRUTH OF-THE WELL-

ΓΓΕΛΙΟΥΤΟΥΠΑΡΟΝΤΟCΕΙ 20
6 MESSAGE OF-THE *one*-BESIDE-BEING INTO

CΥΜΑCΚΑΘΩCΚΑΙΕΝΠΑΝΤΙ 40
YOUP according-AS AND IN EVERY

B *o.*
ΤΩΚΟCΜΩΕCΤΙΝΚΑΡΠΟΦΟΡ 60
THE SYSTEM IS *be*ING-FRUIT-CARRIED

ΟΥΜΕΝΟΝΚΑΙΑΥΞΑΝΟΜΕΝΟ 80
AND *be*ING-GROWN-UP

ΝΚΑΘΩCΚΑΙΕΝΥΜΙΝΑΦΗCΗ 500
according-AS AND IN YOUP FROM WHICH

ΜΕΡΑCΗΚΟΥCΑΤΕΚΑΙΕΠΕΓ 20
DAY YE-HEAR AND ON-KNEW

ΝΩΤΕΤΗΝΧΑΡΙΝΤΟΥΘΕΟΥΕ 40
THE grace OF-THE God IN

s o. *s* YE-LEARN Δ
ΝΑΛΗΘΕΙΑΚΑΘΩCΕΜΑΘΕΤΕ 60
7 TRUTH according-AS YE-LEARNED

ΑΠΟΕΠΑΦΡΑΤΟΥΑΓΑΠΗΤΟΥ 80
FROM EPAPHRAS THE beLOVED

CΥΝΔΟΥΛΟΥΗΜΩΝΟCΕCΤΙΝ 600
TOGETHER-SLAVE OF-US WHO IS

*s*2 YOUP ΥΜΩΝ
ΠΙCΤΟCΥΠΕΡΗΜΩΝΔΙΑΚΟΝ 20
BELIEVing OVER US THRU-SERVITOR

ΟCΤΟΥΧΡΙCΤΟΥΟΚΑΙΔΗΛΩ 40
8 OF-THE ANOINTED THE-*one* AND making-

CΑCΗΜΙΝΤΗΝΥΜΩΝΑΓΑΠΗΝ 80
EVIDENT to-US THE OF-YOUP LOVE

ΕΝΠΝΕΥΜΑΤΙΔΙΑΤΟΥΤΟΚΑ 80
9 IN spirit. THRU this AND

s o.
ΗΜΕΙCΑΦΗCΗΜΕΡΑCΗΚΟΥ 700
WE FROM WHICH DAY WE-HEAR

CΑΜΕΝΟΥΠΑΥΟΜΕΘΑΥΠΕΡΥ 20
NOT ARE-CEASING OVER YOUP

B *omits* AND REQUESTING
ΜΩΝΠΡΟCΕΥΧΟΜΕΝΟΙΚΑΙΑ 40
praying AND RE-

ΙΤΟΥΜΕΝΟΙΙΝΑΠΛΗΡΩΘΗΤ 80
QUESTING THAT YE-MAY-BE-FILLED

ΕΤΗΝΕΠΙΓΝΩCΙΝΤΟΥΘΕΛΗ 80
THE ON-KNOWledge OF-THE WILL

ΜΑΤΟCΑΥΤΟΥΕΝΠΑCΗCΟΦΙ 80
OF-Him IN EVERY WISDOM

ΑΚΑΙCΥΝΕCΕΙΠΝΕΥΜΑΤΙΚ 20
AND understanding spiritual

ABS*t omit* YOUP (*s*2 *nearly erased*)
ΗΠΕΡΙΠΑΤΗCΑΙΥΜΑCΑΞΙΩ 40
10 TO-ABOUT-TREAD YOUP WORTHily

CΤΟΥΚΥΡΙΟΥΕΙCΠΑCΑΝΑΡ 60
OF-THE Master INTO EVERY PLEAS-

As o.
ΕCΚΕΙΑΝΕΝΠΑΝΤΙΕΡΓΩΑΓ 80
ing IN EVERY ACT GOOD

ΑΘΦΚΑΡΠΟΦΟΡΟΥΝΤΕCΚΑΙ 900
FRUIT-CARRYING AND

Anst *omit* IN
ΑΥΞΑΝΟΜΕΝΟΙΕΝΤΗΕΠΙΓΝ 20
*be*ING-GROWN-UP IN THE ON-KNOWledge

ΩCΕΙΤΟΥΘΕΟΥΕΝΠΑCΗΔΥΝ 40
11 OF-THE God IN EVERY ABILITY

ΑΜΕΙΔΥΝΑΜΟΥΜΕΝΟΙΚΑΤΑ 60
*be*ING-made-ABLE according-to

ΤΟΚΡΑΤΟCΤΗCΔΟΞΗCΑΥΤΟ 80
THE HOLDing OF-THE esteem OF-Him

ΥΕΙCΠΑCΑΝΥΠΟΜΟΝΗΝΚΑΙ 1[illegible]
INTO EVERY UNDER-REMAINing AND

1 PAUL, an apostle of Christ Jesus,
through the will of God, and
2 brother Timothy, to the saints
and faithful brethren in Christ
in Colosse:

Grace to you and peace from God,
our Father, and the Lord Jesus
Christ.

3 WE are thanking the God and
Father of our Lord Jesus Christ,
praying always concerning you,
4 when hearing of your faith in
Christ Jesus and the love which
5 you have for all the saints, because
of the expectation which is re-
served for you in the heavens,
which you hear before in the true
6 expression of the evangel, which,
being present with you, as in all
the world, also, is bearing fruit and
growing, even as it is among you
from the day you hear and realize
7 the grace of God in truth, as you
learned it from Epaphras, our be-
loved fellow slave, who is a faithful
8 dispenser of Christ for us, and who
also makes evident to us your love
in spirit.

9 Therefore *we,* too, from the day
we hear, do not cease praying for
you and requesting that you may
be filled with the realization of
His will, in all wisdom and spirit-
10 ual understanding, to walk worth-
ily of the Lord unto all pleasing,
being fruitful in every good work,
and growing in the realization of
11 God; being endued with all
power, in accord with His glorious
might, unto all endurance and

1 "Paul, a commissioner of Christ Jesus," introduces us to a glorified Christ in heaven and invokes the authority vested in Paul as His legatee. Contrast the character assumed by Paul in Philippians.

4 Their faith in *Christ Jesus* and their heavenly hope reminds us of the opening words of Ephesians. Before these letters were written the saints among the nations had no clear indications of a heavenly destiny. This is practically unknown outside Paul's epistles, and even in them it is gradually approached. The Thessalonians are taught the Lord's descent from heaven to meet them in the air (1Thess. 4^{16}). The secret of the resurrection is made known to the Corinthians (1Cor.15^{51}), showing that our bodies will be changed to fit the celestial spheres. But not until the prison epistles were penned are we given definite assurance that the saints are destined to enjoy a heavenly allotment.

6 A true realization of God's grace is the accomplishment most to be desired of all things, for it is impossible to please God without faith and an intelligent grasp of His gracious purpose. Zeal must be directed by knowledge.

THE SECRET OF CHRIST

IT'S REALIZATION

9 Here we have a prayer which is well worthy of our imitation.

13 The kingdom of His Son is a figurative allusion to the kingdom of Christ. Messiah's kingdom is literal and future and destroys and displaces earth's kingdoms (Dan.2^{44}). The kingdom of the Son here spoken of is a present spiritual power. We are not rescued from earth's governments but from the powers of Darkness which direct and dominate them. The term "pardon" is borrowed from the kingdom phraseology to accord with this figure.

15 God is an invisible Spirit (Jno.4^{24} 1Tim.6^{16}). The Son is the visible embodiment of Deity. Only in Him can we see God. All other images are condemned because they are false and dishonor God (Deut.5^{8}). All creation was in Him as the tree and its fruits are found in the seed. In Him God

The Secret of Christ

created all else, for the whole universe was created *in* Him. This includes the celestial as well as the terrestrial spheres and every form of spiritual power and dignity. These exist *through* Him and *for* Him and He makes all a unit for the accomplishment of God's purpose.

18 As God's Complement, His supremacy becomes pre-eminent in redemption as well as creation. Their relation may be shown as follows:

THE PRE-EMINENCE OF THE SON OF GOD	*The Image of God*	Firstborn of all Creation	The Universe Heaven and Earth *Created* in Him
	The Complement of God	Firstborn from the Dead	The Universe Earth and Heaven *Reconciled* thru Him

The two paramount points in universal history are the creation and the resurrection of the Son of God. Through His death and vivification He will yet more than restore the lost creation to the Father. The cross, which speaks of His estrangement from God, is the basis on which reconciliation is built. The benefits it brings are not confined to earth or mankind, but include the celestial realms as well.

20 Just as His glories in creation take us back to the very beginning, so the greater glories of reconciliation take us to the very consummation. The universal reconciliation cannot be fully accomplished until the close of the eonian times when all sovereignty and authority and power and even death are rendered inoperative (1Cor. 15^{24-27}) and when all mankind are saved (1Tim.4^{10}) and justified (Rom. 5^{18}). This takes us far beyond the new earth portrayed at the end of the Unveiling of Jesus Christ, for there He still reigns, many of mankind are still lost and death is not yet abolished.

21 At present reconciliation includes only those who, like the Colossians, believe in Him and have not lost their hold on this great truth, (or indeed, have ever heard of it). Salvation depends only on the work of Christ and is not affected by our moods: reconciliation depends, on our side, upon our enjoyment of His favor.

12 patience with joy; at the same
time giving thanks to the Father,
Who makes you competent for
a part of the allotment of the
13 saints, in light, Who rescues us
out of the authority of darkness,
and transports us into the king-
14 dom of the Son of His love, in
Whom we have deliverance, the
15 pardon of sins, Who is the Image
of the invisible God, Firstborn
16 of every creature, seeing that the
universe in the heavens and on the
earth was created in Him—the
visible and the invisible, whether
thrones or dominions or sovereign-
ties or authorities—the universe
has been created through Him and
17 for Him, and He takes precedence
of all, and the universe has its co-
18 hesion in Him. And *He* is the
Head of the body, the ecclesia,
Who is Sovereign, Firstborn from
among the dead, that in all *He*
19 may be first, seeing that the entire
complement delights to dwell in
20 Him, and through Him to recon-
cile the universe to Him (making
peace through the blood of His
cross) through Him, whether that
on earth or that in the heavens.

21 And you, being once estranged
and enemies in comprehension, in
acts of wickedness, He now recon-
22 ciles by His body of flesh, through
His death, to present you holy and
flawless and unimpeachable, in His
23 sight, at least if you are persist-
ing in the faith grounded and
settled, and are not removed from

ΜΑΚΡΟΘΥΜΙΑΝΜΕΤΑΧΑΡΑC 20
FAR-FEELING WITH JOY

ΕΥΧΑΡΙCΤΟΥΝΤΕCΑΜΑΤΩΠ 40
12 thanking SIMULTANEOUSLY to-

ΑΤΡΙΤΩΙΚΑΝΩCΑΝΤΙΥΜΑC 60
THE FATHER THE *One*-making-enough YOU

ΕΙCΤΗΝΜΕΡΙΔΑΤΟΥΚΛΗΡΟ 80
INTO THE PART OF-THE LOT

ΥΤΩΝΑΓΙΩΝΕΝΤΩΦΩΤΙ ΟCΕ 100
13 OF-THE HOLY-*ones* IN THE LIGHT WHO res-

ΡΡΥCΑΤΟΗΜΑCΕΚΤΗCΕΞΟΥ 20
cues US OUT OF-THE authority

CΙΑCΤΟΥCΚΟΤΟΥCΚΑΙΜΕΤΕ 41
OF-THE DARKness AND after-STANDS

CΤΗCΕΝΕΙCΤΗΝΒΑCΙΛΕΙΑ 60
INTO THE KINGdom

ΝΤΟΥΥΙΟΥΤΗCΑΓΑΠΗCΑΥΤ 80
OF-THE SON OF-THE LOVE OF-Him

ΟΥΕΝΦΕΧΟΜΕΝΤΗΝΑΠΟΛΥΤ 200
14 IN WHOM WE-ARE-HAVING THE FROM-LOOSening

ΡΩCΙΝΤΗΝΑΦΕCΙΝΤΩΝΑΜΑ 20
THE FROM-LETting OF-THE misses

ΡΤΙΩΝΟCΕCΤΙΝΕΙΚΩΝΤΟΥ 40
15 WHO IS Image OF-THE

ΘΕΟΥΤΟΥΑΟΡΑΤΟΥΠΡΩΤΟΤ 60
God THE UN-SEEN BEFORE-BROUGHT-

ΟΚΟCΠΑCΗCΚΤΙCΕΩCΟΤΙΕ 80
16 FORTH OF-EVERY CREATION that IN

ΝΑΥΤΩΕΚΤΙCΘΗΤΑΠΑΝΤΑΤ 300
Him WAS-CREATED THE ALL THE

ΑΕΝΤΟΙCΟΥΡΑΝΟΙCΚΑΙΤΑ 20
IN THE heavens AND THE

ΕΠΙΤΗCΓΗCΤΑΟΡΑΤΑΚΑΙΤ 40
ON OF-THE LAND THE SEEN AND THE

ΑΑΟΡΑΤΑΕΙΤΕΘΡΟΝΟΙΕΙΤ 60
UN-SEEN IF-BESIDES THRONES IF-BESIDES

ΕΚΥΡΙΟΤΗΤΕCΕΙΤΕΑΡΧΑΙ 80
masterdoms IF-BESIDES ORIGINals

ΕΙΤΕΕΞΟΥCΙΑΙΤΑΠΑΝΤΑΔ 400
IF-BESIDES authorities THE ALL THRU

ΙΑΥΤΟΥΚΑΙΕΙCΑΥΤΟΝΕΚΤ 20
Him AND INTO Him HAS-*been*-

ΙCΤΑΙΚΑΙΑΥΤΟCΕCΤΙΝΠΡ 40
17 CREATED AND He IS BEFORE

ΟΠΑΝΤΩΝΚΑΙΤΑΠΑΝΤΑΕΝΑ 60
ALL AND THE ALL IN Him

ΥΤΩCΥΝΕCΤΗΚΕΝΚΑΙΑΥΤΟ 80
18 HAS-TOGETHER-STOOD AND He

CΕCΤΙΝΗΚΕΦΑΛΗΤΟΥCΩΜΑ 500
IS THE HEAD OF-THE BODY

ΤΟCΤΗCΕΚΚΛΗCΙΑCΟCΕCΤ 20
THE OUT-CALLED WHO IS

ΙΝΗΑΡΧΗΠΡΩΤΟΤΟΚΟCΕΚΤ 40
THE *omitted by* AS THE ORIGINal BEFORE-BROUGHT-FORTH OUT OF-

ΩΝΝΕΚΡΩΝΙΝΑΓΕΝΗΤΑΙΕΝ 60
THE DEAD THAT MAY-BE-BECOMING IN

ΠΑCΙΝΑΥΤΟCΠΡΩΤΕΥΩΝΟΤ 80
19 ALL He BEFORE-being THAT

ΙΕΝΑΥΤΩΕΥΔΟΚΗCΕΝΠΑΝΤ 600
IN Him WELL-SEEMS EVERY THE

ΟΠΛΗΡΩΜΑΚΑΤΟΙΚΗCΑΙΚΑ 20
20 FILLing TO-DOWN-HOME AND

ΙΔΙΑΥΤΟΥΑΠΟΚΑΤΑΛΛΑΞΑ 40
THRU Him TO-reconcile

ΙΤΑΠΑΝΤΑΕΙCΑΥΤΟΝΕΙΡΗ 60
THE ALL INTO Him PEACE-

ΝΟΠΟΙΗCΑCΔΙΑΤΟΥΑΙΜΑΤ 80
mak*ing* THRU THE BLOOD

ΟCΤΟΥCΤΑΥΡΟΥΑΥΤΟΥΔΙΑ 700
OF-THE pale OF-Him THRU Him

ΥΤΟΥΕΙΤΕΤΑΕΠΙΤΗCΓΗCΕ 20
IF-BESIDES THE ON OF-THE LAND IF-BE-

ΙΤΕΤΑΕΝΤΟΙCΟΥΡΑΝΟΙCΚ 40
21 SIDES THE IN THE heavens. AND

ΑΙΥΜΑCΠΟΤΕΟΝΤΑCΑΠΗΛΛ 60
YOUp ?-when BEING HAVING-*been*-

ΟΤΡΙΩΜΕΝΟΥCΚΑΙΕΧΘΡΟΥ 80
estranged AND enemies

CΤΗΔΙΑΝΟΙΑΕΝΤΟΙCΕΡΓΟ 900
to-THE THRU-MIND IN THE ACTS

ΙCΤΟΙCΠΟΝΗΡΟΙCΝΥΝΙΔΕ 20
THE wicked NOW YET

ΑΠΟΚΑΤΗΛΛΑΞΕΝΕΝΤΩCΩΜ 40
22 He-reconciles IN THE BODY

ΑΤΙΤΗCCΑΡΚΟCΑΥΤΟΥΔΙΑ 60
OF-THE FLESH OF-Him THRU

ΤΟΥΘΑΝΑΤΟΥΑΥΤΟΥΠΑΡΑC 80
THE DEATH OF-Him TO-BESIDE-

ΤΗCΑΙΥΜΑCΑΓΙΟΥCΚΑΙΑΜ 900
STAND YOUp HOLY AND UN-

ΩΜΟΥCΚΑΙΑΝΕΓΚΛΗΤΟΥCΚ 20
FLAWED AND UNindictable DOWN-

ΑΤΕΝΩΠΙΟΝΑΥΤΟΥΕΙΓΕΕΠ 40
23 IN - VIEW OF-Him IF SURELY YE-

ΙΜΕΝΕΤΕΤΗΠΙCΤΕΙΤΕΘΕΜ 60
ABE-ON-REMAINING TO-THE BELIEF HAVING-*been*-

ΕΔΑΙΩΜΕΝΟΙΚΑΙΕΔΡΑΙΟΙΚ 80
founded AND SETTLED AND

ΑΙΜΗΜΕΤΑΚΙΝΟΥΜΕΝΟΙΑ 2000
NO after-STIRRING FROM

ΠΟΤΗCΕΛΠΙΔΟCΤΟΥΕΥΑΓΓ 20
THE EXPECTATION OF-THE WELL-MESSAGE
A -ΔΙ
ΕΛΙΟΥΟΥΗΚΟΥCΑΤΕΤΟΥΚΗ 40
OF-WHICH YE-HEAR THE *one*-
A bs1 *omit* THE
ΡΥΧΘΕΝΤΟCΕΝΠΑCΗΤΗΚΤΙ 60
BEING-PROCLAIMED IN EVERY THE CREATION

CΕΙΤΗΥΠΟΤΟΝΟΥΡΑΝΟΝΟΥ 60
THE UNDER THE heaven OF-WHICH
A s1 *a1d* PROCLAIMED AND commissioner ΚΗΡΥΞ
ΕΓΕΝΟΜΗΝΕΓΩΠΑΥΛΟCΔΙΑ 100
BECAME I PAUL THRU-
ΚΑΙΑΠΟCΤΟΛΟC *and* A *adds* ΚΑΙ AND
ΚΟΝΟCΝΥΝΧΑΙΡΩΕΝΤΟΙ 18
24 servitor. NOW I-AM-JOYING IN THE
A bs1 *omit* OF-ME s1 *omits* OVER
CΠΑΘΗΜΑCΙΝΜΟΥΥΠΕΡΥΜΩ 40
EMOTIONS OF-ME OVER YOUp

ΝΚΑΙΑΝΤΑΝΑΠΛΗΡΩΤΑΥCΤ 60
AND I-AM-INSTEAD-UP-FILLING THE WANTS
B *inserts* Ε
ΕΡΗΜΑΤΑΤΩΝΘΛΙΨΕΩΝΤΟΥ 80
OF-THE CONSTRICTIONS OF-THE

ΧΡΙCΤΟΥΕΝΤΗCΑΡΚΙΜΟΥΥ 200
ANOINTED IN THE FLESH OF-ME OVER

ΠΕΡΤΟΥCΩΜΑΤΟCΑΥΤΟΥΟΕ 20
THE BODY OF-Him WHICH

CΤΙΝΗΕΚΚΛΗCΙΑΗCΕΓΕΝΟ 40
25 IS THE OUT-CALLED OF-WHICH BECAME
A s1 *add* PAUL ΠΑΥΛΟC
ΜΗΝΕΓΩΔΙΑΚΟΝΟCΚΑΤΑΤΗ 60
I THRU-SERVitor according-to THE

ΝΟΙΚΟΝΟΜΙΑΝΤΟΥΘΕΟΥΤΗ 80
stewardship OF-THE God THE
s *o.*
ΝΔΟΘΕΙCΑΝΜΟΙΕΙCΥΜΑCΠ 300
one-BEING-GIVEN to-ME INTO YOUp TO-

ΛΗΡΩCΑΙΤΟΝΛΟΓΟΝΤΟΥΘΕ 20
FILL THE saying OF-THE God

ΟΥΤΟΜΥCΤΗΡΙΟΝΤΟΑΠΟΚΕ 40
26 THE CLOSE-KEEP THE *one*-HAVING-

ΚΡΥΜΜΕΝΟΝΑΠΟΤΩΝΑΙΩΝΩ 60
been-FROM-HID FROM THE EONS
A *adds* -Ι
ΝΚΑΙΑΠΟΤΩΝΓΕΝΕΩΝΝΥΝΔ 80
AND FROM THE generations NOW YET

ΕΦΑΝΕΡΩΘΗΤΟΙCΑΓΙΟΙC 400
WAS-made-APPEAR to-THE HOLY-*ones*

ΑΥΤΟΥΟΙCΗΘΕΛΗCΕΝΟΘΕΟ 20
27 OF-Him to-WHOM WILLS THE God
s TICO
CΓΝΩΡΙCΑΙΤΙΤΟΠΛΟΥΤΟC 40
TO-KNOWize ANY THE RICHES

ΤΗCΔΟΞΗCΤΟΥΜΥCΤΗΡΙΟΥ 60
OF-THE esteem OF-THE CLOSE-KEEP
s1 *omits* ΤΟΥ = OF-THE s *adds* -C
ΤΟΥΤΟΥΕΝΤΟΙCΕΘΝΕCΙΝΟ 80
this IN THE NATIONS WHICH

ΕCΤΙΝΧΡΙCΤΟCΕΝΥΜΙΝΗΕ 500
IS ANOINTED IN YOUp THE EX-

ΑΠΙCΤΗCΔΟΞΗCΟΝΗΜΕΙCΚ 20
28 PECTATION OF-THE esteem WHOM WE ARE-

ΑΤΑΓΓΕΛΛΟΜΕΝΝΟΥΘΕΤΟΥ, 40
DOWN-MESSAGING admonishING

ΝΤΕCΠΑΝΤΑΝΑΝΘΡΩΠΟΝΚΑΙ 60
EVERY human AND

ΔΙΔΑCΚΟΝΤΕCΠΑΝΤΑΝΑΝΘΡ 80
TEACHING EVERY human

ΩΠΟΝΕΝΠΑCΗCΟΦΙΑΙΝΑΠΑ 600
IN EVERY WISDOM THAT WE-

ΡΑCΤΗCΩΜΕΝΠΑΝΤΑΝΑΝΘΡΩ 20
SHOULD-BE-BESIDE-STANDING EVERY human
A bs1 *omit* JESUS
ΠΟΝΤΕΛΕΙΟΝΕΝΧΡΙCΤΩΙΗ 40
mature IN ANOINTED JESUS

CΟΥΕΙCΟΚΑΙΚΟΠΙΩΑΓΩΝΙ 60
29 INTO WHICH AND I-AM-toiling CONTENDING
s *o.*
ΖΟΜΕΝΟCΚΑΤΑΤΗΝΕΝΕΡΓΕ 80
according-to THE IN-ACTION

ΙΑΝΑΥΤΟΥΤΗΝΕΝΕΡΓΟΥΜΕ 700
OF-Him THE IN-ACTING

ΝΗΝΕΝΕΜΟΙΕΝΔΥΝΑΜΕΙΘΕ 20
2 IN ME IN ABILITY. I-AM
A *o.*
ΑΦΓΑΡΥΜΑCΕΙΔΕΝΑΙΗΑΙΚ 40
WILLING for YOUp TO-PERCEIVE PRIME

ΟΝΑΓΩΝΑΕΧΟΥΠΕΡΥΜΩΝΚΑ 60
CONTEST I-AM-HAVING OVER YOUp AND
B² *inserts* Ε *very small*
ΙΤΩΝΕΝΛΑΟΔΙΚΙΑΚΑΙΟCΟ 80
THE-*ones* IN PEOPLE-JUST (Laodicea) AND as-many-
s ΕΟΡΑΚΑ (s² + CΙΝ
ΙΟΥΧΕΩΡΑΚΑΝΤΟΠΡΟCΩΠΟ 900
as NOT HAVE-SEEN THE face
s1 *omits* IN FLESH
ΝΜΟΥΕΝCΑΡΚΙΙΝΑΠΑΡΑΚΑ 20
2 OF-ME IN FLESH THAT MAY-BE-

ΗΘΩCΙΝΑΙΚΑΡΔΙΑΙΑΥΤΩΝ 40
BESIDE-CALLED THE HEARTS OF-them
s² *substitutes* ΤΩΝ, *then deletes*
CΥΜΒΙΒΑCΘΕΝΤΕCΕΝΑΓΑΠ 60
BEING-TOGETHER-STEPPED IN LOVE
A bs1 *omit* -ΤΑ Α + ΤΟ THE A bs1 -C
ΗΚΑΙΕΙCΠΑΝΤΑΠΛΟΥΤΟΝΤ 80
AND INTO EVERY RICHES OF-

ΗCΠΛΗΡΟΦΟΡΙΑCΤΗCCΥΝΕ 900
THE FULL-wearing OF-THE understand-

CΕΩCΕΙCΕΠΙΓΝΩCΙΝΤΟΥΜ 200
ing INTO ON-KNOWledge OF-THE
A bs1 *omit* AND B *omits* FA-
ΥCΤΗΡΙΟΥΤΟΥΘΕΟΥΚΑΙΠΑ 400
CLOSE-KEEP OF-THE God AND FA-
THER bs1 *omit* OF-THE
ΤΡΟCΤΟΥΧΡΙCΤΟΥΕΝΩΕΙC 600
3 THER OF-THE ANOINTED IN WHOM ARE

ΙΝΠΑΝΤΕCΟΙΘΗCΑΥΡΟΙΤΗ 700
ALL THE PLACED-INTO-MORROW OF-THE
bs1 *omit* THE
CCΟΦΙΑCΚΑΙΤΗCΓΝΩCΕΩC 800
WISDOM AND THE KNOWledge

the expectation of the evangel which you hear, which is being proclaimed in the entire creation which is under heaven, of which *I,*
24 *Paul,* became a dispenser. I am now rejoicing in my sufferings for you, and fill up in my flesh, in His stead, those which are wanting of the afflictions of Christ, for
25 His body, which is the ecclesia of which *I* became a dispenser, in accord with the stewardship of God, which was granted to me for you, to complete the word of God
26 —the secret which has been concealed from the eons and from the generations, yet now is made
27 manifest to His saints, to whom God wills to make known what are the glorious riches of this secret among the nations, which is: *Christ among you, a glorious ex-*
28 *pectation*—Whom *we* are announcing, admonishing every man and teaching every man in all wisdom, in order that we should present
29 every man mature in Christ; for which I am toiling, also, struggling in accord with His operation, which is operating in me with power.

2 For I want you to perceive the stupendous struggle I am having for your sake and those in Laodicea, and as many as have not seen
2 my face in flesh, that their hearts may be consoled, being united in love, even unto all the riches of the assurance of understanding, unto a realization of the secret of
3 the God and Father of Christ, in Whom all the treasures of wisdom
4 and knowledge are concealed. Now

The Secret of Christ

23 The scope of reconciliation is not confined to mankind: it is as broad as creation. Its proclamation was made to every creature under heaven. It is God's loving purpose to bind all His creatures to Him with the cords of affection. To accomplish this purpose demands suffering—not only the essential suffering of Christ on the cross, but those of His afflictions which He endures in His members in the course of its dispensation.

26 This epistle was not by any means the last of the Greek scriptures to be penned. The Unveiling of Jesus Christ and all of John's writings were written, we are told, long afterward. Paul completed or filled up the word of God in another sense. All the other scriptures were limited in their scope to the earth, as to space, and to the eons, as to time. They were concerned with a fragment of the universe. In them the nations could have only a subordinate place and portion. As the secret of Christ breaks beyond the barriers of Judaism, these restrictions vanish. On earth Messiah never left the land of Israel. Now, in spirit, He walks among the nations, dispensing blessing as He did in the days of His earthly sojourn. Christ, Who *never* went among the nations before His ascension, met Paul outside the land, on the Damascus road, not as the lowly Jesus, but as the glorified Son of God. Gradually, in spirit, through the apostle's ministries He unfolds His secret purpose to be to the nations, in spirit, all that He had been to Israel in flesh, and far more. This is the secret: *Christ among the nations, a glorious expectation.* Not a subordinate place in the earthly kingdom, but a pre-eminent place in His celestial domains.

Let us, too, note the tremendous importance which he attaches to an appreciation of this most marvelous mystery or secret. It satisfies both the heart and the head. It reveals depths of affection in which we may revel. It discloses the treasures of wisdom and knowledge for which earth's sages and philosophers have been groping without avail. It solves the riddle of the universe—its beginning and its end, its creation and its reconciliation.

DOCTRINAL CORRECTION

8 It is difficult to discern that the divine religion given to Israel in the flesh may be one of the greatest hindrances toward an appreciation of the grace which is ours in Christ Jesus. Hence the spirit of God forces it down to the same level with human philosophy and tradition by alternating them in this passage. The empty seduction and rudiments, the circumcision, baptism, and shadows refer to the rites and ritual Jehovah gave His earthly people. Yet they are interspersed with references to the authority and teachings of men. Ritual is just as dangerous an enemy as rationalism. As God's Complement, Christ is the answer to philosophy: as our Complement He is the end of religion.

8 By a striking figure the apostle warns us lest we lose all our possessions in Christ by a legal process, such as is served when property is seized for debt. Legality levies an attachment on us so that we lose the enjoyment of our possessions and philosophy interferes in the same way.

11 The spiritual history of those who know Christ as their Complement may be summarized in three words: death, burial and resurrection. Not, of course, literally, but in Him. Two rites, in Israel, set this forth in figure. Circumcision is the cutting off of the flesh. It signifies death. Baptism pictures both burial and resurrection. Now the believer need not be circumcised, for Christ, his Complement, descended into death itself. In Christ's burial he has been baptized. In His resurrection he has been raised from the dead. Faith in God's operation is all the ceremony needed to place the believer beyond the tomb in full possession of every privilege ever procured by the rites of religion. Christ, our Complement, makes full provision for our approach into the divine presence, just as the brazen altar and the laver provided for the approach of the priest in the tabernacle (Ex.27^{1}30^{17}).

14 The decrees issued by the apostles from Jerusalem (Acts15$^{23-29}$) were a standing symbol of the subjection of the nations to the Circumcision even though they absolved them from observing all the rudimentary rites, especially circumcision.

I am saying this, that no one of
you should be beguiled with per-
5 suasive words. For even if I am
absent in flesh, nevertheless I am
with you in spirit, rejoicing and
observing your order and the sta-
bility of your faith in Christ.

6 As, then, you accepted Christ
Jesus, the Lord, be walking in
7 Him, having been rooted and built
up in Him, and being confirmed
in the faith even as you were
taught, and overflowing in it with
thanksgiving.

8 *Beware,* that no one shall be de-
spoiling you through philosophy
and empty seduction, in accord
with human tradition, in accord
with the elements of the world,
and not in accord with Christ,
9 seeing that in Him the entire com-
plement of the Deity is dwelling
10 bodily. And you are complete in
Him, Who is the Head of every
11 sovereignty and authority, in
Whom you were circumcised also
with a circumcision not made with
hands, in the stripping off of the
body of flesh in the circumcision
12 of Christ. Being buried together
with Him in baptism, (in Whom
you were roused together, also,
through faith in the operation of
God, Who rouses Him from among
13 the dead, you, too, being dead in
the offenses and the uncircumcision
of your flesh) He makes us alive
together jointly with Him, deal-
ing graciously with all our of-
14 fenses, erasing the handwriting of
the decrees against us, which was
hostile to us, and has taken it away
out of the midst, nailing it to the
15 cross, stripping off the sovereign-

B s1 *omit* YET
ΑΠΟΚΡΥΦΟΙΤΟΥΤΟΔΕΛΕΓΩ 20
4 FROM-HIDDEN. This YET I-AM-saying

s2 Τ=BESIDES *for* YET
ΙΝΑΜΗΔΕΙCΥΜΑCΠΑΡΑΛΟΓ 40
THAT NO - YET-ONE YOUp MAY-BE-BESIDE-account-

A -Ε
ΙΖΗΤΑΙΕΝΠΙΘΑΝΟΛΟΓΙΑΕ 60
5 ING IN PERSUADE-saying IF

A *inserts* Ε
ΙΓΑΡΚΑΙΤΗCΑΡΚΙΑΠΕΙΜΙ 80
for AND to-THE FLESH I-AM-FROM-BEING

ΑΛΛΑΤΩΠΝΕΥΜΑΤΙCΥΝΥΜΙ 100
but to-THE spirit TOGETHER to-YOUp

ΝΕΙΜΙΧΑΙΡΩΝΚΑΙΒΛΕΠΩΝ 20
I-AM JOYING AND looking

ΥΜΩΝΤΗΝΤΑΞΙΝΚΑΙΤΟCΤΕ 40
OF-YOUp THE order AND THE SOLIDity

ΡΕΩΜΑΤΗCΕΙCΧΡΙCΤΟΝΠΙ 60
OF-THE INTO ANOINTED BELIEF

CΤΕΦCΥΜΦΩΝΩCΟΥΝΠΑΡΕΛΑ 80
6 OF-YOUp. As THEN YE-BESIDE-GOT

ΒΕΤΕΤΟΝΧΡΙCΤΟΝΙΗCΟΥΝ 200
THE ANOINTED JESUS

ΤΟΝΚΥΡΙΟΝΕΝΑΥΤΩΠΕΡΙΠ 20
THE Master IN Him BE-YE-ABOUT-

ΑΤΕΙΤΕΕΡΡΙΖΩΜΕΝΟΙΚΑΙ 40
7 TREADING HAVING-*been*-ROOTED AND

s1 *omits* IN Him
ΕΠΟΙΚΟΔΟΜΟΥΜΕΝΟΙΕΝΑΥ 60
*be*ING-ON-HOME-BUILT IN Him

B *omits* IN THE
ΤΩΙΚΑΙΒΕΒΑΙΟΥΜΕΝΟΙΕΝΤ 80
AND *be*ING-confirmED IN THE

omitted by A
ΗΠΙCΤΕΙΚΑΘΩCΕΔΙΔΑΧΘΗ 300
BELIEF according-AS YE-WERE-TAUGHT

s1A *omit* IN SAME
ΤΕΠΕΡΙCCΕΥΟΝΤΕCΕΝΑΥΤ 20
exceedING IN SAME

s2 Ω A *inserts* Ε sA -ΑΙ
ΗΕΝΕΥΧΑΡΙCΤΙΑΒΛΕΠΕΤΕ 40
8 IN thanking. YE-BE-looking

B YOUp WILL-BE
ΜΗΤΙCΕCΤΑΙΥΜΑCΟCΥΛΑΓ 60
NO ANY WILL-BE YOUp THE *one*-LEADING-

Γ Ω *omitted by* s1
ΩΓΩΝΔΙΑΤΗCΦΙΛΟCΟΦΙΑC 80
ATTACHED THRU THE FOND-WISDOM

A ΑΙ *for* Ε
ΚΑΙΚΕΝΗCΑΠΑΤΗCΚΑΤΑΤΗ 400
AND EMPTY SEDUCTION according-to THE

ΠΠΑΡΑΔΟCΙΝΤΩΝΑΝΘΡΩΠΩ 20
tradition OF-THE humans

sA *o.*
ΝΚΑΤΑΤΑCΤΟΙΧΕΙΑΤΟΥΚΟ 40
according-to THE elements OF-THE SYSTEM

CΜΟΥΚΑΙΟΥΚΑΤΑΧΡΙCΤΟΝ 60
AND NOT according-to ANOINTED

ΟΤΙΕΝΑΥΤΩΚΑΤΟΙΚΕΙΠΑΝ 80
9 that IN Him IS-DOWN-HOMING EVERY

ΤΟΠΛΗΡΩΜΑΤΗCΘΕΟΤΗΤΟC 600
THE FILLING OF-THE deity

A -ΑΙ
CΩΜΑΤΙΚΩCΚΑΙΕCΤΕΕΝΑΥ 20
10 BODily AND YE-ARE IN Him

B *o.*
ΤΩΠΕΠΛΗΡΩΜΕΝΟΙΟΕCΤΙ 40
HAVING-*been*-FILLED WHO IS

s *adds* OF-THE ΤΗC s1 ΕΚΚ
ΝΗΚΕΦΑΛΗΠΑCΗCΑΡΧΗCΚΑ 60
THE HEAD OF-EVERY ORIGINal AND

ΑΗCΙΑC OUT-CALLED *for* AND authority
ΙΕΞΟΥCΙΑCΕΝΩΚΑΙΠΕΡΙ 80
11 authority IN WHOM AND YE-WERE-

ΤΜΗΘΗΤΕΠΕΡΙΤΟΜΗΧΕΙΡ 600
ABOUT-CUT to-ABOUT-CUTting UN-HAND-made

n1 Γ
ΟΠΟΙΗΤΩΕΝΤΗΑΠΕΚΔΥCΕΙ 20
IN THE FROM-OUT-SLIPping

s2 *adds* OF-THE misses ΤΩΝΑΜΑΡΤΙΩΝ
ΤΟΥCΩΜΑΤΟCΤΗCCΑΡΚΟCΕ 40
OF-THE BODY OF-THE FLESH IN

ΝΤΗΠΕΡΙΤΟΜΗΤΟΥΧΡΙCΤΟ 60
THE ABOUT-CUTting OF-THE ANOINTED

ΥCΥΝΤΑΦΕΝΤΕCΑΥΤΩΕΝΤΩ 80
12 beING-TOGETHER-entombED to-Him IN THE

As1 -ΑΤΙ
ΒΑΠΤΙCΜΩΕΝΩΚΑΙCΥΝΗΓΕ 700
DIPism IN WHOM AND YE-WERE-TOGETH-

ΡΘΗΤΕΔΙΑΤΗCΠΙCΤΕΩCΤΗ 20
ER-ROUSED THRU THE BELIEF OF-THE

CΕΝΕΡΓΕΙΑCΤΟΥΘΕΟΥΤΟΥ 40
IN-ACTion OF-THE God THE

As *omit* OF-THE
ΕΓΕΙΡΑΝΤΟCΑΥΤΟΝΕΚΤΩΝ 60
One-ROUSing Him OUT OF-THE

ΝΕΚΡΩΝΚΑΙΥΜΑCΝΕΚΡΟΥC 80
13 DEAD. AND YOUp DEAD

Bs1 *omit* IN
ΟΝΤΑCΕΝΤΟΙCΠΑΡΑΠΤΩΜΑ 800
BEING IN THE DESIDE-FALLS

A *inserts* Ε
CΙΝΚΑΙΤΗΑΚΡΟΒΥCΤΙΑΤΗ 20
AND to-THE uncircumcision OF-THE

CCΑΡΚΟCΥΜΩΝCΥΝΕΖΩΟΠΟ 40
FLESH OF-YOUp He-TOGETHER-makes-LIVE

s *omits* US As1 Υ-YE
ΙΗCΕΝΗΜΑCCΥΝΑΥΤΩΧΑΡΙ 80
US TOGETHER to-Him *grac*ing

s2 Υ- to-YOUp
CΑΜΕΝΟCΗΜΙΝΠΑΝΤΑΤΑΠΑ 80
to-US ALL THE BE-

s *o.*
ΡΑΠΤΩΜΑΤΑΕΞΑΛΕΙΨΑCΤΟ 900
14 SIDE-FALLS OUT-RUB*bing* THE

ΚΑΘΗΜΩΝΧΕΙΡΟΓΡΑΦΟΝΤΟ 20
DOWN OF-US HAND-WRITING to-THE

ΙCΑΟΓΜΑCΙΝΟΗΝΥΠΕΝΑΝΤ 40
decrees WHICH WAS UNDER-INSTEAD

s1 Ω=OF-US
ΙΟΝΗΜΙΝΚΑΙΑΥΤΟΗΡΚΕΝΕ 60
to-US AND it HAS-LIFTED OUT

OF-THE *omitted by* A
ΚΤΟΥΜΕCΟΥΠΡΟCΗΛΩCΑCΑ 80
OF-THE MIDST TOWARD-NAIL*ing* it

ΥΤΟΤΩCΤΑΥΡΩΑΠΕΚΔΥCΑΜ 4000
15 to-THE pale FROM-OUT-SLIP*ping*

ΕΝΟΚΤΑCΑΡΧΑCΚΑΙΤΑCΕΞ20
THE ORIGINals AND THE au-
B *adds* AND ΚΑΙ *sa o.*
ΟΥCΙΑCΕΔΕΙΓΜΑΤΙCΕΝΕΝ40
thorities He-shows IN

ΠΑΡΡΗCΙΑΘΡΙΑΜΒΕΥCΑCΑ60
boldness THUMPHing-over them

ΥΤΟΥCΕΝΑΥΤΩΜΗΟΥΝΤΙCΥ80
10 IN it. NO THEN ANY YOUP
s o. B ΚΑΙ AND
B *inserts* Ε
ΜΑCΚΡΙΝΕΤΩΕΝΒΡΩCΕΙΗΕ100
LET-BE-JUDGING IN FEEding OR IN

ΠΠΟCΕΙΗΕΝΜΕΡΕΙΕΟΡΤΗC20
DRINKing OR IN PART OF-FESTIVAL
B Ε Ο *for* ΟΥ B Ο
ΗΝΟΥΜΗΝΙΑCΗCΑΒΒΑΤΩΝΑ40
17 OR OF-YOUNG-MONTH OR OF-SABBATHS WHICH

ΕCΤΙΝCΚΙΑΤΩΝΜΕΛΛΟΝΤΩ60
IS SHADE OF-THE ABOUT-BEING
*s*2 *omits* OF-THE
ΝΤΟΔΕCΩΜΑΤΟΥΧΡΙCΤΟΥΜ80
18 THE YET BODY OF-THE ANOINTED. NO-
s o.
ΗΔΕΙCΥΜΑCΚΑΤΑΒΡΑΒΕΥΕ200
YET-ONE YOUP LET-BE-DOWN-UMPIRING
*s*1 *omits* IN *s o.*
ΤΩΘΕΛΩΝΕΝΤΑΠΕΙΝΟΦΡΟC20
WILLING IN LOW-DISposition
*s*1 *adds* BEING-ABOUT ΜΕΛΛΟ
ΥΝΗΚΑΙΘΡΗCΚΕΙΑΤΩΝΑΓΓ40
AND RITUAL OF-THE MESSEN-
ΝΤΩΝ *s*2+ΜΗ *su*1Ο *for* Ω
ΕΑΩΝΑΕΩΡΑΚΕΝΕΜΒΑΤΕΥΩ60
GERS WHICH he-HAS-SEEN IN-STEPPING

ΝΕΙΚΗΦΥCΙΟΥΜΕΝΟCΥΝΟΤ80
SIMULATEly *bEING*-INFLATED UNDER THE
*s*1 OF-them -ΤΩΝ
ΟΥΝΟΟCΤΗCCΑΡΚΟCΑΥΤΟΥ300
MIND OF-THE FLESH OF-him

ΚΑΙΟΥΚΡΑΤΩΝΤΗΝΚΕΦΑΛΗ20
19 AND NOT HOLDING THE HEAD

ΝΕΞΟΥΠΑΝΤΟCΩΜΑΔΙΑΤΩΝ40
OUT OF-WHOM EVERY THE BODY THRU THE

ΑΦΩΝΚΑΙCΥΝΔΕCΜΩΝΕΠΙΧ60
TOUCH AND TOGETHER-BINDing *bEING*-
s M
ΟΡΗΓΟΥΜΕΝΟΝΚΑΙCΥΝΒΙΒ80
supplied AND *be*ING-TOGETHER-
*s*1 MAY-BE-GROWING -Η
ΑΖΟΜΕΝΟΝΑΥΞΕΙΤΗΝΑΥΞΗ400
STEPPED IS-GROWING THE GROWTH
ABS1 *omit* THEN (*s*2) *s* Ο
CΙΝΤΟΥΘΕΟΥΕΙΟΥΝΑΠΕΘΑ20
20 OF-THE God. IF THEN YE-FROM-DIED
*s*1 *adds* ΟΥΝ THEN
ΝΕΤΕCΥΝΧΡΙCΤΩΑΠΟΤΩΝC40
TOGETHER to-ANOINTED FROM THE el-
sa o.
ΤΟΙΧΕΙΩΝΤΟΥΚΟCΜΟΥΤΙΘ60
ements OF-THE SYSTEM ANY AS

CΖΩΝΤΕCΕΝΚΟCΜΩΔΟΓΜΑΤ80
LIVING IN SYSTEM ARE-YE-*being*-
A -ΑΙ
ΙΖΕCΘΕΜΗΑΨΗΜΗΔΕΓΕΥCΗ500
21 decreed NO SHOULD-BE-TOUCHING NO-YET SHOULD-BE-TASTING

A *inserts* Ε
ΜΗΔΕΘΙΓΗCΑΕCΤΙΝΠΑΝΤΑ20
22 NO - YET SHOULD-YOU-BE-IMPINGING WHICH IS ALL

ΕΙCΦΘΟΡΑΝΤΗΑΠΟΧΡΗCΕΙ40
INTO CORRUPTION to-THE FROM-USE

ΚΑΤΑΤΑΕΝΤΑΛΜΑΤΑΚΑΙΔΙ60
according-to THE directions AND TEACH-
AD *insert* Ε
ΔΑCΚΑΛΙΑCΤΩΝΑΝΘΡΩΠΩΝ80
ings OF-THE humans

ΑΤΙΝΑΕCΤΙΝΛΟΓΟΝΜΕΝΕΧ640
23 WHICH-ANY IS saying INDEED HAVING

ΟΝΤΑCΟΦΙΑCΕΝΕΘΕΛΟΘΡΗ20
OF-WISDOM IN WILL-RITUAL
s o. *s o.*
CΚΕΙΑΚΑΙΤΑΠΕΙΝΟΦΡΟCΥ40
AND LOW-DISposition
D *omits* AND *s o.* Ε *inserted very minutely by* B2
ΝΗΚΑΙΑΦΕΙΔΙΑCΩΜΑΤΟCΟ60
AND UN-SPARing OF-BODY NOT

ΥΚΕΝΤΙΜΗΤΙΝΙΠΡΟCΠΑΗC80
IN VALUE ANY TOWARD FULL-

ΜΟΝΗΝΤΗCCΑΡΚΟCΕΙΟΥΝC700
3 REMAINing OF-THE FLESH. IF THEN YE-
*s*1 Ε Ν IN
ΥΝΗΓΕΡΘΗΤΕΤΩΧΡΙCΤΟΤΑ20
WEBE-TOGETHER-ROUSED to-THE ANOINTED THE
A -ΑΙ *s*1 ΘΕΟC God
ΑΝΩΖΗΤΕΙΤΕΟΥΟΧΡΙCΤΟC40
UP YE-BE-SEEKING where THE ANOINTED
18 *omitted by s*1
ΕCΤΙΝΕΝΔΕΞΙΑΤΟΥΘΕΟΥΚ60
IS IN RIGHT OF-THE God sit-

ΑΘΗΜΕΝΟCΤΑΑΝΩΦΡΟΝΕΙΤ80
2 TING. THE UP BE-YE-*be*ING-DISPOSED

ΕΜΗΤΑΕΠΙΤΗCΓΗCΑΠΕΘΑΝ800
3 NO THE ON OF-THE LAND YE-FROM-DIED

ΕΤΕΓΑΡΚΑΙΗΖΩΗΥΜΩΝΚΕΚ20
for AND THE LIFE OF-YOUP HAS-*been*-

ΡΥΠΤΑΙCΥΝΤΩΧΡΙCΤΩΕΝΤ40
HID TOGETHER to-THE ANOINTED IN THE

ΩΘΕΟΤΑΝΟΧΡΙCΤΟCΦΑΝΕ60
4 God. WHENEVER THE ANOINTED MAY-BE-BEING
s Η
ΡΩΘΗΗΖΩΗΗΜΩΝΤΟΤΕΚΑΙΥ80
made-APPEAR THE LIFE OF-US then AND YE
s o. TOGETHER to-Him *omitted by* A
ΜΕΙCCΥΝΑΥΤΩΦΑΝΕΡΩΘΗC900
TOGETHER to-Him WILL-BE-made-APPEAR
A -ΑΙ
ΕCΘΕΕΝΔΟΞΗΝΕΚΡΩCΑΤΕΟ20
5 IN esteem. Make-YE-DEAD THEN
B *omit* OF-YOUP
ΥΝΤΑΜΕΛΗΥΜΩΝΤΑΕΠΙΤΗC40
THE MEMBERS OF-YOUP THE ON OF-THE
as o.
ΓΗCΠΟΡΝΕΙΑΝΑΚΑΘΑΡCΙΑ60
LAND PROSTITUTION UNcleanness

ΝΠΑΘΟCΕΠΙΘΥΜΙΑΝΚΑΚΗΝ80
EMOTION ON-FEELING EVIL
s inserts Ε
ΚΑΙΤΗΝΠΛΕΟΝΕΞΙΑΝΗΤΙC8000
AND THE MORE-HAVing WHICH-ANY

ties and authorities, boldly making a show of them, triumphing
16 over them in it. Let no one, then, be judging you in food or in drink or in a particular festival, or of a
17 new moon, or of sabbaths, which are a shadow of that which is future—but the body is of the
18 Christ. Now let no one be arbitrating against you willfully, by a humble disposition and the ritual of messengers, parading what is seen, affectedly inflated by his
19 fleshly mind, and not holding the Head, out of Whom the entire body, being supplied and united through the assimiliation and ligaments, is growing in the growth
20 of God. If, then, you died together with Christ from the elements of the world, why, as living in the world, are you subject
21 to the decree: "You should not be touching, nor tasting, nor hav-
22 ing the slightest contact" (which is all for corruption by use) in accord with the directions and
23 teachings of men, which is, indeed, an expression having its wisdom in a willful ritual and a humble disposition and asceticism—not of any value—towards the surfeiting of the flesh.

3 If, then, ye were roused together with Christ, be seeking that which is above, where Christ is sitting
2 at the right hand of God. Be disposed to that which is above, not
3 that on the earth, for you died and your life has been hid together
4 with Christ in God. Whenever Christ, our Life, may be manifested, then *you*, too, will be manifested together with Him in glory.

5 Put to death, then, your members which are on earth: prostitution, uncleanness, passion, evil desires, and greediness, which is

Doctrinal Correction

19 "Holding the Head" is a succinct expression of our duty as members of the body of Christ. A conscious connection and subjection to Him as our Head will sever us from the things of the world, whether it be its religion (however divine its origin) or its philosophy. Any attempt to improve our position before God by physical means, whether it be an appeal to the senses or a curbing of its normal needs, denies our completeness in Christ.

CORRECTION—DEPORTMENT

1 The secret of pleasing God is a conduct conformed to our spiritual position. The key to this position is the great truth that we have not only died and have been raised with Christ, but we have *ascended* into heaven with Him. Our interests, our expectations, are no longer on earth at all, but in the celestial regions. Let this great and glorious truth be behind our motives and guide us into the path that pleases Him.

15 Not only is the believer exempt from the authority of the apostles of the Circumcision, but, in spirit, he is beyond the reach of all human jurisdiction. Even before His resurrection our Lord reminded Pilate that he had no authority whatever in His case except what had been granted him from above (Jno.19$^{10-11}$). In resurrection He reversed the sentence of death pronounced against Him by the Sanhedrin and the Roman governor.

16 The prohibition of certain foods under the law, the observance of festivals and fasts and rest days all foreshadowed the rest and joy and plenty of the future earthly kingdom in which the body of Christ has no part. The divine picture of our portion is the physical body of Christ, risen and ascended and seated at God's right hand in the celestial spheres. As the physical members are to this body so we, His spiritual members, are to Him. We, too, are risen and seated there, and are the instruments through which He will effect His Father's will in the empyrean.

Correction—Deportment

5 We are exhorted to transform faith into fact. Are we dead to the world? Then let us live as those who are past the practices which pollute it. How can we keep on in the course which will draw down God's indignation—not upon us—but upon those who do not trust Him?

9 The old humanity, with its diversity and division, no longer reflects the Image of its Creator. In the new or fresh humanity, in which Christ displaces Adam, these divisions disappear. The religion of the Jew and the philosophy of the Greek, the privileges of the Circumcision and the proscription of the Uncircumcision, the subjection of the slave and the superiority of the freeman—all these find no place in the young humanity of which Christ is the Head. We should so behave that it will be recognized as created in His image.

12 The greater our appreciation of our Lord's grace toward us, the greater grace will we show towards all who belong to Him. Without this compelling power we shall be able only to exercise our natural, ungracious dispositions.

14 Love, the greatest of the abiding trinity (1Cor.13[13]), is the tie which binds us to the Lord and should be the tie which unites us to our fellow saints. Before maturity, in the preparatory era preceding the present economy, the saints were united (or rather divided) by a common rite, as Circumcision, or a common ancestor, as Israel. Now that these are abolished there is a spiritual unity unmarred by any division (Eph.4[3-6]). Love is the tie that makes us one, peace is the tie that keeps us one.

15 All difficulties should be submitted to the arbitration of the peace of Christ.

16 The sincerest source of song is a heart full of grace. It should be the overflow of a heart surcharged with an appreciation of God's love. All other motives are a mockery, and discordant to His ears.

17 God is jealous that His Son be duly honored in all we do or say. Even our thanksgiving must be accompanied by the incense of His name.

6 idolatry, because of which God's
indignation is coming on the sons
7 of Stubbornness—among whom
you, too, once walked, when you
lived in these things.

8 Yet now *you,* too, be putting
away all these—anger, fury,
malice, calumny, obscenity out of
9 your mouth. Do not lie to one
another, stripping off the old humanity together with its practices,
10 and putting on the young, which
is being renewed into recognition,
to accord with the Image of the
11 One Who created it, where there
is no Greek and Jew, Circumcision and Uncircumcision, barbarian,
Scythian, slave, freeman, but all
and in all is Christ.

12 Put on, then, as God's chosen
ones, holy and beloved, pitiful
compassion, kindness, humility of
disposition, meekness, patience,
13 bearing with one another and dealing graciously among yourselves,
if anyone should be having a complaint against any. According as
the Lord, also, deals graciously
14 with you, thus you, too. Now
over all these is love, which is the
15 tie of maturity. And let the
peace of Christ be arbitrating in
your hearts, for which you were
called, also, in one body; and be-
16 come thankful. Let the word of
Christ make its home in you
richly, in all wisdom, teaching
and admonishing yourselves; with
psalms, hymns, spiritual songs;
singing in the grace which is in
17 your hearts to God. And
everything, whatever you may be
doing, in word or in act, let all be
in the name of our Lord Jesus

s o.
ЄCTINЄIΔΩΛOΛATPЄIΔI 20
6 IS idolatry THRU

ΛЄPXЄTAIHOPΓHTOYΘЄOY 40
WHICH IS-COMING THE INDIGNATION OF-THE God

B *omits from* ON *to* UNPERSUADableness sA o.
ЄΠITOYCYIOYCTHCAΠЄIΘ 60
ON THE SONS OF-THE UNPERSUAD-

s o. B WE H- s o.
ЄIACЄNOICKAIYMЄICΠЄP 80
7 ableness IN WHOM AND YE ABOUT-

IЄΠATHCATЄΠOTЄOTЄЄZH 100
TREAD ?-when when YE-LIVED

B *inserts* Є
TЄЄNTOYTOICNYNIΔЄAΠO 20
8 IN these. NOW YET BE-FROM-

A -ΔI *for* Є s1 *omits* AND YE
ΘЄCΘЄKAIYMЄICTAΠANTA 40
PLACING AND YE THE ALL

OPΓHNΘYMONKAKIANBΛAC 60
INDIGNATION fury EVIL HARM-AVER-

A *inserts* Є
ΦHMIANAICXPOΛOΓIANЄK 80
ment VILE-saying OUT

TOYCTOMATOCYMΩNMHΨЄY 200
9 OF-THE MOUTH OF-YOUp NO BE-YE-

A -ΔI
ΔЄCΘЄЄICΛΛΛHΛOYCAΠЄK 20
FALSIfying INTO one-another FROM-OUT-

ΔYCAMЄNOITONΠAΛAIONA 40
SLIPping THE OLD hu-

NΘPΩΠONCYNTAICΠPAΣЄC 60
man TOGETHER TO-THE PRACTICES

s1 *adds* ЄΠ ON
INAYTOYKAIЄNΔYCAMЄNO 80
10 OF-SAME AND IN-SLIPping

ITONNЄONTONANAKAINOY 300
THE YOUNG THE *one-be*ING-UP-NEW-ED

MЄNONЄICЄΠIΓNΩCINKAT 20
INTO ON-KNOWledge according-to

A *inserts* Є
ЄIKONATOYKTICANTOCAY 40
16 BE-YE-BECOMING. THE saying OF-THE ANOINTED
image OF-THE *One*-CREATing SAME

and s1 KY Master s o.
CTOYЄNOIKЄITΩЄNYMINΠ 40
LET-BE-IN-HOME-ING IN YOUp RICH-

TONOΠOYOYKЄNIЄΛΛHNKA 60
11 THE-?-where NOT IN-IS GREEK AND

ly IN EVERY WISDOM TEACH-

IIOYΔAIOCΠЄPITOMHKAI 80
JUDA-an ABOUT-CUTting AND

A *inserts* Є A o.
AKPOBYCTIABAPBAPOCCK 400
uncircumcision BARBARIAN SCYTH-

A *adds* AND KAI
YΘHCΔOYΛOCЄΛЄYΘЄPOCA 20
IAN SLAVE FREE but

As1 *omit* THE
ΛΛΛTAΠANTAKAIЄNΠACIN 40
THE EVERY AND IN ALL

XPICTOCЄNΔYCACΘЄOYNΩ 60
12 ANOINTED. IN-SLIP-YE THEN AS

A *omits* OF-THE
CЄKΛЄKTOITOYΘЄOYAΓIO 80
chosen OF-THE God HOLY-*ones*

AND *omitted by* D
IKAIHΓAΠHMЄNOICΠΛAΓX 500
AND HAVING-*been*-LOVED compassions

AD *insert* Є
NAOIKTIPMOYXPHCTOTHT 20
OF-PITY kindness

s o.
ATAΠЄINOΦPOCYNHNΠPAY 40
LOW-DISposition MEEKness

THTAMAKPOΘYMIANANЄXO 60
13 FAR-FEELing tolerating

MЄNOIΔΛΛHΛΩNKAIXAPIZ 80
OF-one-another AND gracing

OMЄNOIЄAYTOICЄANTICΠ 600
to-selves IF-EVER ANY TOW-

POCTINAЄXHMOMΦHNKAΘΩ 20
ARD ANY MAY-BE-HAVING BLAME according-AS

s God ΘЄOC *and* s2 XPICTOC
CKAIOKYPIOCЄXAPICATO 40
AND THE Master graces

s2 H=US, *but reverts to* Y B's o.
YMINOYTΩCKAIYMЄICЄΠI 60
14 to-YOUp thus AND YE. ON

B *adds* -N
ΠACIΔЄTOYTOICTHNAΓAΠ 80
ALL YET to-these THE LOVE

AD O WHICH *and* s1 OC
HNHTICЄCTINCYNΔЄCMOC 700
WHICH-ANY IS TOGETHER-BINDer

THCTЄΛЄIOTHTOCKAIHЄI 20
15 OF-THE maturity AND THE PEACE

s2 God ΘЄOY
PHNHTOY XPICTOYBPABЄY 40
OF-THE ANOINTED LET-BE-UMPIRING

ЄTΩЄNTAICKAPΔIAICYMΩ 60
IN THE HEARTS OF-YOUp

B *omits* ONE
NЄICHNKAIЄKΛHΘHTЄЄNЄ 80
INTO WHICH AND YE-WERE-CALLED IN ONE

NICΩMATIKAIЄYXAPICTO 800
BODY AND thankful-*ones*

AB Є *insert* A -ΔI A God ΘЄOY
IΓINЄCΘЄOΛOΓOCTOY XPI 20
BE-YE-BECOMING. THE saying OF-THE ANOINTED

and s1 KY Master s o.
CTOYЄNOIKЄITΩЄNYMINΠ 40
LET-BE-IN-HOME-ING IN YOUp RICH-

ΛOYCIΩCЄNΠACHCOΦIAΔI 60
IN EVERY WISDOM TEACH-

ΔACKONTЄCKAINOYΘЄTOY 80
ING AND admonishING

B *and* s *have a distinct break before* To-psalms
NTЄCЄAYTOYCΨAΛMOICYM 900
selves. To-psalms HYMNS

A1 *adds* AND KAI
NOICΩΔAICΠNЄYMATIKAI 20
SONGS spiritual

As *omit* THE
CЄNTHXAPITIΔONTЄCЄN 40
IN THE grace SINGING IN

s -Є *for* -ΔI
TAICKAPΔIAICYMΩNTΩΘЄ 60
THE HEARTS OF-YOUp to-THE God

sA o.
ΩKAIΠANOTIЄANΠOIHTЄЄ 80
17 AND EVERY WHICH-ANY IF-EVER YE-MAY-BE-DOING

NAOГΦHЄNЄPГΦΠANTAЄNO 6000
IN saying OR IN ACT ALL IN NAME

ABsl *omit* OF-THE A *omits* Master
NOMATITOYKYPIOYIHCOY 20
OF-THE Master JESUS
ANOINTED *omitted by* B
XPICTOYEYXAPICTOYNTE 40
ANOINTED thanking
CTWΘEWΠATPIΔIAYTOYAI 60
18 TO-THE God FATHER THRU Him. THE
s -AI
ΓYNAIKECYNOTACCECΘET 80
WOMEN LET-*be*-BEING-UNDER-SET to-
OICANΔPACINWCANHKENE 100
THE MEN AS proper IN
NKYPIWOIANΔPECAΓAΠAT 20
19 Master. THE MEN BE-LOVING
ABsl *omit* OF-selves
ETACEAYTWNΓYNAIKACKA 40
THE OF-selves WOMEN AND
*s*A -E *for* -AI A -AI
IMHΠIKPAINECΘEΠPOCAY 60
NO BE-YE-BEING-BITTER TOWARD them.
TACTATEKNAYΠAKOYETET 80
20 THE offspring BE-obeying to-
OICΓONEYCINKATAΠANTA 200
THE parents according-to ALL
TOYTOΓAPEYAPECTONECT 20
this for WELL-PLEASING IS
INENKYPIWOIΠATEPECMH 40
21 IN Master. THE FATHERS NO
B EPEΘIZETE YE-BE-(*s* -AI)STRIFE-ING (provoking)
ΠAPOPΓIZETETATEKNAYM 60
BE-making-BESIDE-INDIGNANT THE offspring OF-YOU*p*
ΩNINAMHAYMΩCINOIΔOY 80
22 THAT NO THEY-MAY-BE-UNFEELING. THE SLAVES
AOIYΠAKOYETEKATAΠANT 300
BE-obeying according-to ALL
ATOICKATACAPKAKYPIOI 20
to-THE according-to FLESH masters
s -AIAIC
CMHENOΦΘAAMOΔOYAEIAΩ 40
NO IN eye-SLAVERY AS
As o.
CANΘPΩΠAPECKOIAAAAEN 60
human-PLEASERS but IN
ΑΠAOTHTIKAPΔIACΦOBOY 80
UN-COMPOUND OF-HEART FEARING
*s*2 God ΘEON ABsl *omit* EVERY
MENOITONKYPIONΠANOEA 400
23 THE Master. EVERY WHICH IF-
NΠOIHTEEKΨYXHCEPΓAZE 20
EVER YE-MAY-BE-DOING OUT OF-SOUL BE-YE-ACTING
B *omits* AND A *adds* SLAVING ΔOYAEYONTEC
CΘEΩCTΩKYPIΩKAIOYKAN 40
AS to-THE Master AND NOT to-
A *o.*
ΘPΩΠOICEIΔOTECOTIAΠO 60
24 humans HAVING-PERCEIVED that FROM
B*sl prefix* AΠO- FROM-G.
KYPIOYAHMΨECΘETHNANT 80
Master YE-WILL-BE-GETTING THE repaying
AΠOΔOCINTHCKAHPONOMI 500
OF-THE tenancy

ACTΩKYPIΩXPICTΩΔOYAE 20
to-THE Master ANOINTED YE-ARE-SLAVING
A*sl for* CE *has* EI
YETEOΓAPAΔIKΩNKOMICE 40
25 THE for *one*-injuring WILL-BE-*being*-
TAIOHΔIKHCENKAIOYKEC 60
requited WHICH he-injures AND NOT IS
TINΠPOCΩΠOΛHMΨIAOIKY 80
4 partiality. THE mas-
A *inserts* E
PIOITOΔIKAIONKAITHNI 600
ters THE JUST AND THE E-
COTHTATOICΔOYAOICΠAP 20
QUAL to-THE SLAVES BE-
BsI -E
EXECΘAIEIΔOTECOTIKAI 40
tendering HAVING-PERCEIVED that AND
YMEICEXETEKYPIONENOY 60
YE ARE-HAVING Master IN hea-
*s*2 -OIC heavens B*sl repeats* prayer
PANΦTHΠPOCEYXHΠPOCKA 80
2 ven. To-THE prayer BE-YE-TOWARD-
s o.
PTEPEITEΓPHΓOPOYNTEC 700
HOLDING *s*watching
*s*1 *omits* IN SAME A *inserts* E
ENAYTHENEYXAPICTIAΠP 20
3 IN SAME IN thanking pray-
*s*1 *first had* INA THAT *for* AMA
OCEYXOMENOIAMAKAIΠEP 40
ING SIMULTANEOUSLY AND ABOUT
IHMΩNINAOΘEOCANOIΞHH 60
US THAT THE God SHOULD-BE-UP-OPENING
A *adds* IN boldness ENΠAPP
MINΘYPANTOYAOΓOYAAAH 80
to-US DOOR OF-THE saying TO-TALK
HCIA B*sl* ΘY God
CAITOMYCTHPIONTOYXPI 800
THE CLOSE-KEEP OF-THE ANOINTED
B *adds* -N A -E *for* AI
CTOYΔIOKAIΔEΔEMAIINA 20
4 THRU-WHICH AND I-HAVE-*been*-BOUND THAT
s o.
ΦANEPΩCΩAYTOΩCΔEIMEA 40
I-SHOULD-make-APPEAR it AS IS-BINDING ME
AAHCAIENCOΦIAΠEPIΠAT 60
5 TO-TALK. IN WISDOM BE-YE-ABOUT-TREAD-
EITEΠPOCTOYCEΞΩTONKA 80
ING TOWARD THE-*ones* OUT THE SEASON
IPONEΞAΓOPAZOMENOIOA 900
6 OUT-BUYING. THE
OΓOCYMΩNΠANTOTEENXAP 20
saying OF-YOU*p* always IN grace
ITIAAATIHPTYMENOCEIA 40
to-SALT HAVING-*been*-seasoned TO-PER-
s inserts E
ENAIΠΩCΔEIYMACENIEKA 60
CEIVE how IS-BINDING YOU*p* to-ONE to-EACH
B *inserts* E *s*1 *adds* AE YET
CTΩAΠOKPINECΘAITAKAT 80
7 TO-answer. THE according-to
EMEΠANTAΓNΩPICEIYMIN 7000
ME ALL WILL-BE-KNOWIZING to-YOU*p*

Christ, giving thanks to God, the Father, through Him.

18 Let the wives be subject to the husbands, as is proper in the
19 Lord. Husbands, be loving your own wives and be not bitter to-
20 wards them. Children, be obeying your parents in all things, for this is well pleasing in the Lord.
21 Fathers, do not be vexing your children, lest they may be disheartened.

22 Slaves, in all things be obeying your masters according to the flesh, not with eye-slavery as man pleasers, but with singleness of
23 heart, fearing the Lord. All whatever you may be doing, be working from the soul, as to the
24 Lord and not to men, being aware that you will be getting the compensation of the enjoyment of an allotment from the Lord: you are
25 slaving for the Lord Christ. For he who is injuring shall be requiting for that which he injures, and there is no partiality.

4 Masters, be tendering that which is just and equal to your slaves, being aware that *you,* too, have a Master in heaven.

2 Be persevering in prayer, watching in it with thanksgiving,
3 praying at the same time concerning us, also, that God should open up for us a door of the word, to speak the secret of Christ, because of which I have been bound, also,
4 that I should make it manifest, as
5 I ought to speak. Be walking in wisdom toward those outside, re-
6 claiming the era, your word being always with grace, seasoned with salt, being aware how you ought to answer each one.

7 All my affairs will be made

Correction—Deportment

17 We should always distinguish between our place "in Christ" and "in the Lord". "In *Christ*" physical distinctions vanish, even the distinction between the sexes is gone. There is neither male nor female (Gal.3^{28}). But "in the *Lord*" these are all recognized and regulated.

18 The ideal family is characterized by love on the part of the husband, which smoothes the way for subjection on the part of the wife and obedience on the part of the children. It is a sign of the last days that children no longer heed this injunction (2Tim. 3^{2}).

22 As slavery is almost a thing of the past, these injunctions may well be the guide of those whose service is voluntary rather than compulsory. It is a marvelous help to look beyond all earthly masters and work for One above. Our employer may be hard to please, or unjust, or harsh, not giving proper compensation, but if we become the slave of Christ our work will be sincerely done and we will look to Him for appreciation and compensation. On the other hand we will be restrained from injurious acts by the fear of Him in that day.

1 Masters, too, by remembering that they are His slaves, will deal justly with those who serve them.

THE SECRET OF CHRIST

ITS EXPRESSION

2 The great burden on the apostle's heart at this time was the transcendent revelation of Christ and His secret glories, which had been committed to him. How could he publish his message when he was a prisoner at the court of Rome? God's ways are not our ways. If the apostle had been free he would probably have proclaimed Christ's universal dignities by word of mouth. Being bound, he committed his message to writing, a method which has been immeasurably more effective.

Mutual Reports

7 Tychicus is well named, for who could be more "fortunate" than the bearer of this epistle as well as the letter to the Ephesians? (Eph.6[21]). The spiritual wealth he was entrusted with passes all our comprehension.

10 The mention of Mark is another affectionate touch. Barnabas and Saul brought him from Jerusalem to Antioch (Acts12[25]) and took him with them on their first missionary journey, but he forsook them and returned to Jerusalem (Acts13[13]). For this Paul refused to take him the next time, causing the separation of Paul and Barnabas (Acts 15[37-40]). But Paul has been drinking deeply of *grace*. He no longer holds Mark's failure against him. He tells Timothy that "he is useful for the service." Now he makes sure that his friends do not fail to receive him. And this man, whose service was so unsatisfactory is the one chosen by God to write the account of the perfect Servant!

10 Aristarchus, Mark and Justus are not to be reckoned as members of Christ's body destined to a celestial allotment. They were of the Circumcision who still proclaimed the kingdom. Here we have the point of contact between these two companies. The course of the Circumcision is traced in the epistle to the Hebrews.

12 Epaphras seems to have been the principal teacher in the Colossian ecclesia (1[7]) through whom they learned the grace of God. How effectively that grace wrought in his own heart is evident by his prayers and anguish while absent from them. His great concern was that they should be *mature* and *complete* in all the will of God. How rare are such saints in these days!

16 It is likely that the Laodicean epistle here referred to is the same as that now called the epistle to the Ephesians. It has the character of a circular letter, copies of which were sent to various ecclesias.

18 The epistle was probably penned by a professional scribe, but the apostle appended the greeting with his own hand.

known to you by Tychicus, a beloved brother and faithful servant
8 and fellow slave in the Lord, whom I send to you for this same thing, that you may know what concerns you and he should console your
9 hearts, together with Onesimus, a faithful and beloved brother, who is one of you. They will make known to you all that is here.

10 Aristarchus, my fellow-captive, is greeting you, and Mark, cousin of Barnabas (concerning whom you obtained directions—if ever he may be coming to you receive
11 him) and Jesus, termed Justus, who are of the Circumcision: these are the only fellow workers for the kingdom of God who became a
12 solace to me. Epaphras is greeting you, who is one of you, a slave of Christ Jesus, always struggling for you in prayers, that you may stand mature and complete in all
13 the will of God. For I am testifying to him that he has much anguish over you and those in Laodicea and those in Hierapolis.
14 Luke the beloved physician, is
15 greeting you, and Demas. Greet the brethren in Laodicea, and Nympha, and the ecclesia at her
16 home. And whenever the epistle should be read to you cause that it should be read in the Laodicean ecclesia, too, and that *you*, too, may be reading that of Laodicea.
17 And say to Archippus: "Look to the service which you accepted in the Lord, that you fulfill it."
18 The salutation is by my hand—*Paul. Remember my bonds!*

Grace be with you! *Amen!*

ΤΥΧΙΚΟCΟΑΓΑΠΗΤΟCΑΔΕΑ 20
Tychicus THE beLOVED brother

ΦΟCΚΑΙΠΙCΤΟCΔΙΑΚΟΝΟC 40
AND BELIEVing THRU-SERvitor

s1 *omits* AND TOGETHER-SLAVE
8 ΚΑΙCΥΝΔΟΥΛΟCΕΝΚΥΡΙΩ 60
AND TOGETHER-SLAVE IN Master WHOM

ΝΕΠΕΜΨΑΠΡΟCΥΜΑCΕΙCΑΥ 80
I-SEND TOWARD YOUp INTO SAME

s2 *omits* -ΤΕ
ΤΟΤΟΥΤΟΙΝΑΓΝΩΤΕΤΑΠΕΡ 100
this THAT YE-MAY-BE-KNOWING THE ABOUT

As H- us *but* s2 *restores it as it was*
ΙΥΜΩΝΚΑΙΠΑΡΑΚΑΛΕCΗΤΑ 20
YOUp AND SHOULD-BE-BESIDE-CALLING THE

ΚΑΡΔΙΑCΥΜΩΝCΥΝΟΝΗCΙ 40
9 HEARTS OF-YOUp TOGETHER to-Onesimus

ΜΩΤΩΠΙCΤΩΚΑΙΑΓΑΠΗΤΩΑ 60
(PROFITable) THE BELIEVing AND beLOVED bro-

ΔΕΛΦΩΟCΕCΤΙΝΕΞΥΜΩΝΠΑ 80
ther WHO IS OUT OF-YOUp ALL

As2 *o.*
ΝΤΑΥΜΙΝΓΝΩΡΙCΟΥCΙΝΤΑ 200
to-YOUp THEY-WILL-BE-KNOWizING THE

B2 A-Є
ΩΔΕΑCΠΑΖΕΤΑΙΥΜΑCΑΡΙC 20
10 here. Is-greeting YOUp Aristarchus

ΤΑΡΧΟCΟCΥΝΑΙΧΜΑΛΩΤΟC 40
THE TOGETHER-captive

ΜΟΥΚΑΙΜΑΡΚΟCΟΑΝΕΨΙΟC 60
OF-ME AND Mark THE COUSIN

ΒΑΡΝΑΒΑΠΕΡΙΟΥΕΛΑΒΕΤΕ 80
OF-Barnabas ABOUT WHOM YE-GOT

ΕΝΤΟΛΑCΕΑΝΕΛΘΗΠΡΟCΥΜ 300
directions IF-EVER MAY-BE-COMING TOWARD YOUp

A-ΑΙ
ΑCΔΕΔΕΧCΘΕΑΥΤΟΝΚΑΙΙΗC 20
11 BECEIVE-YE him AND JESUS

ΟΥCΟΛΕΓΟΜΕΝΟCΙΟΥCΤΟC 40
THE *one-be*ING-said JUSTUS

ΟΙΟΝΤΕCΕΚΠΕΡΙΤΟΜΗCΟΥ 60
THE *ones*-BEING OUT OF-ABOUT-CUTting these

ΤΟΙΜΟΝΟΙCΥΝΕΡΓΟΙΕΙCΤ 80
ONLY TOGETHER-ACTers INTO THE

ΗΝΒΑCΙΛΕΙΑΝΤΟΥΘΕΟΥΟΙ 400
KINGdom OF-THE God WHO-

ΤΙΝΕCΕΓΕΝΗΘΗCΑΝΜΟΙΠΑ 20
ANY WERE-BECOME to-ME solace.

sA-Є
ΡΗΓΟΡΙΑΔCΠΑΖΕΤΑΙΥΜΑC 40
12 Is-greeting YOUp

ΕΠΑΦΡΑCΟΕΞΥΜΩΝΔΟΥΛΟC 60
EPAPHRAS THE OUT OF-YOUp SLAVE

ΧΡΙCΤΟΥΙΗCΟΥΠΑΝΤΟΤΕΑ 80
OF-ANOINTED JESUS always CON-

s1 H=US
ΓΩΝΙΖΟΜΕΝΟCΥΠΕΡΥΜΩΝΕ 500
ETNDING OVER YOUp IN

ΝΤΑΙCΠΡΟCΕΥΧΑΙCΙΝΑCΤ 20
THE prayers THAT YE-MAY-

As2-HTΕ=MAY-BE-ST (*s o.*)ANDING
ΑΘΗΤΕΤΕΛΕΙΟΙΚΑΙΠΕΠΛΗ 40
BE-BEING-STOOD matured AND HAVING-*been-*

ΡΟΦΟΡΗΜΕΝΟΙΕΝΠΑΝΤΙΘΕ 60
FULL-WORD IN EVERY WILL

ΑΗΜΑΤΙΤΟΥΘΕΟΥΜΑΡΤΥΡΩ 80
13 OF-THE God I-AM-WITNESSING

ΓΑΡΑΥΤΩΟΤΙΕΧΕΙΠΟΛΥΝΠ 600
for to-him that he-is-HAVING much MIS-

ΟΝΟΝΥΠΕΡΥΜΩΝΚΑΙΤΩΝΕΝ 20
ERY OVER YOUp AND OF-THE IN

B2 *inserts* Є *very small*
ΛΑΟΔΙΚΙΑΚΑΙΤΩΝΕΝΙΕΡΑ 40
Laodicea(PEOPLE-JUST) AND OF-THE IN Hierapolis

A-Є
ΠΟΛΕΙΑCΠΑΖΕΤΑΙΥΜΑCΑΟ 60
14 (SACRED-city). Is-greeting YOUp LUKE

ΥΚΑCΟΙΑΤΡΟCΟΑΓΑΠΗΤΟC 80
THE HEALer THE beLOVED

ΚΑΙΔΗΜΑCΑCΠΑCΑCΘΕΤΟΥ 700
15 AND DEMAS. Greet-YE THE

B2 *inserts* Є *very small*
ΕΝΛΑΟΔΙΚΙΑΑΔΕΛΦΟΥCΚ 20
IN PEOPLE-JUST brothers AND

ΑΙΝΥΜΦΑΝΚΑΙΤΗΝΚΑΤΟΙΚ 40
NYMPHA AND THE according-to HOME

sA OF-them -ΩΝ
ΟΝΑΥΤΗCΕΚΚΛΗCΙΑΝΚΑΙΟ 60
16 OF-her OUT-CALLED AND when-

B *omits* THE
ΤΑΝΑΝΑΓΝΩCΘΗΠΑΡΥΜΙΝΗ 80
EVER SHOULD-BE-BEING-read BESIDE YOUp THE

letter
ΕΠΙCΤΟΛΗΠΟΙΗCΑΤΕΙΝΑΚ 800
letter make THAT AND

B Є *for* ΑΙ
ΑΙΕΝΤΗΛΑΟΔΙΚΑΙΩΝΕΚΚΛ 20
IN THE PEOPLE-JUST OUT-CALLED

ΗCΙΑΝΑΝΓΝΩCΘΗΚΑΙΤΗΝΕ 40
SHOULD-BE-BEING-read AND THE OUT

B2 *inserts* Є *very small* *s o.*
ΚΑΛΟΔΙΚΙΑCΙΝΑΚΑΙΥΜΕΙ 60
PEOPLE-JUST THAT AND YE

ΣΑΝΑΓΝΩΤΕΚΑΙΕΙΠΑΤΕΑΡ 80
17 MAY-BE-reading AND say-YE to-

ΧΙΠΠΩΒΛΕΠΕΤΗΝΔΙΑΚΟΝΙ 900
ORIGIN-HORSE YOU-BE-looking THE THRU-SERvice

ΑΝΗΝΠΑΡΕΛΑΒΕCΕΝΚΥΡΙΩ 20
WHICH YOU-BESIDE-GOT IN Master

ΙΝΑΑΥΤΗΝΠΛΗΡΟΙCΟΑCΠΑ 40
18 THAT SAME YOU-MAY-BE-FILLING. THE greet-

�CΜΟCΤΗΕΜΗΧΕΙΡΙΠΑΥΛΟΥ 60
ing to-THE MY HAND OF-PAUL.

A-ΑΙ
ΜΝΗΜΟΝΕΥΕΤΕΜΟΥΤΩΝΔΕC 80
BE-YE-remembering OF-ME THE BONDS.

Abs1 *omit* AMEN
ΜΩΝΗΧΑΡΙCΜΕΘΥΜΩΝΑΜΗΝ 8000
THE grace WITH YOUp AMEN

PAUL'S PROMISE EPISTLES

THE blessed expectation of our Lord's return before the day of His indignation is the subject of these, Paul's earliest epistles. It is the first opening wedge between those who received his ministry among the nations and those of the Circumcision, who looked for Messiah's advent after the display of His indignation and the destruction of man's kingdoms.

The historical background for this change is given in the book of Acts, though the doctrine itself is not found there because the Acts is a treatise on the kingdom of God for Israel. In the ministry of our Lord and His twelve apostles His coming is always presented in its connection with the promised kingdom. It will be with power and great glory (Mt.24[30]Mk.13[26]Lu.21[27]). His feet shall stand on the Mount of Olives (Acts1[11-12]Zech. 14[1-5]). All the predictions of the prophet Daniel and in the Unveiling of Jesus Christ will be fulfilled at that time. It will follow an era of the most awful and terrific judgments mankind will ever be called upon to endure. So long as the kingdom was impending these judgments, too, were hanging over a rebellious race.

At first Paul, like all the rest, confined his ministry to the Jews. At Antioch, where the disciples were first called "Christians," there were none except Jews and Hellenists. From this he was separated (Acts 13[2]). At *Psidian* Antioch he first turned to the nations, or Gentiles. After that, though he spoke to the Jews first, he proclaimed Christ freely among the nations, preaching grace. One of the first questions for these believers among the nations was, What shall become of us in the great judgments which precede the coming of the kingdom? Will God pour out His bowls of wrath upon our heads? In answer to this the apostle is given an entirely new revelation concerning the Presence of the Lord. The believers among the nations were saved on the ground of *grace*. This is to characterize all God's dealings with them. Hence they *cannot* remain in the scene which is visited by His indignation. They must be sheltered or removed. The saints in Israel are sheltered, but the new company, composed principally of saints from the other nations who have believed Paul's preaching, are to be removed. Paul receives the revelation that, long before the Lord descends in glory to set up His kingdom, He will descend, not to the earth, but to the air, and His saints will be caught up to meet Him there. Thus they will be above the lightnings and thunders of the terrible day of the Lord.

In later epistles, as the truth was gradually developed, more details were added to this glorious revelation. The Corinthian mind found difficulties in this doctrine and the apostle unfolds to them the secret or mystery of the resurrection (1Cor.15[51-52]). Our bodies, which, at present, are adapted only to an earthly environment, are to be *changed* to suit the celestial spheres. The Philippian letter caps the climax by the added revelation that they shall be *transfigured* into the glorious likeness of our Lord Himself!

THE historical setting and occasion for this epistle is found in the book of Acts ($17^{1-15}18^{5}$). By constraint of the spirit of God, after he had revisited the scenes of his first missionary journey, Paul is led to go across to Macedonia. He received a vision in which a Macedonian prayed him "Come over into Macedonia and help us!" In response to this appeal Paul and his party founded an ecclesia in Philippi, to which also he afterwards penned the epistle of that name. After being beaten and imprisoned they are besought to leave the city, and came to Thessalonica.

Paul first reasoned with the Jews in the synagogue for three sabbaths, showing from their scriptures that Christ must suffer and rise from the dead and that Jesus was their Messiah. Some believed but some did not. As at Psidian Antioch (Acts 13^{46-48}) Paul then turns to those outside the pale of Judaism and of these a vast multitude believe. But, as at Psidian Antioch, the unbelieving Jews stirred up a persecution against them so that they were sent away. After going to Berea (Ac.17^{10}) and Athens (Ac.17^{15-34}) he came to Corinth, where both Silas and Timothy joined him (Acts 18^{5}, 1 Thess.3^{6}) and where he probably wrote this, the first of all the writings of the Greek scriptures.

Paul was very loath to leave the Thessalonians. They had only just received the evangel and needed to be taught and confirmed in the faith, He was deeply concerned about them and sought twice to return to them but was hindered. So he sent Timothy in his stead. The report of Timothy greatly rejoiced him. Not being able to go to them, he pens this epistle.

The literary framework shows that the whole epistle takes its color from the persecutions endured by the Thessalonians. At present they are suffering from the anger of men but they shall be saved from the indignation of God. The Jews who persecute them are drawing down God's indignation, but the Thessalonians will never be subjects of His wrath (1^{10} $2^{16}5^{9}$).

FRAMEWORK, I. THESSALONIANS

Complex Reversion and Alternation

SALUTATION 1^{1}

- THANKSGIVING: receive, imitate, wait, rescued from indignation 1^{1}-1^{10}
 - PAUL'S ENTRANCE to the Thessalonians 2^{1}-2^{12}
- THANKSGIVING: receive, imitate, suffer, indignation upon Jews 2^{13}-2^{16}
 - PAUL BEREAVED of the Thessalonians 2^{17}-3^{11}
 - THE LORD'S PRESENCE 3^{12}-3^{13}
 - ASKING AND ENTREATING 4^{1}-4^{8}
 - WRITING: not necessary 4^{9}-4^{12}
 - THE LORD'S PRESENCE: those asleep, consolation 4^{13}-4^{18}
 - WRITING: not necessary 5^{1}-5^{3}
 - THE LORD'S COMING: those drowsing, consolation 5^{4}-5^{11}
 - ASKING AND ENTREATING 5^{12}-5^{22}
 - THE LORD'S PRESENCE 5^{23}-5^{24}

SALUTATION 5^{25}-5^{28}

The doctrinal burden of the epistle is based on the truth of the Lord's future Presence. He had taught this during the few days he was with them but it needed further explanation.

Some had died and some were indifferent. Would these two classes be left out when He comes? The answer is that those who are asleep will be roused first and accompany the living when they are caught up to meet the Lord in the air. They will not be left behind.

So, too, those who do not watch. The death of Christ provides for their salvation from future wrath quite apart from their present walk. All who are His whether watchful or drowsy, shall live together with Him.

ΠΑΥΛΟCΚΑΙCΙΛΟΥΑΝΟCΚΑ 20
Paul AND SILVANUS AND

ΙΤΙΜΟΘΕΟCΤΗΕΚΚΛΗCΙΑΘ 40
Timothy to-THE OUT-CALLED OF-

B *inserts* Є
ΕCCΑΛΟΝΙΚΕΩΝΕΝΘΕΩΠΑΤ 60
THESSALONICANS IN God FATHER

A *adds* ΗΜΩΝ OF-US A -ΟΥ OF-Master JESUS ANOINTED
ΡΙΚΑΙΚΥΡΙΩΙΗCΟΥΧΡΙCΤ 80
AND Master JESUS ANOINTED.

-ΟΥ B *omits from* FROM
ΩΧΑΡΙCΥΜΙΝΚΑΙΕΙΡΗΝΗΝΑ 100
Grace to-YOUp AND PEACE FROM

to ANOINTED.
ΠΟΘΕΟΥΠΑΤΡΟCΗΜΩΝΚΑΙΚ 20
God FATHER OF-US AND OF-

ΥΡΙΟΥΙΗCΟΥΧΡΙCΤΟΥΕΥΧ 40
2 Master JESUS ANOINTED. WE-ARE-

ΑΡΙCΤΟΥΜΕΝΤΩΘΕΩΠΑΝΤΟ 60
thanking to-THE God always

3 o.
ΤΕΠΕΡΙΠΑΝΤΩΝΥΜΩΝΜΝΕΙ 80
ABOUT ALL OF-YOUp THE MINDER

AB*s* *omit* OF-YOUp
ΑΝΥΜΩΝΠΟΙΟΥΜΕΝΟΙΕΠΙΤ 200
OF-YOUp making ON OF-

A OF-YE Υ- *sB insert* Є
ΩΝΠΡΟCΕΥΧΩΗΜΩΝΑΔΙΑΛ 20
3 THE prayers OF-US UNintermit-

B[1] *3 o.*
ΕΙΠΤΩCΜΝΗΜΟΝΕΥΟΝΤΕCΥ 40
tingly remembering OF-

ΜΩΝΤΟΥΕΡΓΟΥΤΗCΠΙCΤΕΩ 60
YOUp THE ACT OF-THE BELIEF

CΚΑΙΤΟΥΚΟΠΟΥΤΗCΑΓΑΠΗ 80
AND THE toil OF-THE LOVE

A *omits* OF-THE EXPECTATION
CΚΑΙΤΗCΥΠΟΜΟΝΗCΤΗCΕΛ 300
AND THE UNDER-REMAINING OF-THE EX-

ΠΙΔΟCΤΟΥΚΥΡΙΟΥΗΜΩΝΙΗ 20
PECTATION OF-THE Master OF-US JESUS

CΟΥΧΡΙCΤΟΥΕΜΠΡΟCΘΕΝΤ 40
ANOINTED IN - TOWARDS - PLACE OF-

ΟΥΘΕΟΥΚΑΙΠΑΤΡΟCΗΜΩΝΕ 60
4 THE God AND FATHER OF-US HAV-

ΙΔΟΤΕCΑΔΕΛΦΟΙΗΓΑΠΗΜΕ 80
ING-PERCEIVED brothers HAVING-*been*-LOVED

B *omits* THE
ΝΟΙΥΠΟΤΟΥΘΕΟΥΤΗΝΕΚΛΟ 400
UNDER THE God THE choice

ΓΗΝΥΜΩΝΟΤΙΤΟΕΥΑΓΓΕΛΙ 20
5 OF-YOUp that THE WELL-MESSAGE

AB *omit* OF-THE God
ΟΝΤΟΥΘΕΟΥΗΜΩΝΟΥΚΕΓΕΝ 40
OF-THE God OF-US NOT WAS-BECOME

A ΠΡΟC TOWARDS
ΗΘΗΕΙCΥΜΑCΕΝΛΟΓΩΜΟΝΟ 60
INTO YOUp IN saying ONLY

3 o.
ΝΑΛΛΑΚΑΙΕΝΔΥΝΑΜΕΙΚΑΙ 80
but AND IN ABILITY AND

A *adds* ΙΝ ЄΝ
ΕΝΠΝΕΥΜΑΤΙΑΓΙΩΚΑΙΠΛΗ 500
IN spirit HOLY AND FULL-

ΡΟΦΟΡΙΑΠΟΛΛΗΚΑΘΩCΟΙΔ 20
wearing much according-AS YE-HAVE-

AS omit IN
ΑΤΕΟΙΟΙΕΓΕΝΗΘΗΜΕΝΕΝΥ 40
PERCEIVED THE-WHICH WE-WERE-BECOME IN YOUp

B *inserts* Є
ΜΙΝΔΙΥΜΑCΚΑΙΥΜΕΙCΜΙΜ 60
6 THRU YOUp AND YE IMITATors

3 -Є *for* -ΑΙ
ΗΤΑΙΗΜΩΝΕΓΕΝΗΘΗΤΕΚΑΙ 80
OF-US YE-WERE-BECOME AND

A God ΘЄΟΥ
ΤΟΥΚΥΡΙΟΥΔЄΔΕΧΑΜΕΝΟΙΤΟ 600
OF-THE Master RECEIVing THE

ΛΟΓΟΝΕΝΘΛΙΨΕΙΠΟΛΛΗΜ 20
saying IN CONSTRICTION much WITH

B *adds* AND ΚΑΙ
ΕΤΑΧΑΡΑCΠΝΕΥΜΑΤΟCΑΓΙ 40
JOY OF-spirit HOLY

B type
ΟΥΩCΤΕΓΕΝΕCΘΑΙΥΜΑCΤΥ 60
7 AS-BESIDES TO-BE-BECOMING YOUp types

-Ν
ΠΟΥCΠΑCΙΝΤΟΙCΠΙCΤΕΥΟ 80
to-ALL THE *ones*-BELIEVING

B Є *for* ΑΙ
ΥCΙΝΕΝΤΗΜΑΚΕΔΟΝΙΑΚΑ 700
IN THE MACEDONIA AND

A *skips to the next occurrence of* ΑCΗΑΙΑ *s*[1] *omits for*
ΙΕΝΤΗΑΧΑΙΑΔΑΦΥΜΩΝΓΑΡΕ 20
8 IN THE ACHAIA FROM YOUp for HAS-

s[1] ΘЄΟΥ God
ΕΗΧΗΤΑΙΟΛΟΓΟCΤΟΥΚΥΡΙ 40
been-OUT-RESOUNDED THE saying OF-THE Master

B Є *for* ΑΙ
ΟΥΟΥΜΟΝΟΝΕΝΤΗΜΑΚΕΔΟ 60
NOT ONLY IN THE MACEDONIA

B *omits* IN THE AB *o.s* 1*o.*
ΝΙΑΚΑΙΕΝΤΗΑΧΑΙΑΛΛΑΛΕ 80
AND IN THE ACHAIA but IN

ΠΑΝΤΙΤΟΠΩΗΠΙCΤΙCΥΜΩ 800
EVERY PLACE THE BELIEF OF-YOUp

ΝΗΠΡΟCΤΟΝΘΕΟΝΕΞΕΛΗΛΥ 20
THE TOWARD THE God HAS-OUT-COME

3 o. *3 o.*
ΘΕΝΩCΤΕΜΗΧΡΕΙΑΝΕΧΕΙΝ 40
AS-BESIDES NO need TO-BE-HAVING

B[1] Υ=YOUp
ΗΜΑCΑΛΛΑΕΙΝΤΙΑΥΤΟΙΓΑΡ 60
9 US TO-BE-TALKING ANY they for

B YOUp Υ-
ΠΕΡΙΗΜΩΝΑΠΑΓΓΕΛΛΟΥCΙ 80
ABOUT US ABE-FROM-MESSAGING

ΝΟΠΟΙΑΝΕΙCΟΔΟΝΕCΧΟΜΕ 900
what-kind INTO-WAY WE-have-HAD

ΝΠΡΟCΥΜΑCΚΑΙΠΩCΕΠΕCΤ 20
TOWARD YOUp AND how YE-ON-TURN

n[2] *prob*ably KYPION Master
ΡΕΨΑΤΕΠΡΟCΤΟΝΘΕΟΝΑΠΟ 40
TOWARD THE God FROM

ΤΩΝΕΙΔΩΛΩΝΔΟΥΛΕΥΕΙΝΘ 60
THE idols TO-BE-SLAVING to-

A *inserts* Є
ЄΩΖΩΝΤΙΚΑΙΑΛΗΘΙΝΩΚΑΙ 80
10 God LIVING AND TRUE AND

3 o.
ΑΝΑΜΕΝΕΙΝΤΟΝΥΙΟΝΑΥΤΟ 1000
TO-BE-UP-REMAINING THE SON OF-Him

PAUL and Sylvanus and Timothy
to the Thessalonian ecclesia in
God, the Father, and the Lord
Jesus Christ:

Grace to you and peace from God,
our Father, and the Lord Jesus
Christ.

2 WE are thanking God always con-
cerning you all, making mention
3 of you in our prayers unin-
termittingly, remembering your
work of faith and toil of love and
endurance of expectation of our
Lord Jesus Christ, in the presence
4 of our God and Father, having
perceived, brethren beloved, your
5 choice by God, seeing that the
evangel of our God did not come
to you in word only, but in power,
also, and in holy spirit and much
assurance, as you are aware, such
as we became among you because
of you.

6 And *you* became imitators of us
and of the Lord, receiving the
word in much affliction with joy of
7 holy spirit, so that you become
models to all those who are believ-
ing in Macedonia and in Achaia.
8 For from you the word of the Lord
has been sounded forth, not only
in Macedonia and in Achaia, but
in every place your faith towards
God has come out, so that we have
9 no need to be speaking aught, for
they are reporting, concerning us,
what sort of an entrance we have
had to you, and how you turned
back to God from idols, to be slav-
ing for the living and true God
10 and to be waiting for His Son

PAUL'S THANKSGIVING

2 This is the pattern pastoral epistle. Paul's deep concern leads him to constant prayer for them, for he knows their need and has been torn from them before it was possible for him to teach them much.

3 It is most significant to find in the opening strain of this, Paul's earliest epistle, that abiding trinity, faith, expectation and love, which have continued the leading characteristics of his ministry and which alone remain throughout this economy (1 Cor.13 13). Expectation is expounded in these Promise Epistles. Faith is fully set forth in the Preparatory Epistles, especially Romans. Love overflows in the Perfection Epistles. When all the "gifts" vanished, these remained.

It is the *character* not the quantity of work that counts with God. Apart from faith it is impossible to please Him. Let us avoid all efforts which are not firmly founded on faith. Even toil and weariness depend on their motive to meet His approbation. Love alone can give value to our toil. Expectation, not the indefinite, uncertain desire which "hope" suggests, but an assured and confident prospect of their Lord's return, gave these young believers their endurance in the midst of persecution.

4 Paul might well question the reality of the work done in Thessalonica. In a few weeks' time a great multitude heard and believed. There was danger that the enthusiasm of the moment had carried many into their company who were never the subjects of God's grace. But as Paul reflects upon the vision which sent him there (Ac.16[9]) and the mighty power of the preaching, and their subsequent service and sufferings, he is convinced that God has chosen them. At this very time God assures him that He had many people in Corinth (Ac.18[10]).

6 What fervor, what zeal, was shown by this ecclesia! Only a few months before they bowed down to idols. Now, in the face of a furious persecution, they fearlessly proclaim Christ. They have no thought of confining themselves to their own city or even their own province. This was indeed a model even at that time, and how

Thanksgiving

much more so now? Every member was a missionary. Their conduct forced the very enemies of Paul to bear testimony to the reality of his work amongst them (Ac.17[6]).

[10] *Waiting* has no English equivalent. It is used in the papyri of those who were required to settle their debts without *waiting the full term.*

The secret of Paul's Thessalonian evangelism is twofold. He did not seek to turn them from their idols. That was incidental. He turned them *to God.* God and His grace was the impelling power. In doing this they must needs turn their back on the idols they had worshiped. But more than this, he put before them a vital expectation. It was not a dead Christ he proclaimed to them. Nor did he stop with the resurrection. He engaged their hearts with the living Son of God, Whom they might expect to leave His place in heaven in order to receive them to Himself.

PAUL'S ENTRANCE

[4] There is an overwhelming temptation to please men in evangelistic work. The marvelous success of Paul's short ministry in Thessalonica arose from his determination to please God at any cost.

[5] The apostle, in discussing his own motives and methods, gives us an ideal by which to test all such efforts. Flattery is barred out. Avarice is denounced. He himself did not even get a living for his labor, for the Philippians sent him aid even in Thessalonica (Phil.4[16]). How many are willing to work for such wages today? As an apostle he deserved the highest honors, and could have demanded them, but he preferred to get no glory from men. His personal presence was weak and his oratory despicable (so said the Corinthians, 2 Cor.10[10]), but his love was great, his tenderness was touching, his toil and labor, to avoid being a burden to them, were more eloquent than words, and his conduct above reproach.

out of the heavens, Whom He rouses from among the dead, Jesus, Who rescues us from the coming indignation.

2 For yourselves are aware, brethren, that our entrance to you has not come to be for naught, [2] but, though suffering before and being outraged at Philippi, as you are aware, we are bold in our God to speak the evangel of God to you [3] with a vast struggle. For our entreaty is not out of deception, nor yet out of uncleanness, nor [4] yet with fraud, but, according as we have been tested by God to be entrusted with the evangel, thus are we speaking, not as pleasing men, but God, Who is testing our [5] hearts. For neither did we at any time become flattering with words, as you are aware, neither with an avaricious pretense, God is witness, [6] neither seeking glory from men, neither from you, nor from others, when we could be a burden as [7] Christ's apostles. But we became gentle in your midst, as if a nurse should be cherishing her own [8] children. Thus being ardently attached to you, we are delighted to share with you, not only God's evangel, but our own souls, too, because you came to be beloved by [9] us. For you remember, brethren, our toil and labor: working night and day so as not to burden any of you, we proclaim to you God's [10] evangel. You are witnesses, and God, how benignly and justly and blamelessly we became to [11] you who are believing, even in

ΥΕΚΤΩΝΟΥΡΑΝΩΝΟΝΗΓΕΙΡ 20
OUT OF-THE heavens WHOM He-ROUSES
A *omits* OF-THE
ΕΝΕΚΤΩΝΝΕΚΡΩΝΙΗΣΟΥΝΤ 40
OUT OF-THE DEAD JESUS THE
ΟΝΡΥΟΜΕΝΟΝΗΜΑΣΕΚΤΗΣΟ 60
One-rescuing US OUT OF-THE IN-
ΡΓΗΣΤΗΣΕΡΧΟΜΕΝΗΣΑΥΤΟ 80
Q DIGNATION THE COMING. SAME
s-ΑΙ *for* Ε
ΙΓΑΡΟΙΔΑΤΕΑΔΕΛΦΟΙΤΗΝ 100
for YE-HAVE-PERCEIVED brothers THE
ΕΙΣΟΔΟΝΗΜΩΝΤΗΝΠΡΟΣΥΜ 20
INTO-WAY OF-US THE TOWARD YOUR
ΑΣΟΤΙΟΥΚΕΝΗΓΕΓΟΝΕΝΑΛ 40
2 that NOT EMPTY it-HAS-BECOME but
ΑΛΠΡΟΠΑΘΟΝΤΕΣΚΑΙΥΒΡΙ 60
BEFORE-suffering AND BEING-
s-ΑΙ
ΣΘΕΝΤΕΣΚΑΘΩΣΟΙΔΑΤΕΕΝ 80
OUTRAGED according-AS YE-HAVE-PERCEIVED IN
pl o.
ΦΙΛΙΠΠΟΙΣΕΠΑΡΡΗΣΙΑΣΑ 200
Philippi WE-*are*-bold
ΜΕΘΑΕΝΤΩΘΕΩΗΜΩΝΛΑΛΗΣ 20
IN THE God OF-US TO-TALK
ΑΙΠΡΟΣΥΜΑΣΤΟΕΥΑΓΓΕΛΙ 40
TOWARD YOUR THE WELL-MESSAGE
ΟΝΤΟΥΘΕΟΥΕΝΠΟΛΛΩΑΓΩΝ 80
OF-THE God IN much CONTEST
A *inserts* Ε
ΙΗΓΑΡΠΑΡΑΚΛΗΣΙΣΗΜΩΝΟ 80
3 THE for BESIDE-CALL OF-US NOT
ΥΚΕΚΠΛΑΝΗΣΟΥΔΕΕΣΑΚΑΘ 300
OUT OF-STRAYING NOT-YET OUT OF-UNclean-
ΑΡΣΙΑΣΟΥΔΕΕΝΔΟΛΩΑΛΛΑ 20
4 ness NOT-YET IN FRAUD but
ΚΑΘΩΣΔΕΔΟΚΙΜΑΣΜΕΘΑΥΠ 40
according-AS WE-HAVE-*been*-tested UNDER
ΟΤΟΥΘΕ ΟΥΠΙΣΤΕΥΘΗΝΑΙΤ 60
THE God TO-BE-BELIEVED THE
ΟΕΥΑΓΓΕΛΙΟΝΟΥΤΩΣΑΛΛΟ 80
WELL-MESSAGE thus WE-ARE-
ΥΜΕΝΟΥΧΩΣΑΝΘΡΩΠΟΙΣΑΡ 400
TALKING NOT AS to-humans PLEAS-
*s*2 *add* to-THE ΤΩ
ΕΣΚΟΝΤΕΣΑΛΛΑΘΕΩΤΩΔΟΚ 20
ING but to-God THE *One*-test-
ΙΜΑΖΟΝΤΙΤΑΣΚΑΡΔΙΑΣΗΜ 40
ING THE HEARTS OF-US
ΩΝΟΥΤΕΓΑΡΠΟΤΕΕΝΛΟΓΩΚ 60
5 NOT-BESIDES for ?-when IN saying OF
*A*8 *o.*
ΟΛΑΚΕΙΑΣΕΓΕΝΗΘΗΜΕΝΚΑ 80
FLATTERY WE-WERE-BECOME accord-
*A*s1 *add* IN ΕΝ
ΘΩΣΟΙΔΑΤΕΟΥΤΕΠΡΟΦΑΣΕ 500
ing-AS YE-HAVE-PERCEIVED NOT-BESIDES BEFORE-APPEAR-

ΙΠΑΕΟΝΕΣΙΑΣΘΕΟΣΜΑΡΤΥ 20
ance OF-MORE-HAVING God witness
ΣΟΥΤΕΖΗΤΟΥΝΤΕΣΕΞΑΝΘΡ 40
6 NOT-BESIDES SEEKING OUT OF-humans
A Us Η-
ΩΠΩΝΔΟΞΑΝΟΥΤΕΑΦΥΜΩΝΟ 80
esteem NOT-BESIDES FROM YOUR NOT-
ΥΤΕΑΠΑΛΛΩΝΔΥΝΑΜΕΝΟΙΣ 80
BESIDES FROM others BEING-ABLE IN
ΝΒΑΡΕΙΣΕΙΝΑΙΩΣΧΡΙΣΤΟΥ 600
HEAVY TO-BE AS OF-ANOINTED
A *o.*
ΑΠΟΣΤΟΛΟΙΑΛΛΑΕΓΕΝΗΘΗ 20
7 commissioners but WE-WERE-BECOME
SD *insert* Ν Α Μ
ΜΕΝΗΠΙΟΙΕΝΜΕΣΩΥΜΩΝΩΣ 40
GENTLE IN MIDST OF-YOUR AS
IF *omitted by* A*s*1
ΕΑΝΤΡΟΦΟΣΘΑΛΠΗΤΑΕΑΥΤ 60
IF-EVER nurse MAY-BE-cherishing THE OF-self
ΗΣΤΕΚΝΑΟΥΤΩΣΟΜΕΙΡΟΜΕ 80
8 offspring thus LIKE-GUSHING
Β Η
ΝΟΙΥΜΩΝΕΥΔΟΚΟΥΜΕΝΜΕΤ 700
OF-YOUR WE-ARE-WELL-SEEMING TO-WITH-
ΑΔΟΥΝΑΙΥΜΙΝΟΥΜΟΝΟΝΤΟ 20
GIVE to-YOUR NOT ONLY THE
ΕΥΑΓΓΕΛΙΟΝΤΟΥΘΕΟΥΑΛΛ 40
WELL-MESSAGE OF-THE God but
ΑΚΑΙΤΑΣΕΑΥΤΩΝΨΥΧΑΣΑΙ 60
AND THE OF-selves souls THRU-
ΟΤΙΑΓΑΠΗΤΟΙΗΜΙΝΕΓΕΝΗ 80
that BELOVED to-US YE-WERE-BECOME
ΘΗΤΕΜΝΗΜΟΝΕΥΕΤΕΓΑΡΑΔ 800
9 YE-ARE-remembering for broth-
ΕΛΦΟΙΤΟΝΚΟΠΟΝΗΜΩΝΚΑΙ 20
ers THE toil OF-US AND
ΤΟΝΜΟΧΘΟΝΝΥΚΤΟΣΚΑΙΗΜ 40
THE LABOR OF-NIGHT AND OF-DAY
ΕΡΑΣΕΡΓΑΖΟΜΕΝΟΙΠΡΟΣΤ 60
working TOWARD THE
ΟΜΗΕΠΙΒΑΡΗΣΑΙΤΙΝΑΥΜΩ 80
NO TO-BE-ON-HEAVY ANY OF-YOUR
*s*1 *omits* INTO *s*1 -ΙΝ=to-YOUR
ΝΕΚΗΡΥΞΑΜΕΝΕΙΣΥΜΑΣΤΟ 900
WE-PROCLAIM INTO YOUR THE
ΕΥΑΓΓΕΛΙΟΝΤΟΥΘΕΟΥΥΜΕ 20
10 WELL-MESSAGE OF-THE God. YE
ΙΣΜΑΡΤΥΡΕΣΚΑΙΟΘΕΟΣΩΣ 40
witnesses AND THE God AS
ΟΣΙΩΣΚΑΙΔΙΚΑΙΩΣΚΑΙΑΜ 60
BENIGNly AND JUSTly AND UN-
ΕΜΠΤΩΣΥΜΙΝΤΟΙΣΠΙΣΤΕΥ 80
BLAMEably to-YOUR THE *ours*-BELIEVING
ΟΥΣΙΝΕΓΕΝΗΘΗΜΕΝΚΑΘΑΠ 2000
11 WE-WERE-BECOME DOWN-WHICH-EVEN

ΕΡΟΙΔΑΤΕΩCΕΝΑΕΚΑCΤΟΝ 20
YE-HAVE-PERCEIVED AS ONE EACH

ΥΜΩΝΩCΠΑΤΗΡΤΕΚΝΑΕΑΥΤ 40
OF-YOUp AS FATHER offspring OF-self

s omits YOUp

ΟΥΠΑΡΑΚΑΛΟΥΝΤΕCΥΜΑCΚ 60
BESIDE-CALLING YOUp AND

A *omits* AND witnessing

ΑΙΠΑΡΑΜΥΘΟΥΜΕΝΟΙΚΑΙΜ 80
12 BESIDE-CLOSE-ING AND wit-

ΑΡΤΥΡΟΜΕΝΟΙΕΙCΤΟΠΕΡΙ 100
nessING INTO THE TO-BE-

ΠΑΤΕΙΝΥΜΑCΑΞΙΩCΤΟΥΘΕ 20
ABOUT-TREADING YOUp WORTHily OF-THE God

B CALLING ΚΑΛΟΥΝΤΟC

ΟΥΤΟΥΚΑΛΕCΑΝΤΟCΥΜΑCΕ 40
THE *One*-CALLing YOUp IN-

ICTHNEAYTOYBACIAEIAN 60
TO THE OF-self KINGdom

ΚΑΙΔΟΞΑΝΚΑΙΔΙΑΤΟΥΤΟΚ 80
13 AND esteem AND THRU this AND

ΑΙΗΜΕΙCΕΥΧΑΡΙCΤΟΥΜΕΝ 200
WE ARE-thanking

s o.

ΤΩΘΕΩΑΔΙΑΛΕΙΠΤΩCΟΤΙΠ 20
to-THE God UNintermittingly that BE-

ΑΡΑΑΑΒΟΝΤΕCΑΟΓΟΝΑΚΟΗ 40
SIDE-GETTING saying OF-HEARing

s[1] *repeats* (*with variations*) *from* YE-RECEIVE *to* God, *v.* 14

ΠΑΡΗΜΩΝΤΟΥΘΕΟΥΕΔΕΞΑ 60
BESIDE US OF-THE God YE-RECEIVE

A -ΑΙ *for* Ε

CΘΕΟΥΛΟΓΟΝΑΝΘΡΩΠΩΝΑΛ 80
NOT saying OF-humans but

s[1] *omits* TRULY A IS TRU[L]Y

ΛΑΚΑΘΩCΑΛΗΘΩCΕCΤΙΝΛΟ 300
according-AS TRUly IS saying

ΓΟΝΘΕΟΥΟCΚΑΙΕΝΕΡΓΕΙΤ 20
OF-God which AND IS-IN-ACTing

s US H-

ΑΙΕΝΥΜΙΝΤΟΙCΠΙCΤΕΥΟΥ 40
IN YOUp THE *ones*-BELIEVing

s o. B *inserts* Ε

14 CΙΝΥΜΕΙCΓΑΡΜΙΜΗΤΑΙΕΓ 60
YE for IMITators WERE-

ΕΝΗΘΗΤΕΑΔΕΛΦΟΙΤΩΝΕΚΚ 80
BECOME brothers OF-THE OUT-

ΑΗCΙΩΝΤΟΥΘΕΟΥΤΩΝΟΥCΩ 400
CALLED OF-THE God OF-THE *ones*-BEING

ΝΕΝΤΗΙΟΥΔΑΙΑΕΝΧΡΙCΤΩ 20
IN THE JUDEA IN ANOINTED

A *o.*

ΙΗCΟΥΟΤΙΤΑΑΥΤΑΕΠΑΘΕΤ 40
JESUS that THE SAME YE-EMOTIONED

s o. B[2] ΥΜΑC YOUp *for* YE

ΕΚΑΙΥΜΕΙCΥΠΟΤΩΝΙΔΙΩΝ 60
AND YE UNDER THE OWN

CΥΜΦΥΛΕΤΩΝΚΑΘΩCΚΑΙΑΥ 80
TOGETHER-tribes according-AS AND they

ΤΟΙΥΠΟΤΩΝΙΟΥΔΑΙΩΝΤΩΝ 500
15 UNDER THE JUDA-ans OF-THE

s o.

ΚΑΙΤΟΝΚΥΡΙΟΝΑΠΟΚΤΕΙΝ 20
AND THE Master *ones*-FROM-KILLing

ΑΝΤΩΝΙΗCΟΥΝΚΑΙΤΟΥCΠΡ 40
JESUS AND THE BE-

ΟΦΗΤΑCΚΑΙΗΜΑCΕΚΔΙΩΞΑ 60
FORE-AVERERS AND US OUT-CHASing

ΝΤΩΝΚΑΙΘΕΩΜΗΑΡΕCΚΟΝΤ 80
AND to-God NO PLEASING

ΩΝΚΑΙΠΑCΙΝΑΝΘΡΩΠΟΙCΕ 600
AND to-ALL humans IN-

ΝΑΝΤΙΩΝΚΩΛΥΟΝΤΩΝΗΜΑC 20
16 INSTEAD FORBIDDING US

ΤΟΙCΕΘΝΕCΙΝΑΛΑΛΗCΑΙΙΝ 40
to-THE NATIONS TO-TALK THAT

ΑCΩΘΩCΙΝΕΙCΤΟΑΝΑΠΛΗΡ 60
THEY-MAY-BE-BEING-SAVED INTO THE TO-UP-FILL

B *omits* THE misses

ΩCΑΙΑΥΤΩΝΤΑCΑΜΑΡΤΙΑC 80
OF-them THE misses

B HAS-OUTSTRIPPED Κ D THE INDIGNATION

ΠΑΝΤΟΤΕΕΦΘΑCΕΝΔΕΕΠΑΥ 700
always OUTSTRIPS YET ON them

ON them

ΤΟΥCΗΟΡΓΗΕΙCΤΕΛΟCΗΜΕ 20
17 THE INDIGNATION INTO FINISH. We

ΙCΔΕΑΔΕΛΦΟΙΑΠΟΡΦΑΝΙC 40
YET brothers BEING-FROM-BEREAVED

ΘΕΝΤΕCΑΦΥΜΩΝΠΡΟCΚΑΙΡ 60
FROM YOUp TOWARD SEASON

ΟΝΩΡΑCΠΡΟCΩΠΩΟΥΚΑΡΔΙ 80
OF-HOUR to-face NOT to-HEART

ΑΠΕΡΙCCΟΤΕΡΩCΕCΠΟΥΔΑ 800
more-exceedingly WE-ARE-DILIGENT

CΑΜΕΝΤΟΠΡΟCΩΠΟΝΥΜΩΝΙ 20
THE face OF-YOUp TO-

ΔΕΙΝΕΝΠΟΛΛΗΕΠΙΘΥΜΙΑΔ 40
18 BE-PERCEIVING IN much ON-FEELING THRE-

ΙΟΤΙΗΘΕΛΗCΑΜΕΝΕΛΘΕΙΝ 60
that WE-WILL TO-BE-COMING

ΠΡΟCΥΜΑCΕΓΩΜΕΝΠΑΥΛΟC 50
TOWARD YOUp I INDEED PAUL

ΚΑΙΑΠΑΞΚΑΙΔΙCΚΑΙΕΝΕΚ 900
AND once AND twice AND hinders

ΟΥΕΝΗΜΑCΟCΑΤΑΝΑCΤΙCΓ 20
19 US THE SATAN (adversary) ANY for

ΑΡΗΜΩΝΕΑΠΙCΗΧΑΡΑΗCΤΕ 40
OF-US EXPECTATION OR JOY OR WREATH

A OF-exultation ΑΓΑΛΛΙΑCΕΩC *s*[1] *omits* OR

ΦΑΝΟCΚΑΥΧΗCΕΩCΗΟΥΧΙΚ 60
OF-BOASTing OR NOT AND

ΑΙΥΜΕΙCΕΜΠΡΟCΘΕΝΤΟΥΚ 80
YE IN - TOWARDS - PLACE OF-THE Mas-

ΥΡΙΟΥΗΜΩΝΙΗCΟΥΕΝΤΗΑΥ 3000
ter OF-US JESUS IN THE OF-

accord with what you are aware—to each one of you, as a father to his own children, consoling and
12 comforting you and testifying unto you to walk worthily of God, Who calls you to His own kingdom and glory.
13 And therefore *we,* too, are thanking God unintermittingly that, in accepting the word heard from us, you receive of God, not the word of men, but (as it truly is) the word of God, which is operating also in you who are believing.
14 For *you* became imitators, brethren, of the ecclesias of God which in Judea are in Christ Jesus, seeing that you suffered the same—even you by your own fellow-tribesmen as they, too, by
15 the Jews, who also killed the Lord Jesus and the prophets and banish us, and are not pleasing God, and are contrary to all mankind,
16 forbidding us to speak to the nations that they may be saved—to fill up their sins always. Yet they have a foretaste of the culminating indignation.
17 Now *we,* brethren, being bereaved of you for the period of an hour, in face, not in heart, endeavor the more exceedingly to see your face, with much yearning,
18 because we want to come to you, indeed *I* Paul, once—even twice—
19 and Satan hinders us. For what is our expectation, or joy, or wreath of glorying? Is it not even you, in the presence of our Lord

7 What figure could more touchingly convey the apostle's genuine affection for the Thessalonians than that of a nursing mother? How unselfish and gentle and self-sacrificing is her care! The soul is the seat of sensation. To impart his own soul to them conveys the thought that he, like the true mother, would endure any discomfort or weariness for their sakes.

11 The figure of a father is no less affectionate. His solicitude for his own is spontaneous and real. He has the welfare of his children at heart. So Paul dealt with the beloved saints at Thessalonica.

PAUL'S THANKSGIVING

13 Nothing is more important than that the scriptures, in their pristine purity, be received as the word of God. Greece and the adjacent provinces were famed for their philosophies. Yet which of them ever produced effects to compare with the few words spoken by the apostle? He who fails to get beyond the preacher to the One Whose word he speaks has less than nothing. The one who hears the words of God receives everything.

16 What an exhibition of God's sovereign grace! The Jews, with all their advantages and their divine ritual, suffer a foretaste of God's indignation as it will be displayed in the day of the Lord. After the siege of Jerusalem under Titus their temple is destroyed, their city razed and their whole polity brought to an end. When they go back to their land and establish their religious rites again they will meet the more disastrous indignation of Jehovah. The Thessalonians, who had no claims on God's mercy, suffer, indeed, from their countrymen, but are promised immunity in the day of His indignation.

PAUL BEREAVED

17 Paul was torn from the Thessalonians long before he wished to go, but God had other work for him to do, especially in Corinth, where he wrote this letter. It does not seem that his desire was gratified till some years later when he went over Macedonia on his way to Greece (Ac.20[2]).

Paul Bereaved

1 The record in the book of Acts passes over this journey of Timothy back to Thessalonica from Athens. Timothy and Silas were, indeed, charged to come to him at Athens (Ac.17[15]) and came back from Macedonia to Corinth (Ac.18[5]), but this visit, being outside the scope of the book of Acts, finds no place there. Such was the apostle's solicitude for them that, seeing that he cannot return to them himself, he sends his son in the faith. The persecution which forced him to leave rages about them and threatens to undermine their faith, for unlike Corinth and Ephesus, where the apostle remained for years, he had been with them but a few weeks and even then spent much of his time toiling for his living.

10 The "deficiencies" in the faith of the Thessalonians are met in this epistle and in his second letter to them, as well as in all his nine letters to the seven ecclesias. The historical order of Paul's epistles should always be borne in mind. While the Thessalonian epistles come after the Ephesian group in the canon, they were written long before, during one of the earlier ministries of the apostle. Perhaps one of the important lessons for the apostle himself lay in his enforced absence from Thessalonica. The spiritual contact of an epistle accords much more with the trend of his ministries than his personal presence. His epistles, also, have ministered to millions who have found themselves in need of the same help that he extended to the Thessalonians.

This is the key to much that is inexplicable in the later epistles of Paul. He is always looking forward with confidence to a physical presence with those to whom he wrote. Even if the expectations were fulfilled, the Scriptures are silent, and leave us with the impression that his presence, like his ministry, forsook the physical.

20 Jesus, at His presence? For *you* are our glory and joy.

3 Wherefore, when we could no longer refrain, it seems well for
2 us to be left at Athens alone, and send Timothy our brother and God's servant in the evangel of Christ, to establish you and to console you in behalf of your faith.
3 Now no one is to be swayed by these afflictions, for you yourselves are aware that we are located for
4 this. For even when we were with you we were predicting to you that "we are about to be afflicted", as it occurred, also, and you are aware.
5 Therefore, when I could no longer refrain, I send to know of your faith, lest somehow the tempter tempt you and our toil may come
6 to be for naught. Yet at present, because of Timothy's coming to us from you and bringing us the welcome message of your faith and love, and that you have a good remembrance of us always, longing to see us even according as we also
7 you—therefore, we were consoled, brethren, over you in all our necessity and affliction, through your
8 faith, seeing that now we are living if *you* are standing in the
9 Lord. For what thanksgiving are we able to repay to God concerning you for all the joy with which we are rejoicing because of you be-
10 fore our God, night and day beseeching exceedingly to see your face and to readjust the deficiencies
11 of your faith? Now may God Himself, even our Father, and our Lord Jesus, direct our way to you!

ΤΟΥΠΑΡΟΥCΙΑΥΜΕΙCΓΑΡΕ 20
20 Him BESIDE-BEING YE for ARE
sA -ΑΙ s1 omits THE
CΤΕΗΔΟΣΑΗΜΩΝΚΑΙΗΧΑΡΑ 40
THE esteem OF-US AND THE JOY.
Τ1 ANY added by B A ε-
ΔΙΟΜΗΚΕΤΙCΤΕΓΟΝΤΕCΗΥ 60
3 THRU-WHICH NO-STILL EXCLUDING WE-
s o.
ΔΟΚΗCΑΜΕΝΚΑΤΑΛΕΙΦΘΗΝ 80
WELL-SEEM TO-BE-left

ΑΙΕΝΑΘΗΝΑΙCΜΟΝΟΙΚΑΙΕ 100
2 IN ATHENS ONLY AND WE-
ΠΕΜΨΑΜΕΝΤΙΜΟΘΕΟΝΤΟΝΑ 20
SEND Timothy THE bro-
B TOGETHER-ACter CYNEPΓΟΝ
ΔΕΛΦΟΝΗΜΩΝΚΑΙΔΙΑΚΟΝΟ 40
ther OF-US AND THRU-SERVitor
sA ΤΟΥ OF-THE insert B omits OF-God
ΝΘΕΟΥΕΝΤΩΕΥΑΓΓΕΛΙΟΤΟ 60
OF-God IN THE WELL-MESSAGE OF-THE

ΥΧΡΙCΤΟΥΕΙCΤΟCΤΗΡΙΞΑ 80
ANOINTED INTO THE TO-STAND-fast
ΙΥΜΑCΚΑΙΠΑΡΑΚΑΛΕCΑΙ 200
YOUp / AND TO-BESIDE-CALL OVER
ΠΕΡΤΗCΠΙCΤΕΩCΥΜΩΝΤΟΜ 20
3 THE BELIEF OF-YOUp. THE NO-
A Ε for ΑΙ A -Ε
ΗΔΕΝΑCΑΙΝΕCΘΑΙΕΝΤΑΙC 40
YET-ONE TO-BE-SWAYED IN THE
B Ε inserts s o.
ΘΛΙΨΕCΙΝΤΑΥΤΑΙCΑΥΤΟΙ 60
CONSTRICTIONS these they
ΓΑΡΟΙΔΑΤΕΟΤΙΕΙCΤΟΥΤΟ 80
for YE-HAVE-PERCEIVED that INTO this

ΚΕΙΜΕΘΑΚΑΙΓΑΡΟΤΕΠΡΟC 300
4 WE-ARE-LYING AND for when TOWARD
ΥΜΑCΗΜΕΝΠΡΟΕΛΕΓΟΜΕΝ 20
YOUp WE-WERE WE-WERE-BEFORE-saying to-
B inserts Ε
ΜΙΝΟΤΙΜΕΛΛΟΜΕΝΘΛΙΒΕC 40
YOUp that WE-ARE-ABOUT TO-be-CONSTRICTED
ΘΑΙΚΑΘΩCΚΑΙΕΓΕΝΕΤΟΚΑ 60
according-AS AND it-BECAME AND
ΙΟΙΔΑΤΕΔΙΑΤΟΥΤΟΚΑΓΩΜ 80
5 YE-HAVE-PERCEIVED. THRU this AND-I NO-
ΗΚΕΤΙCΤΕΓΩΝΕΠΕΜΨΑΕΙC 400
STILL EXCLUDING I-SEND INTO
B OF-YOUp BELIEF
ΤΟΓΝΩΝΑΙΤΗΝΠΙCΤΙΝΥΜΩ 20
THE TO-KNOW THE BELIEF OF-YOUp
ΝΜΗΠΩCΕΠΕΙΡΑCΕΝΥΜΑCΟ 40
NO how TRIES YOUp THE
ΠΕΙΡΑΖΩΝΚΑΙΕΙCΚΕΝΟΝΓ 60
TRYING AND INTO EMPTY MAY-
ΕΝΗΤΑΙΟΚΟΠΟCΗΜΩΝΑΡΤΙ 80
6 BE-BECOMING THE toil OF-US At-PRESENT
ΔΕΕΛΘΟΝΤΟCΤΙΜΟΘΕΟΥΠΡ 500
YET COMING OF-Timothy TOWARD

ΟCΗΜΑCΑΦΥΜΩΝΚΑΙΕΥΑΓΓ 20
US FROM YOUp AND WELL-MESSAG-
A lo-YOUp Y- AB omit OF-YOUp
ΕΛΙCΑΜΕΝΟΥΗΜΙΝΤΗΝΥΜΩ 40
izing to-US THE OF-YOUp
ΝΠΙCΤΙΝΚΑΙΤΗΝΑΓΑΠΗΝΥ 60
BELIEF AND THE LOVE OF-
s o.
ΜΩΝΚΑΙΟΤΙΕΧΕΤΕΜΝΕΙΑΝ 80
YOUp AND that YE-ARE-HAVING TEMINEer

ΗΜΩΝΑΓΑΘΗΝΠΑΝΤΟΤΕΕΠΙ 600
OF-US GOOD always ON-
ΠΟΘΟΥΝΤΕCΗΜΑCΙΔΕΙΝΚΑ 20
LONGING US TO-BE-PERCEIVING
ΘΑΠΕΡΚΑΙΗΜΕΙCΥΜΑCΔΙΑ 40
7 DOWN-WHICH-EVEN AND WE YOUp. THRU
A WE-HAVE-BEEN ΠΑΡΑΚΕΚΛΗΜΕΘΑ
ΤΟΥΤΟΠΑΡΕΚΛΗΘΗΜΕΝΑΔΕ 60
this WE-WERE-BESIDE-CALLED brothers

ΛΦΟΙΕΦΥΜΙΝΕΠΙΠΑCΗΤΗΛ 90
ON YOUp ON EVERY THE ne-
A OF-YOUp Y- A AND ΚΑΙ
ΝΑΓΚΗΚΑΙΘΛΙΨΕΙΗΜΩΝΔΙ 700
cessity AND CONSTRICTION OF-US THRU
A BELIEF OF-YOUp
ΑΤΗCΥΜΩΝΠΙCΤΕΩCΟΤΙΝΥ 20
8 THE OF-YOUp BELIEF that NOW
s1 MAY-BE s. Η
ΝΖΩΜΕΝΕΑΝΥΜΕΙCΣΤΗΚΕΤ 40
WE-ARE-LIVING IF-EVER YE ARE STANDING-firm

ΕΕΝΚΥΡΙΩΤΙΝΑΓΑΡΕΥΧΑΡ 60
9 IN Master ANY for thanking
Ε inserted by A s1 Master ΚΥΡΙΩ
ΙCΤΙΑΝΔΥΝΑΜΕΘΑΤΩΘΕΩΑ 90
WE-ARE-ABLE to-THE God TO-
B1 Η=US
ΝΤΑΠΟΔΟΥΝΑΙΠΕΡΙΥΜΩΝΕ 800
repay ABOUT YOUp ON
ΠΙΠΑCΗΤΗΧΑΡΑΗΧΑΙΡΟΜΕ 20
EVERY THE JOY WHICH WE-ARE-JOYING
s1 ΚΥ
ΝΔΙΥΜΑCΕΜΠΡΟCΘΕΝΤΟΥΘ 40
THRU YOUp IN - TOWARDS - PLACE OF-THE God
ΡΙΟΥ Master
ΕΟΥΗΜΩΝΝΥΚΤΟCΚΑΙΗΜΕΡ 60
10 OF-US OF-NIGHT AND OF-DAY

ΑCΥΠΕΡΕΚΠΕΡΙCCΟΥΔΕΟΜ 80
OVER-OUT-excessive beseeching
ΕΝΟΙΕΙCΤΟΙΔΕΙΝΥΜΩΝΤΟ 900
INTO THE TO-BE-PERCEIVING OF-YOUp THE
ΠΡΟCΩΠΟΝΚΑΙΚΑΤΑΡΤΙCΑ 20
face AND TO-DOWN-EQUIP
ΙΤΑΥCΤΕΡΗΜΑΤΑΤΗCΠΙCΤ 40
THE WANTS OF-THE BELIEF
ΕΦCΥΜΩΝΑΥΤΟCΔΕΟΘΕΟCΚ 60
11 OF-YOUp. SAME YET THE God AND
ΑΙΠΑΤΗΡΗΜΩΝΚΑΙΟΚΥΡΙΟ 80
FATHER OF-US AND THE Master
CΗΜΩΝΙΗCΟΥCΚΑΤΕΥΘΥΝΑ 4000
OF-US JESUS MAY-BE-DOWN-straightening

s1 Y=OF-YOUp
ΙΤΗΝΟΔΟΝΗΜΩΝΠΡΟCΥΜΑC 20
THE WAY OF-US TOWARD YOUp.
A God ΘΕΟC
ΥΜΑCΔΕΟΚΥΡΙΟCΠΛΕΟΝΑC 40
12 Youp YET THE Master MAY-MORE-ize

ΑΙΚΑΙΠΕΡΙCCΕΥCΑΙΤΗΑΓ 60
AND MAY-exceed THE LOVE
ΑΠΗΕΙCΑΛΛΗΛΟΥCΚΑΙΕΙC 80
INTO one-another AND INTO

ΠΑΝΤΑCΚΑΘΑΠΕΡΚΑΙΗΜΕΙ 100
ALL DOWN-WHICH-EVEN AND WE
CΕΙCΥΜΑCΕΙCΤΟCΤΗΡΙΞΑ 20
13 INTO YOUp INTO THE TO-STAND-fast
B UNBLAMEably
ΙΥΜΩΝΤΑCΚΑΡΔΙΑCΑΜΕΜΠ 40
OF-YOUp THE HEARTS UNBLAMEable
B ΔΙΟC A ΔΙΚ(B1O)ΔΙΟCΥΝΗ JUSTness
ΤΟΥCΕΝΑΓΙΩCΥΝΗΕΜΠΡΟC 60
IN HOLiness IN - TOWARD-

ΘΕΝΤΟΥΘΕΟΥΚΑΙΠΑΤΡΟCΗ 80
PLACE OF-THE God AND FATHER OF-
ΜΩΝΕΝΤΗΠΑΡΟΥCΙΑΤΟΥΚΥ 200
US IN THE BESIDE-BEING OF-THE Mas-
ΡΙΟΥΗΜΩΝΙΗCΟΥΜΕΤΑΠΑΝ 20
ter OF-US JESUS WITH ALL
As1 *add* AMEN ΑΜΗΝ *after* Him. As1 *omit* THE
ΤΩΝΤΩΝΑΓΙΩΝΑΥΤΟΥΤΟΛΟ 40
4 OF-THE HOLY-*ones* OF-Him. THE rest
THEN *by* B2 *small*
ΙΠΟΝΟΥΝΑΔΕΛΦΟΙΕΡΩΤΩΜ 60
THEN brothers WE-ARE-asking

ΕΝΥΜΑCΚΑΙΠΑΡΑΚΑΛΟΥΜΕ 80
YOUp AND WE-ARE-BESIDE-CALLING
B *omits* THE B1(*probably*) *as omit* THAT
ΝΕΝΤΩΚΥΡΙΩΙΗCΟΥΙΝΑΚΑ 300
IN THE Master JESUS THAT accord-
ΘΩCΠΑΡΕΛΑΒΕΤΕΠΑΡΗΜΩΝ 20
ing-AS YE-BESIDE-GOT BESIDE OF-US

ΤΟΠΩCΔΕΙΥΜΑCΠΕΡΙΠΑΤΕ 40
THE how it-is-BINDING YOUp TO-BE-ABOUT-TREADING
ΙΝΚΑΙΑΡΕCΚΕΙΝΘΕΩΚΑΘΩ 60
AND TO-BE-PLEASING to-God according-AS
B YE-SHOULD-
CΚΑΙΠΕΡΙΠΑΤΕΙΤΕΙΝΑΠΕ 80
AND YE-ARE-ABOUT-TREADING THAT YE-MAY-
B *inserts* C *but it is probably cancelled*
ΡΙCCΕΥΗΤΕΜΑΛΛΟΝΟΙΔΑΤ 400
2 BE-exceeding RATHER YE-HAVE-PER-
A *inserts* E
ΕΓΑΡΤΙΝΑCΠΑΡΑΓΓΕΛΙΑC 20
CEIVED for ANY charges
s Δ- *prefixes* HAVE-GIVEN
ΕΔΩΚΑΜΕΝΥΜΙΝΔΙΑΤΟΥΚΥ 40
WE-GIVE to-YOUp THRU THE Mas-
ΡΙΟΥΙΗCΟΥΤΟΥΤΟΓΑΡΕCΤ 60
3 ter JESUS this for IS
THE TO *added by* A
ΙΝΘΕΛΗΜΑΤΟΥΘΕΟΥΟΑΓΙΑ 80
WILL OF-THE God THE HOLYing
CΜΟCΥΜΩΝΑΠΕΧΕCΘΑΙΥΜΑ 500
OF-YOUp TO-BE-FROM-HAVING YOUp

AB s1 THE THC
CΑΠΟΠΑCΗCΠΟΡΝΕΙΑCΕΙΔ 20
4 FROM EVERY PROSTITUTION TO-PER-
B2 *adds* ΕΝΑ ONE A C
ΕΝΑΙΕΚΑCΤΟΝΥΜΩΝΤΟΕΑΥ 40
CEIVE EACH OF-YOUp THE OF-self

ΤΟΥCΚΕΥΟCΚΤΑCΘΑΙΕΝΑΓ 60
INSTRUMENT TO-ACQUIRE IN HOLYing
s1 *adds* ΕΝ IN *after* AND Ε *inserted by* B
ΙΑCΜΩΚΑΙΤΙΜΗΜΗΕΝΠΑΘΕ 80
5 AND VALUE NO IN EMOTION

ΙΕΠΙΘΥΜΙΑCΚΑΘΑΠΕΡΚΑΙ 600
OF-ON-FEELING DOWN-WHICH-EVEN AND
A *o.*
ΤΑΕΘΝΗΤΑΜΗΕΙΔΟΤΑΤΟΝΘ 20
THE NATIONS THE NO HAVING-PERCEIVED THE God
ΕΟΝΤΟΜΗΥΠΕΡΒΑΙΝΕΙΝΚΑ 40
6 THE NO TO-BE-OVERSTEPPING AND
ΠΛΕΟΝΕΚΤΕΙΝΕΝΤΩΠΡΑΓ 60
TO-BE-MORE-HAVING IN THE PRACTICE

ΜΑΤΙΤΟΝΑΔΕΛΦΟΝΑΥΤΟΥΔ 80
THE brother OF-him THRU-
AB s1 *omit* THE
ΙΟΤΙΕΚΔΙΚΟCΟΚΥΡΙΟCΠΕ 700
that OUT-JUSter THE Master ABOUT
A *omits* AND
ΡΙΠΑΝΤΩΝΤΟΥΤΩΝΚΑΘΩCΚ 20
ALL OF-these according-AS AND
A *O for* Δ
ΑΙΠΡΟΕΙΠΑΜΕΝΥΜΙΝΚΑΙΔ 40
WE-BEFORE-say to-YOUp AND WE-

ΙΕΜΑΡΤΥΡΑΜΕΘΑΟΥΓΑΡΕΚ 60
7 THRU-witness NOT for CALLS

ΑΛΕCΕΝΗΜΑCΟΘΕΟCΕΠΙΑΚ 50
US THE God ON UN-
B *adds* Δ *but probably cancels*
ΑΘΑΡCΙΑΑΛΛΑΕΝΑΓΙΑCΜΩΤ 500
8 cleanness but IN HOLYing to-

ΟΙΓΑΡΟΥΝΟΑΘΕΤΩΝΟΥΚΑΝ 20
the-FOR - THEN THE UNPLACING NOT hu-

ΘΡΩΠΟΝΑΘΕΤΕΙΑΛΛΑΤΟΝΘ 40
man IS-UNPLACING but THE God
AB *omit* AND s2A *o.* A OF-Him THE spirit
ΕΟΝΤΟΝΚΑΙΔΙΔΟΝΤΑΤΟΠΝ 60
THE AND *One*-GIVING THE spirit
A US H-
ΕΥΜΑΑΥΤΟΥΤΟΑΓΙΟΝΕΙCΥ 80
OF-Him THE HOLY INTO YOUp.

ΜΑCΠΕΡΙΔΕΤΗCΦΙΛΑΔΕΛΦ 900
ABOUT YET OF-THE FOND-brotherness
9 A *o.* B *inserts* Δ as1-ΕΤΕ YE-ARE-
ΙΑCΟΥΧΡΕΙΑΝΕΧΟΜΕΝΓΡΑ 20
NOT need WE-ARE-HAVING TO-BE-

ΦΕΙΝΥΜΙΝΑΥΤΟΙΓΑΡΥΜΕΙ 40
WRITING to-YOUp SAME for YE
CΘΕΟΔΙΔΑΚΤΟΙΕCΤΕΕΙCΤ 60
God-TAUGHT ARE INTO THE

ΟΑΓΑΠΑΝΑΛΛΗΛΟΥCΚΑΙΓΑ 80
10 TO-BE-LOVING one-another AND for
B *adds* AND ΚΑΙ
ΡΠΟΙΕΙΤΕΑΥΤΟΕΙCΠΑΝΤΑ 5000
YE-ARE-DOING SAME INTO ALL

12 Now may the Lord cause you to
increase and superabound in love
for one another and for all, even
13 according as we also, for you, to
establish your hearts unblamable
in holiness in the presence of our
God and Father, in the presence of
our Lord Jesus with all His saints.
4 Furthermore, then, brethren, we
are asking you and entreating in
the Lord Jesus, that, as you ac-
cepted from us how you ought to
be walking and pleasing God (even
as you are walking) that you may
2 be superabounding yet more, for
you are aware what charges we give
3 to you through the Lord Jesus. For
this is the will of God—your
hallowing. You are to be abstain-
4 ing from all prostitution; each of
you is to be aware of his own vessel,
to acquire it in holiness and honor,
5 not in lustful passion even ac-
cording as the nations who have
6 no perception of God. No one
is to be circumventing and over-
reaching his brother in this matter
because the Lord is the Avenger
of all of these, even as we said
7 to you before and certify, for God
calls us, not for uncleanness, but
8 in holiness. Surely, in conse-
quence, then, he who is repudiat-
ing is not repudiating men, but
God, Who is also giving you His
holy spirit.
9 Now concerning brotherly
affection we have no need to be
writing to you, for you yourselves
are taught by God to be loving one
10 another, for you are doing it also
to all the brethren who are in the

THE LORD'S PRESENCE

12 Paul gives us the true motive and incentive of a holy life and a steadfast faith. It springs from the overflow of love to our fellowsaints and to all others as well. It looks forward to the presence of Him Who does not decide by the outward appearance, but rewards according to the secret motives of the heart.

ASKING AND ENTREATING

3 Looseness in marriage relations is one of the saddest spots on the history of mankind. The gods of the nations were most offensive in this regard and their reputed misdeeds gave ample excuse for the trespasses of their devotees. Besides this the religious ceremonies and rites by which they were worshiped gave sanction to the most debasing excesses and abuses. No wonder the apostle speaks plainly and sharply. He will allow no trifling. Each own is to have his own wife and is not to interfere with his brother in this matter. No doubt the apostle refers to special customs and abuses in Thessalonica.

WRITING NOT NECESSARY

9 One of the earliest impulses of the new life of the believer is to love his fellowsaints. We are taught by God. It is instinctive and should be fostered and encouraged. Let us not allow party lines and differences in details divide between us and all who have the same life and harbor the same love.

11 In the midst of such a great spiritual awakening as occurred at Thessalonica there is a temptation to neglect the necessary duties of life and mistake enthusiasm and noise for the quiet yet powerful operations of the spirit. The apostle urges them to attend to their own affairs and provide for their needs, so that their enemies will not find occasion to reproach them.

THE LORD'S PRESENCE

THOSE REPOSING

13 We do not sorrow when our dear ones are literally reposing. The reference is to death under a most beautiful figure for the distressed Thessalonian saints. The resurrection of Jesus is the guarantee that all who are His will likewise be raised. Until Paul received this revelation, the only resurrection of the saints was the "resurrection of life" (Jn.5[29]) called the "former" resurrection (Un. 20[5]), at the beginning of the thousand years, *after* the judgment period. Then the Lord comes down to earth. The saints are not snatched into the air. But this resurrection follows the Lord's *presence* in the air long before His *coming* to the earth. It precedes the great judgment era which ushers in the day of Jehovah. Being justified in the blood of Christ, we shall be saved from God's indignation through Him (Rom.5[9]). God has not assigned us to indignation but to the procuring of salvation (5[9]). This new revelation is further unfolded to the Corinthians (1 Cor.15[51]) where the secret is disclosed that the living, as well as the dead, will be *changed*. Both will be given incorruptible, spiritual, celestial bodies, without which, indeed, they could hardly meet Him in the air. The crowning glory of this blessed expectation was made known to the Philippians. These bodies of humiliation will be *transfigured* to conform them to that glorious body which blinded Paul when first he beheld Him (Phil.3[21] Ac.9[3,8,18]).

17 "We, the living." Paul does not insist that he must survive to the advent, any more than he meant to assert positively that he should die when he said the Lord Jesus "shall raise *us* up" (2 Cor.4[14]).

2 This is man's day (1 Cor.4[3]). It is near its end. The day of Jehovah, with its awful divine judgments, is fast approaching. It will give no notice of its coming. On the contrary it will seem unnecessary and impossible. Is it not true that never, in the history of the race, was there such a hope and expectation of the end of war? The parliament of nations, the reduction of armaments, the federation of the world—are we not already boasting in peace and security?

whole of Macedonia. Now we are entreating you, brethren, to be
11 superabounding yet more, and that you be ambitious to be quiet, and to be engaged in your own affairs, and to be working with your own
12 hands, as we charge you, that you may be walking decorously towards those outside, and you may have need of nothing.

13 Now we do not want you to be ignorant, brethren, concerning those who are reposing, lest you may be sorrowing even as others
14 who have no expectation. For if we are believing that Jesus died and rose, thus also, those who are reposing, God through Jesus, will
15 lead forth with Him. For this we are saying to you by the word of the Lord, that *we*, the living, who are surviving unto the presence of the Lord, shall by no means outstrip those who are re-
16 posing, seeing that the Lord Himself will be descending from heaven with the shout of command, with the voice of the Chief Messenger, and with the trumpet of God, and the dead in Christ
17 shall be rising first. Thereupon *we*, the living who are surviving, shall at the same time be snatched away together with them in clouds, for meeting the Lord in the air. And thus shall we
18 always be with the Lord. So that, be consoling one another with these words.

5 Now concerning the times and the eras, brethren, you have no
2 need to be written to, for you yourselves are accurately aware that the day of the Lord is as a thief in the night—thus is it com-
3 ing. Yet whenever they may be saying "Peace and security", then extermination is standing

s1 OF-YOUR ΥΜΩΝ A *omits* THE
ΣΤΟΥΣΑΔΕΛΦΟΥΣΤΟΥΣΕΝΟ 20
THE brothers THE IN WHOLE
ΜΕΝΤΟΥΣΚΟΙΜΗΘΕΝΤΑΣΟΤ 20
16 STRIPPING THE *ones*-reposing that

B *for* ΑΙ
ΑΗΤΗΜΑΚΕΔΟΝΙΑΠΑΡΑΚΑ 40
THE MACEDONIA. WE-ARE-BESIDE-
ΙΑΥΤΟΣΟΚΥΡΙΟΣΕΝΚΕΛΕΥ 40
He THE Master IN ORDER

A BELOVED ΑΓΑΠΗΤΟΙ
ΑΟΥΜΕΝΔΕΥΜΑΣΑΔΕΛΦΟΙΠ 60
CALLING YET YOUR brothers TO-
ΣΜΑΤΙΕΝΦΩΝΗΑΡΧΑΓΓΕΛΟ 60
IN SOUND OF-chief-MESSENGER

ΕΡΙΣΣΕΥΕΙΝΜΑΛΛΟΝΚΑΙΦ 80
11 BE-exceeding RATHER AND TO-
ΥΚΑΙΕΝΣΑΛΠΙΓΓΙΘΕΟΥΚΑ 80
AND IN TRUMPET OF-God WILL-

B *inserts* Ε A -Ε *for* -ΑΙ
ΙΑΟΤΙΜΕΙΣΘΑΙΗΣΥΧΑΖΕΙ 100
BE-*be*ING-ambitious TO-BE-QUIETING
ΤΑΒΗΣΕΤΑΙΑΠΟΥΡΑΝΟΥΚΑ 600
BE-DOWN-STEPPING FROM heaven AND

ΝΚΑΙΠΡΑΣΣΕΙΝΤΑΙΔΙΑΚΑ 20
AND TO-BE-PRACTISING THE OWN AND
ΙΟΙΝΕΚΡΟΙΕΝΧΡΙΣΤΩΝΑΝΑ 20
THE DEAD IN ANOINTED WILL-BE-

As1 *add own* ΙΔΙΑΙΣ
ΙΕΡΓΑΖΕΣΘΑΙΤΑΙΣΧΕΡΣΙ 40
TO-BE-working to-THE HANDS
ΣΤΗΣΟΝΤΑΙΠΡΩΤΟΝΕΠΕΙΤ 40
17 UP-STANDING BEFORE ON-THEREAFTER

s2 WE-charge to-YOUR
ΝΥΜΩΝΚΑΘΩΣΥΜΙΝΠΑΡΗΓΓ 60
OF-YOUR according-AS to-YOUR WE-charge
ΑΗΜΕΙΣΟΙΖΩΝΤΕΣΟΙΠΕΡΙ 60
WE THE LIVING THE *ones*-sur-

s *o.* *s o. B o. o.*
ΕΙΛΑΜΕΝΙΝΑΠΕΡΙΠΑΤΗΤΕ 80
12 THAT YE-MAY-BE-ABOUT-TREADING
ΑΕΙΠΟΜΕΝΟΙΑΜΑΣΥΝΑΥΤΟ 80
VIVING SIMULTANEOUSLY TOGETHER to-

ΕΥΣΧΗΜΟΝΩΣΠΡΟΣΤΟΥΣΕΞ 200
WELL-FIGURELY TOWARD THE-*ones* OUT
ΙΣΑΡΠΑΓΗΣΟΜΕΘΑΕΝΝΕΦΕ 700
them WE-SHALL-BE-BEING-SNATCHED IN CLOUDS

ΩΣΚΑΙΜΗΔΕΝΟΣΧΡΕΙΑΝΕΧΗ 20
AND NO - YET-ONE need YE-MAY-BE-
ΛΑΙΣΕΙΣΑΠΑΝΤΗΣΙΝΤΟΥΚ 20
INTO FROM-meeting OF-THE Mas-

ΤΕΟΥΘΕΛΟΜΕΝΔΕΥΜΑΣΑΓΝ 40
13 HAVING. NOT WE-ARE-WILLING YET YOUR TO-BE-UN-
ΥΡΙΟΥΕΙΣΑΕΡΑΚΑΙΟΥΤΩΣ 40
ter INTO AIR AND thus

B IN ΕΝ
ΟΕΙΝΑΔΕΛΦΟΙΠΕΡΙΤΩΝΚΟ 60
KNOWING brothers ABOUT THE *ones*-
ΠΑΝΤΟΤΕΣΥΝΚΥΡΙΩΕΣΟΜΕ 60
always TOGETHER to-Master WE-SHALL-BE

A ΕΙ *for* Η
ΙΜΩΜΕΝΩΝΙΝΑΜΗΛΥΠΗΣΘΕ 60
reposing THAT NO YE-MAY-BE-SORROWING
ΘΑΩΣΤΕΠΑΡΑΚΑΛΕΙΤΕΛΛΑ 80
18 AS-BESIDES BE-YE-BESIDE-CALLING one-an-

according *omitted by* s2
ΚΑΘΩΣΚΑΙΟΙΛΟΙΠΟΙΟΙΜΗ 300
according-AS AND THE rest THE NO
ΗΛΟΥΣΕΝΤΟΙΣΛΟΓΟΙΣΤΟΥ 800
other IN THE sayings these.

s1 *inserts* Ε
ΕΧΟΝΤΕΣΕΛΠΙΔΑΕΙΓΑΡΠΙ 20
14 HAVING EXPECTATION IF for WE-
ΤΟΙΣΠΕΡΙΔΕΤΩΝΧΡΟΝΩΝΚ 20
5 ABOUT YET THE TIMES AND

ΣΤΕΥΟΜΕΝΟΤΙΙΗΣΟΥΣΑΠΕ 40
ARE-BELIEVING that JESUS FROM-
ΑΙΤΩΝΚΑΙΡΩΝΑΔΕΛΦΟΙΟΥ 40
THE SEASONS brothers NOT

A *o.* *s* TO-BE-W.TO-Y. s1+ΤΟΥ OF-THE
ΘΑΝΕΝΚΑΙΑΝΕΣΤΗΟΥΤΩΣΚ 60
DIED AND UP-STOOD thus AND
ΧΡΕΙΑΝΕΧΕΤΕΥΜΙΝΓΡΑΦΕ 60
need YE-ARE-HAVING to-YOUR TO-BE-WRITTEN

God AND
ΔΙΟΘΕΟΣΤΟΥΣΚΟΙΜΗΘΕΝΤ 80
THE God THE *ones*-reposing
B1 Ε *s inserts* Ε
ΣΘΑΙΑΥΤΟΙΓΑΡΑΚΡΙΒΩΣΟ 80
2 SAME for EXACTly YE-

A *adds* THE Η
ΑΣΔΙΑΤΟΥΙΗΣΟΥΑΞΕΙΣΥΝ 400
THRU THE JESUS He'LL-BE-LEADING TOGETHER
ΙΔΑΤΕΟΤΙΗΜΕΡΑΚΥΡΙΟΥΩ 900
HAVE-PERCEIVED that DAY OF-Master AS

ΑΥΤΩΤΟΥΤΟΓΑΡΥΜΙΝΛΕΓΟ 20
15 to-Him. This for to-YOUR WE-ARE-say-
ΣΚΛΕΠΤΗΣΕΝΝΥΚΤΙΟΥΤΩΣ 20
thief IN NIGHT thus

ΜΕΝΕΝΛΟΓΩΚΥΡΙΟΥΟΤΙΗΜ 40
ING IN saying OF-Master that WE
As1 *omit* YET
ΕΡΧΕΤΑΙΟΤΑΝΔΕΛΕΓΩΣΙΝ 40
3 IS-COMING whenever YET THEY-MAY-BE-SAYING

ΕΙΣΟΙΖΩΝΤΕΣΟΙΠΕΡΙΑΕΙ 60
THE LIVING THE *ones*-surviving
ΕΙΡΗΝΗΚΑΙΑΣΦΑΛΕΙΑΤΟΤ 60
PEACH AND UN-TOTTER then

A Ε *for* ΑΙ B IS-*being*-ON-STOOD to-them
ΠΟΜΕΝΟΙΕΙΣΤΗΝΠΑΡΟΥΣΙ 80
INTO THE BEING-BESIDE
ΕΑΙΦΝΙΔΙΟΣΑΥΤΟΙΣΕΠΙΣ 80
UN-APPEAR-PERCEIVE to-them IS-*be*ING-ON-

B JESUS ΙΗΣΟΥ
ΑΝΤΟΥΚΥΡΙΟΥΟΥΜΗΦΘΑΣΩ 500
OF-THE Master NOT NO SHOULD-BE-OUT-
ΤΑΤΑΙΟΛΕΘΡΟΣΩΣΠΕΡΗΦΔ 6000
STOOD WHOLE-RUIN AS - EVEN THE travail

Є *inserted by* ns
ΙΝΤΗΕΝΓΑCΤΡΙΕΧΟΥCΗΚΑ 20
to-THE IN BELLY HAVING AND
ΙΟΥΜΗΕΚΦΥΓΩCΙΝΥΜΕΙCΔ 40
4 NOT NO THEY-MAY-BE-OUT-FLEEING. YE YET
s -ΑΙ *for* -Є
ΕΑΔΕΛΦΟΙΟΥΚΕCΤΕΕΝCΚΟ 60
brothers NOT ARE IN DARK
A YOUp THE DAY
ΤΕΙΝΑΗΗΜΕΡΑΥΜΑCΩCΚΑ 80
ness THAT THE DAY YOUp AS thief
ѕH
ΕΠΤΑCΚΑΤΑΛΑΒΗΠΑΝΤΕCΓ 100
5 MAY-BE-DOWN-GETTING ALL for
*s*1 *first had* -ΑΙ
ΑΡΥΜΕΙCΥΙΟΙΦΩΤΟCΕCΤΕ 20
YE SONS OF-LIGHT ARE
ΚΑΙΥΙΟΙΗΜΕΡΑCΟΥΚΕCΜΕ 40
AND SONS OF-DAY NOT WE-ARE
ΝΝΥΚΤΟCΟΥΔΕCΚΟΤΟΥCΑΡ 60
6 OF-NIGHT NOT-YET OF-DARKness CONSE-
ABS*1 omit* AND
ΑΟΥΝΜΗΚΑΘΕΥΔΟΜΕΝΟCΚΑ 80
QUENTLY THEN NO WE-MAY-BE-DOWN-LOUNGING AS AND
ΙΟΙΛΟΙΠΟΙΔΑΛΑΓΡΗΓΟΡΩ 200
THE rest but WE-MAY-BE-watching
ΜΕΝΚΑΙΝΗΦΩΜΕΝΟΙΓΑΡΚΑ 20
7 AND WE-MAY-BE-sober THE for *ones*-
ΘΕΥΔΟΝΤΕCΝΥΚΤΟCΚΑΘΕΥ 40
DOWN-LOUNGING OF-NIGHT ARE-DOWN-
n -ONTEC
ΔΟΥCΙΝΚΑΙΟΙΜΕΘΥCΚΟΜΕ 60
LOUNGING AND THE *ones*-BEING-DRUNK
ΝΟΙΝΥΚΤΟCΜΕΘΥΟΥCΙΝΗΜ 80
8 OF-NIGHT ARE-BEING-DRUNK WE
ΕΙCΔΕΗΜΕΡΑCΟΝΤΕCΝΗΦΩ 300
YET OF-DAY BEING WE-MAY-BE-
ΜΕΝΕΝΔΥCΑΜΕΝΟΙΘΩΡΑΚΑ 20
sober IN-SLIPPing CUIRASS
*s*1 *omits* AND LOVE
ΠΙCΤΕΩCΚΑΙΑΓΑΠΗCΚΑΙΠ 40
OF-BELIEF AND LOVE AND A-
ΕΡΙΚΕΦΑΛΑΙΑΝΕΛΠΙΔΑCΩ 60
BOUT-HEAD EXPECTATION OF-SAV-
Oxyrhynchus Papyrus 1598 B THE God US
ΤΗΡΙΑCΟΤΙΟΥΚΕΘΕΤΟΗΜΑ 80
9 ing that NOT PLACED US
A *o.*
CΟΘΕΟCΕΙCΟΡΓΗΝΑΛΛΑΕΙ 400
THE God INTO INDIGNATION but INTO
CΠΕΡΙΠΟΙΗCΙΝCΩΤΗΡΙΑC 20
procuring OF-saving
ΔΙΑΤΟΥΚΥΡΙΟΥΗΜΩΝΙΗCΟ 40
THRU THE Master OF-US JESUS
ANOINTED *omitted by* ℵ*1598*
ΥΧΡΙCΤΟΥΤΟΥΑΠΟΘΑΝΟΝΤ 60
10 ANOINTED THE *One*-FROM-DYING
ns1 ΠΕΡΙ ABOUT *1598*+ΠΑΝΤΩΝ OF-ALL *prol ably*
ΟCΥΠΕΡΗΜΩΝΙΝΑΕΙΤΕΓΡΗ 80
OVER US THAT IF-BESIDES WE-MAY-
ΓΟΡΩΜΕΝΕΙΤΕΚΑΘΕΥΔΩΜΕ 500
BE-watching IF-BESIDES WE-MAY-BE-DOWN-LOUNGING

A O WE-SHALL-BE-L.
ΝΑΜΑCΥΝΑΥΤΩΖΗCΩΜΕΝΑΙ 20
11 SIMULTANEOUSLY TOGETHER to-Him WE-SHOULD-BE-LIVING.
ΟΠΑΡΑΚΑΛΕΙΤΕΑΛΛΗΛΟΥC 40
THRU-WHICH BE-YE-BESIDE-CALLING one-another
ΚΑΙΟΙΚΟΔΟΜΕΙΤΕΕΙCΤΟΝ 60
AND BE-YE-HOME-BUILDING ONE THE
ΕΝΑΚΑΘΩCΚΑΙΠΟΙΕΙΤΕΕΡ 80
12 ONE according-AS AND YE-ARE-DOING. WE-
ΦΤΩΜΕΝΔΕΥΜΑCΑΔΕΛΦΟΙ 600
ARE-asking YET YOUp brothers TO-
ΙΔΕΝΑΙΤΟΥCΚΟΠΙΩΝΤΑCΕ 20
PERCEIVE THE *ones*-toiling IN
n *omits* -NO-
ΝΥΜΙΝΚΑΙΠΡΟΙCΤΑΝΟΜΕΝ 40
YOUp AND controlling
ΟΥCΥΜΩΝΕΝΚΥΡΙΩΚΑΙΝΟΥ 60
OF-YOUp IN Master AND admon-
A Є *for* Δ
ΘΕΤΟΥΝΤΑCΥΜΑCΚΑΙΗΓΕΙ 80
13 ishing YOUp AND TO-deem
B -Є *for* -ΑΙ *1598 omits* OVER-
CΘΑΙΑΥΤΟΥCΥΠΕΡΕΚΠΕΡΙ 700
them OVER-OUT-excessive
n -ΩC -ly
CCΟΥΕΝΑΓΑΠΗΔΙΑΤΟΕΡΓΟ 20
IN LOVE THRU THE work
*s*1 *adds* K,ΑΙ AND A -ΑΙ *o. s 1598*
ΝΑΥΤΩΝΕΙΡΗΝΕΥΕΤΕΕΝΕΑ 40
OF-them. BE-YE-BEING-at-PEACE IN selves.
ΥΤΟΙCΠΑΡΑΚΑΛΟΥΜΕΝΔΕΥ 60
14 WE-ARE-BESIDE-CALLING YET YOUp
ΜΑCΑΔΕΛΦΟΙΝΟΥΘΕΤΕΙΤΕ 50
brothers BE-YE-admonishING
ΤΟΥCΑΤΑΚΤΟΥCΠΑΡΑΜΥΘΕ 800
THE disorderly BE-BESIDE-CLOSE-ING
ΙCΘΕΤΟΥCΟΛΙΓΟΨΥΧΟΥCΑ 20
THE FEW-souls BE-
ΝΤΕΧΕCΘΕΤΩΝΑCΘΕΝΩΝΜΑ 40
upholding THE UN-FIRM BE-
ΚΡΟΘΥΜΕΙΤΕΠΡΟCΠΑΝΤΑC 60
long-FEELING TOWARD ALL.
ΟΡΑΤΕΜΗΤΙCΚΑΚΟΝΑΝΤΙΚ 80
15 BE-SEEING NO ANY EVIL INSTEAD OF-
*s*1 ΟΙ *for* Ω
ΑΚΟΥΤΙΝΙΑΠΟΔΩΔΑΛΛΑΠΑΝ 900
EVIL to-ANY MAY-BE-FROM-GIVING but always
*s*1A *omit* AND
ΤΟΤΕΤΟΑΓΑΘΟΝΔΙΩΚΕΤΕΚ 20
THE GOOD BE-YE-CHASING AND
ΑΙΕΙCΑΛΛΗΛΟΥCΚΑΙΕΙCΠ 40
INTO one-another AND INTO ALL.
ΑΝΤΑCΠΑΝΤΟΤΕΧΑΙΡΕΤΕΑ 60
16 17 Always BE-JOYING UN-
s o.
ΔΙΑΛΕΙΠΤΩCΠΡΟCΕΥΧΕCΘ 90
intermittingly BE-YE-praying
A -ΑΙ
ΕΕΝΠΑΝΤΙΕΥΧΑΡΙCΤΕΙΤΕ 7000
18 IN EVERY BE-YE-thanking

over them unawares, even as travail the pregnant, and they may by no means escape.

4 Now *you,* brethren, are not in darkness, that the day should over-
5 take you as a thief, for *you* are all sons of the light and sons of the day. We are not of the night
6 nor of darkness. Consequently, we should not be drowsing, even as the rest, but we may be watch-
7 ing and sober. For those who are drowsing are drowsing at night, and those who are drunk
8 are drunk at night. Yet *we,* being of the day, may be sober, putting on the cuirass of faith and love, and the helmet, the ex-
9 pectation of salvation, seeing that God did not appoint us to indignation, but to the procuring of salvation through our Lord Jesus
10 Christ, Who dies for us that, whether we are watching or drowsing, we should live at the same time together with Him.
11 Wherefore, be consoling one another and edifying one the other, even as you are doing.

12 Now we are asking you, brethren, to acknowledge those who are toiling among you and presiding over you in the Lord, and are ad-
13 monishing you, and deem them exceedingly distinguished in love, because of their work. Be at
14 peace among yourselves. Now we are entreating you, brethren, admonish the disorderly, comfort the faint-hearted, uphold the in-
15 firm, be patient towards all. See that no one is rendering evil for evil to anyone, but always be pursuing that which is good for one
16 another and for all. Be rejoic-
17 ing always. Be praying unin-
18 termittingly. In everything be giving thanks, for this is the will of

THE LORD'S PRESENCE

THOSE DROWSING

4 The day of the Lord with its terrors and destruction is not for us. The cry of "peace and security" should not lull us to sleep. We should be on the alert, knowing the futility of all security and peace apart from Christ. And, though aware of the whirlpool into which this world is sweeping, we have no fear, for it will not engulf us. But, suppose that we, too, relax our vigilance and take a nap along with the rest. Will we be left for judgment? At His coming to set up the kingdom it is vital that they watch or they will lose their reward (Mt.24^{42}25^{13}Mk.13^{34}Lu.12^{37}Un.3^{3}16^{15}). Not so here. Those who received Paul's gospel of faith apart from deeds, find their salvation a matter of pure unadulterated grace. This is true of the future as well as the past. The death of Christ, not our conduct, our watchfulness or the lack of it, is the foundation on which our future salvation rests just as really as the salvation which we already enjoy. This confidence will not lead to laxness.

8 The believers armor is defensive. His only weapon is the spirit's sword, the word of God. Not, indeed, every statement in the scriptures, for some of it is an inspired record of human philosophy and the very lies of the adversary are contained in its pages, but every actual declaration which has proceeded forth from God through His accredited prophets and apostles. These are powerful and effective. No other weapon should be used. For defense we rely on faith and love for the present and on the blessed expectation of our gathering together unto Him for the future. This is figured by the helmet. No judgment from above can harm us. When heaven's judgments fall we will be safe above them in His presence.

ASKING AND ENTREATING

12 Love and patience should characterize all our intercourse with fellow-saints. Love will lead us to acknowledge those who are over us and to bear with those below. It will rule out all retaliation.

16 Constant joy, constant prayer, constant thanksgiving is the normal privilege of all saints.

A adds IS ЄCTIN Asl+TOY A INTO
ΤΟΥΤΟΓΑΡΘΕΛΗΜΑΘΕΟΥΕΝ20
this for WILL OF-God IN
YOUp IN ANOINTED JESUS
ΧΡΙCΤΩΙΗCΟΥΕΙCΥΜΑCΤΟ40
19 ANOINTED JESUS INTO YOUp THE
μL Z
ΠΝΕΥΜΑΜΗCΒΕΝΝΥΤΕΠΡΟΦ60
20 spirit NO BE-YE-EXTINGUISHING BEFORE-
ΗΤΕΙΑCΜΗΕΖΟΥΘΕΝΕΙΤΕΠ80
21 AVERments NO BE-YE-SCORNING ALL
Asl omit YET
ΑΝΤΑΔΕΔΟΚΙΜΑΖΕΤΕΤΟΚΑ100
YET BE-testing THE IDEAL
ΑΟΝΚΑΤΕΧΕΤΕΑΠΟΠΑΝΤΟC20
22 BE-YE-DOWN-HAVING FROM EVERY
A o.
ΕΙΔΟΥCΠΟΝΗΡΟΥΑΠΕΧΕCΘ40
PERCEPtion OF-wicked BE-YE-FROM-HAVING.
A -Al
ΕΑΥΤΟCΔΕΟΘΕΟCΤΗCΕΙΡΗ60
23 He YET THE God OF-THE PEACE
ΝΗCΑΓΙΑCΑΙΥΜΑCΟΛΟΤΕΛ80
MAY-He-HOLYize YOUp WHOLE-FINISH
ΕΙCΚΑΙΟΛΟΚΛΗΡΟΝΥΜΩΝΤ200
AND WHOLE-LOT OF-YOUp THE
ΟΠΝΕΥΜΑΚΑΙΗΨΥΧΗΚΑΙΤΟ20
spirit AND THE soul AND THE
CΩΜΑΑΜΕΜΠΤΩCΕΝΤΗΠΑΡΟ40
BODY UNBLAMEably IN THE BESIDE-

ΥCΙΑΤΟΥΚΥΡΙΟΥΗΜΩΝΙΗC60
BEING OF-THE Master OF-US JESUS
ΟΥΧΡΙCΤΟΥΤΗΡΗΘΕΙΗΠΙC80
24 ANOINTED MAY-BE-BEING-KEPT. BELIEV-
A us H-
ΤΟCΟΚΑΛΩΝΥΜΑCΟCΚΑΙΠΟ300
ing THE One-CALLING YOUp WHO AND WILL-
ΙΗCΕΙΑΔΕΑΦΟΙΠΡΟCΕΥΧΕ20
25 BE-DOING. Brothers BE-YE-praying
sA omit AND
CΘΕΚΑΙΠΕΡΙΗΜΩΝΑCΠΑCΑ40
26 AND ABOUT Us. Greet-YE
CΘΕΤΟΥCΑΔΕΛΦΟΥCΠΑΝΤΑ60
THE brothers ALL
s omits -IN-
CΕΝΦΙΛΗΜΑΤΙΑΓΙΩΦΝΟΡΚ80
27 IN FOND-effect HOLY I-AM-IN-OATH-
ΙZΩΥΜΑCΤΟΝΚΥΡΙΟΝΑΝΑΓ400
IZING YOUp THE Master TO-BE-read
ΝΩCΘΗΝΑΙΤΗΝΕΠΙCΤΟΛΗΝ20
THE letter
s o. Bsl omit HOLY 1598 has THE brothers and
ΠΑCΙΝΤΟΙCΑΓΙΟΙCΑΔΕΛΦ40
to-ALL THE HOLY brothers
space sufficient for THE HOLY
ΟΙCΗΧΑΡΙCΤΟΥΚΥΡΙΟΥΗΜ60
28 THE grace OF-THE Master OF-US
ΩΝΙΗCΟΥΧΡΙCΤΟΥΜΕΘΥΜΩ80
JESUS ANOINTED WITH YOUp
B omits AMEN
ΝΑΜΗΝ7465
AMEN

20 These exhortations are made in view of the changing character of Paul's ministries. They became more spiritual as time advanced. The gift of prophecy was especially adapted to meet the need of the saints until God's complete revelation should be given (1 Cor.12^{10}13^{8}). Yet they were to be tested and only those in line with the ideal toward which God was working were to be permanent.

23 The lame man who sat at the Beautiful gate of the temple (Ac.3$^{2\text{-}16}$) had unimpaired health and strength after he was healed. The same word is used here but is extended to the soul and spirit as well. This, and far more, will be our lot in His presence even should any part be lame or deficient now!

God in Christ Jesus for you.
19 Quench not the spirit. Scorn
20 not prophecies, but be testing all.
21 retaining the ideal. Be abstain-
22 ing from every appearance of wickedness.

23 Now may the God of peace Himself hallow you wholly; and may your unimpaired spirit and soul and body be kept blameless in the presence of our Lord Jesus Christ!
24 Faithful is He Who is calling you, Who will be doing it also.
25 Brethren, be praying for us also.
26 Greet all the brethren with a holy
27 kiss. I am adjuring you by the Lord, that this epistle is to be read to all the holy brethren.

28 The grace of our Lord Jesus Christ be with you! *Amen!*

II THESSALONIANS

This second letter to the Thessalonians is a sequel to the first. The Thessalonians are still unable to distinguish between the rage of man and the wrath of God. Their continued trial and persecution leads them to conclude that God is against them instead of for them. The Kingdom of God, which was proclaimed among them, is to be introduced with divine judgments. The day of the Lord, in which it will be set up, opens with an unparalleled display of divine indignation. They still persist in imagining that this day had begun, especially as, in some way, this was represented to be the apostle's teaching (2^2).

In reply Paul and his fellow workers define these dreaded judgments as those which fall only on those being unacquainted with God and who do not obey the evangel, especially on such as their persecutors. Their main argument is founded on the teaching of the first epistle in reference to the Lord's presence and our assembling with Him in the air. There they had been definitely taught that this must occur *before* the day of His indignation.

The secret phase of lawlessness has been in operation throughout this economy, but its full development has been held in check by the presence of the saints. When we are taken out of the midst, then, and not till then, will the apostasy bear its bitter fruit. Its presence will be indicated by the presence of the man of lawlessness, corresponding to the head of the wild beast of the Unveiling of Jesus Christ (Un.13^1) who will be seconded by the false prophet who does signs and miracles to prove his claims (Un.13^{11}). By these mankind is deluded to its destruction.

But the Thessalonians are not deceived by God but preferred for salvation and belief of the truth and the glory of the Lord Jesus Christ.

The later part of the epistle is devoted to some practical disorders, especially busybodies who do not work for their living.

FRAMEWORK, II. THESSALONIANS

Reversion and Alternation

SALUTATION, Grace and peace 1^1-1^2

- THANKSGIVING 1^3
 - Reason 1^3-1^5 Rest 1^6-1^{10}
 - PRAYER, Paul for the Thessalonians 1^{11}-^{12}
 The Name of the Lord 1^{12} Glory 1^{12}
 - ADMONITION: The Apostasy 2^1-2^{12}
- THANKSGIVING 2^{13}-2^{17}
 - Reason 2^{13} Glory 2^{14}
 - PRAYER, the Thessalonians for Paul 3^1-^{5}
 The Lord's Word 3^1-3^4 Endurance 3^5
 - ADMONITION: Disorder 3^6-3^{15}

SALUTATION, Peace and grace 3^{16}-3^{18}

The literary framework is a simple alternation within the salutations. A thanksgiving, a prayer, and an admonition are found in this order in both the former and latter half of the letter.

If the epistle is read with its leading thought in mind—that we are delivered from the coming divine indignation—it will be seen to give it color and warmth everywhere, and especially in the assurances of God's mind toward them in their trials.

ΠΑΥΛΟCΚΑΙCΙΛΟΥΑΝΟCΚΑ 20
PAUL AND SILVANUS AND
ITIMOΘΕΟCΤΗΕΚΚΛΗCΙΑΘ 40
Timothy to-THE OUT-CALLED OF-
ΕCCΑΛΟΝΙΚΕΩΝΕΝΘΕΩΠΑΤ 60
THESSALONICANS IN God FATHER
ΡΙΗΜΩΝΚΑΙΚΥΡΙΩΙΗCΟΥΧ 80
OF-US AND Master JESUS AN-
ΡΙCΤΩΧΑΡΙCΥΜΙΝΚΑΙΕΙΡ 100
2 OINTED grace to-YOUp AND PEACE
ΗΝΗΑΠΟΘΕΟΥΠΑΤΡΟCΗΜΩΝ 20
FROM God FATHER OF-US
ΚΑΙΚΥΡΙΟΥΙΗCΟΥΧΡΙCΤΟ 40
AND OF-Master JESUS ANOINTED
ΥΕΥΧΑΡΙCΤΕΙΝΟΦΕΙΛΟΜΕ 60
3 TO-BE-thanking WE-ARE-OWING
ΝΤΩΘΕΩΠΑΝΤΟΤΕΠΕΡΙΥΜΩ 80
to-THE God always ABOUT YOUp
ΝΑΔΕΛΦΟΙΚΑΘΩCΑΞΙΟΝΕC 200
brothers according-AS WORTHY IS
ΤΙΝΟΤΙΥΠΕΡΑΥΞΑΝΕΙΗΠΙ 20
that IS-OVER-GROWING-UP THE BE-
CΤΙCΥΜΩΝΚΑΙΠΛΕΟΝΑΖΕΙ 40
LIEF OF-YOUp AND IS-MORE izing
ΗΑΓΑΠΗΕΝΟCΕΚΑCΤΟΥΠΑΝ 60
THE LOVE ONE OF-EACH OF-ALL
ΤΩΝΥΜΩΝΕΙCΑΛΛΗΛΟΥCΩC 80
4 OF-YOUp INTO one-another AS-
ΤΕΑΥΤΟΥCΗΜΑCΕΝΥΜΙΝΕΓ 300
BESIDES SAME US IN YOUp TO-IN-
ΚΑΥΧΑCΘΑΙΕΝΤΑΙCΕΚΚΛΗ 20
BOAST IN THE OUT-CALLED
CΙΑΙCΤΟΥΘΕΟΥΥΠΕΡΤΗCΥ 40
OF-THE God OVER THE UN-
ΠΟΜΟΝΗCΥΜΩΝΚΑΙΠΙCΤΕΩ 60
DER-REMAINing OF-YOUp AND BELIEF
ΕΝΠΑCΙΝΤΟΙCΔΙΩΓΜΟΙC 80
IN ALL THE CHASE-ings
ΥΜΩΝΚΑΙΤΑΙCΘΛΙΨΕCΙΝΑ 400
OF-YOUp AND THE CONSTRICTIONS WHICH
ΑΝΕΧΕCΘΕΕΝΔΕΙΓΜΑΤΗ 20
5 YE-ARE-tolerating IN-SHOW OF-THE
CΔΙΚΑΙΑCΚΡΙCΕΩCΤΟΥΘΕ 40
JUST JUDGing OF-THE God
ΟΥΕΙCΤΟΚΑΤΑΞΙΩΘΗΝΑΙΥ 60
INTO THE TO-BE-DOWN-WORTHY YOUp
ΜΑCΤΗCΒΑCΙΛΕΙΑCΤΟΥΘΕ 80
OF-THE KINGDOM OF-THE God
ΟΥΥΠΕΡΗCΚΑΙΠΑCΧΕΤΕΕΙ 500
6 OVER WHICH AND YE-ARE-EMOTIONING IF-

ΠΕΡΔΙΚΑΙΟΝΠΑΡΑΘΕΩΑΝΤ 20
EVEN JUST BESIDE God TO-repay
ΑΠΟΔΟΥΝΑΙΤΟΙCΘΛΙΒΟΥC 40
to-THE *ones*-CONSTRICTING
ΙΝΥΜΑCΘΛΙΨΙΝΚΑΙΥΜΙΝΤ 60
7 YOUp CONSTRICTION AND to-YOUp THE
ΟΙCΘΛΙΒΟΜΕΝΟΙCΑΝΕCΙΝ 80
ones-BEING-CONSTRICTED UP-LETTING
ΜΕΘΗΜΩΝΕΝΤΗΑΠΟΚΑΛΥΨΕ 600
WITH US IN THE FROM-COVERing
ΙΤΟΥΚΥΡΙΟΥΙΗCΟΥΑΠΟΥΡ 20
OF-THE Master JESUS FROM heaven
ΑΝΟΥΜΕΤΑΓΓΕΛΩΝΔΥΝΑΜΕ 40
WITH MESSENGERS OF-ABILITY
ΦCΑΥΤΟΥΕΝΠΥΡΙΦΛΟΓΙΤΥΡΟC 60
8 OF-Him IN FIRE OF-BLAZE GIV-
ΙΔΟΝΤΟCΕΚΔΙΚΗCΙΝΤΟΙC 50
ING OUT-JUSTing to-THE
ΜΗΕΙΔΟCΙΝΤΟΝΘΕΟΝΚΑΙΤ 700
NO HAVING-PERCEIVED THE God AND THE
ΟΙCΜΗΥΠΑΚΟΥΟΥCΙΝΤΩΕΥ 20
NO ARE-obeying to-THE WELL-
ΑΓΓΕΛΙΩΤΟΥΚΥΡΙΟΥΗΜΩΝ 40
MESSAGE OF-THE Master OF-US
ΙΗCΟΥΧΡΙCΤΟΥΟΙΤΙΝΕCΔ 60
9 JESUS ANOINTED WHO-ANY JUST-
ΙΚΗΝΤΙCΟΥCΙΝΟΛΕΘΡΟΝΑ 50
ice WILL-BE-incurring WHOLE-RUIN c-
ΙΩΝΙΟΝΑΠΟΠΡΟCΩΠΟΥΤΟΥ 800
onian FROM face OF-THE
ΚΥΡΙΟΥΚΑΙΑΠΟΤΗCΔΟΞΗC 20
Master AND FROM THE esteem
ΤΗCΙCΧΥΟCΑΥΤΟΥΟΤΑΝΕΛ 40
10 OF-THE STRENGTH OF-Him whenever He-MAY-
ΘΗΝΕΔΟΞΑCΘΗΝΑΙΕΝΤΟΙC 60
BE-COMING TO-BE-IN-esteemed IN THE
ΑΓΙΟΙCΑΥΤΟΥΚΑΙΘΑΥΜΑC 80
HOLY-*ones* OF-Him AND TO-BE-MARVELLED
ΘΗΝΑΙΕΝΠΑCΙΝΤΟΙCΠΙCΤ 900
IN ALL THE *ones*-BELIEV-
ΕΥCΑCΙΝΟΤΙΕΠΙCΤΕΥΘΗΤ 20
ing that WAS-BELIEVED THE
ΟΜΑΡΤΥΡΙΟΝΗΜΩΝΕΦΥΜΑC 40
witness OF-Us ON YOUp
ΕΝΤΗΗΜΕΡΑΕΚΕΙΝΗΕΙCΟΚ 60
11 IN THE DAY that INTO WHICH
ΑΙΠΡΟCΕΥΧΟΜΕΘΑΠΑΝΤΟΤ 80
AND WE-ARE-praying always
ΕΠΕΡΙΥΜΩΝΙΝΑΥΜΑCΑΞΙΩ 1000
ABOUT YOUp THAT YOUp SHOULD-BE-

PAUL and Sylvanus and Timothy
to the ecclesia of the Thessa-
lonians in God, our Father, and
the Lord Jesus Christ:

2 Grace to you and peace from God,
our Father, and the Lord Jesus
Christ.

3 WE ought to be thanking God
always concerning you, brethren,
according as it is meet, seeing that
your faith is flourishing and the
love of each one of you all for one
4 another is increasing, so that we
ourselves glory in you in the ec-
clesias of God, for your endurance
and faith in all your persecutions
and the afflictions which you are
5 bearing—a display of the just
judgment of God, to deem you
worthy of the kingdom of God, for
6 which you are suffering also, if so
be that it is just of God to repay
7 affliction to those afflicting you, and
to you who are being afflicted,
ease, with us, at the unveiling of
the Lord Jesus from heaven with
8 His powerful messengers, in flam-
ing fire dealing out vengeance to
those who are not acquainted with
God and those who are not
obeying the evangel of our Lord
9 Jesus Christ, who will incur the
justice of eonian extermination
from the face of the Lord, and
from the glory of His strength;
10 whenever He may be coming to be
glorified in His saints and to be
marveled at in all who believe
(seeing that our testimony to you
was believed) in that day—

11 For which we are always
praying, also, concerning you, that

1 While Sylvanus and Timothy are associated with Paul in this salutation, the epistle is practically by Paul himself and its genuineness is attested at the close by Paul's own signature (3[17]).

THANKSGIVING

3 The sufferings which were distressing the Thessalonians were the occasion of joy and boasting on the part of the apostle, for it proved the reality of their faith in Christ and developed their affection for one another. He adroitly turns their mistaken idea, that God is afflicting them, into the opposite, that their very sufferings are a sure index that those who afflict them will suffer at His hands. He lays due stress on the fact that God's indignation comes upon those who do *not* know Him and who do *not* obey the evangel. By thus turning the minds of the Thessalonians to the future he consoles them in their present trials. Then the opposers will suffer, not only for their sins, but for their persecution of God's saints, while those who are now in distress will enjoy ease and relaxation during the unveiling of the Lord Jesus from heaven. This passage alone should restrain us from including the saints of this economy in any of the companies of the saved mentioned in the scroll of His Unveiling. The persistence with which this thought clung to the Thessalonians is accounted for by the fact that the Circumcision *did* expect to go through the terrors of that day. Those who endured to the end would be saved. Paul was introducing a new, unheard of doctrine, corresponding to his evangel for the nations, in which God's unadulterated grace is far more pronounced than in the gospel of the kingdom as proclaimed by the other apostles.

PRAYER

12 His prayer for them was that they might respond to this grace of God by a present conduct, in the midst of suffering, which would glorify God and His Christ.

ADMONITION—APOSTASY

1 The controlling thought in this section of the epistle is based on the teaching of the first letter. Had they fully accepted and understood what he had already written to them they never would have been led to believe that the day of the Lord was already present. In the meantime it seems that Paul has been misrepresented in this matter, perhaps by a forged letter (3[17]). He now gives two of the salient signs which will be present when the day of the Lord comes: the apostasy and the man of lawlessness. Neither of these were present at that time.

3 The man of lawlessness (as the two best manuscripts name him) seems to correspond closely with the head of the wild beast (Un. 13[1-8]). The whole earth will worship him except the few whose names are written in the Lamb's scroll of life. It is evident from this passage that, at the time of the end, there will be a temple of God. That this should be elsewhere than Jerusalem seems impossible. So we may look, not only for a return of the Jews to their own land, but also for a restoration of their ancient ritual and a rebuilding of their temple. For anyone except a priest to enter the holy place is itself a terrible desecration, but for any man to usurp Jehovah's place in the holy of holies and demonstrate his own divinity is the most awful and appalling crime of which a human being is capable. This leads to the desolating abomination of Daniel 9[27], which probably consists in placing the image of the wild beast (Un. 13[14]) in the holy place of the temple. Our Lord warns those living in Judea to flee to the mountains (Mt. 24[15-22]) for *then* the great affliction (which alarmed the Thessalonians) would come.

7 The influences which will bring about the great apostasy of the end time have been at work from the beginning, but have been restrained by another, counteracting force. What is this? Some have supposed it to be the spirit of God. But the spirit of God will continue to work throughout the apostasy, enabling a few to endure to the end, and empowering

our God should count you worthy
of the calling, and should fulfill
every delight of goodness and
12 work of faith with power, so that
the name of our Lord Jesus may
be glorified in you, and you in
Him, in accord with the grace of
our God and the Lord Jesus
Christ.

2 Now we are asking you, brethren, in behalf of the presence of
our Lord Jesus Christ and our
2 assembling with Him, that you be
not quickly shaken from your
mind, nor yet be alarmed, either
through a spirit, or through a
word, or through an epistle as
through us, as that the day of the
3 Lord is present. No one should
be deluding you by any method,
for, should not the apostasy
be coming first and the man of
lawlessness be unveiled, the son
4 of destruction, who is opposing
and elevating himself above everything termed a god or an object of
veneration, so that he is seated in
the temple of God, demonstrating
5 that he himself is God? Do you
not remember that, being still
with you, I told you these things?
6 And now you are aware what is
restraining, for him to be unveiled
7 in his own era. For the secret
phase of lawlessness, already in
operation, is only till that which
is restraining at present may
8 come to be out of the midst. And
then the lawless one will be unveiled (whom the Lord Jesus will
despatch with the spirit of His
mouth and will abolish by the ad-
9 vent of His presence) whose presence is in accord with the operation of Satan with all power, and
10 signs and false miracles, and with

ΘΗΤΗΣΚΛΗΣΕΩΣΟΥΘΕΟΥΗΜΩ 20
counting-WORTHY-OF-THE CALLING THE God OF-US

A WILL-FILL -ΕΙ
ΝΚΑΙΠΛΗΡΩΣΗΣΠΑΣΑΝΕΥΔΟ 40
AND SHOULD-BE-FILLING EVERY WELL-SEEM-

ΚΙΑΝΑΓΑΘΩΣΥΝΗΣΚΑΙΕΡΓ 60
ing OF-GOODNESS AND work

ΟΝΠΙΣΤΕΩΣΕΝΔΥΝΑΜΕΙΟΠ 80
12 OF-BELIEF IN ABILITY WHICH-

ΦΟΕΝΔΟΞΑΣΘΗΤΟΟΝΟΜΑΤΟ 100
how MAY-BE-BEING-IN-esteemED THE NAME OF-

A *adds* ANOINTED ΧΡΙΣΤΟΥ
ΥΚΥΡΙΟΥΗΜΩΝΙΗΣΟΥΕΝΥΜ 20
THE Master OF-US JESUS IN YOUp

A WE H-
ΙΝΚΑΙΥΜΕΙΣΕΝΑΥΤΩΚΑΤΑ 40
AND YE IN Him according-to

ΤΗΝΧΑΡΙΝΤΟΥΘΕΟΥΗΜΩΝΚ 60
THE grace OF-THE God OF-US AND

ΛΙΚΥΡΙΟΥ ΙΗΣΟΥ ΧΡΙΣΤΟΥ 80
Master JESUS ANOINTED

ΕΡΩΤΩΜΕΝΔΕΥΜΑΣΑΔΕΛΦΟ 200
2 WE-ARE-ASKING YET YOUp brothers

ΙΥΠΕΡΤΗΣΠΑΡΟΥΣΙΑΣΤΟΥ 20
OVER THE BESIDE-BEING OF-THE

B *omits* OF-US
ΚΥΡΙΟΥΗΜΩΝΙΗΣΟΥ ΧΡΙΣΤ 40
Master OF-US JESUS ANOINTED

A US -C
ΟΥΚΑΙΗΜΩΝΕΠΙΣΥΝΑΓΩΓΗ 60
AND OF-US ON-TOGETHER-LEADING

ΣΕΠΑΥΤΟΝΕΙΣΤΟΜΗΤΑΧΕΩ 80
2 ON Him INTO THE NO SWIFTly

ΣΣΑΛΕΥΘΗΝΑΙΥΜΑΣΑΠΟΤΟ 300
TO-BE-SHAKEN YOUp FROM THE

BA -Ε
ΥΝΟΟΣΜΗΔΕΘΡΟΕΙΣΘΑΙΜΗ 20
MIND NO-YET TO-BE-ALARMED NO-BE-

ΤΕΔΙΑΠΝΕΥΜΑΤΟΣΜΗΤΕΔΙ 40
SIDES THRU spirit NO-BESIDES THRU

ΛΛΟΓΟΥΜΗΤΕΔΙΕΠΙΣΤΟΛΗ 60
saying NO-BESIDES THRU letter

ΣΩΣΔΙΗΜΩΝΩΣΟΤΙΕΝΕΣΤΗ 80
AS THRU US AS that HAS-IN-STOOD

ΚΕΝΗΗΜΕΡΑΤΟΥΚΥΡΙΟΥΜΗ 400
3 THE DAY OF-THE Master NO

ΤΙΣΥΜΑΣΕΞΑΠΑΤΗΣΗΚΑΤΑ 20
ANY YOUp SHOULD-BE-OUT-SEDUCING according-to

ΜΗΔΕΝΑΤΡΟΠΟΝΟΤΙΕΑΝΜΗ 40
NO-YET-ONE manner that IF-EVER NO

ΕΛΘΗΗΑΠΟΣΤΑΣΙΑΠΡΩΤΟΝ 60
MAY-BE-COMING THE FROM-STANDING BEFORE

ΚΑΙΑΠΟΚΑΛΥΦΘΗΟΑΝΘΡΩΠ 80
AND MAY-BE-FROM-COVERED THE human

A missing ΑΜΑΡΤΙΑΣ
ΟΣΤΗΣΑΝΟΜΙΑΣΟΥΙΟΣΤΗΣ 600
OF-THE UN-LAWness THE SON OF-THE

ΑΠΩΛΕΙΑΣΟΑΝΤΙΚΕΙΜΕΝΟ 20
4 destruction THE *one*-opposING

*s*1 *omits* AND O.-L. ABI Ε *for* ΑΙ
ΣΚΑΙΥΠΕΡΑΙΡΟΜΕΝΟΣΕΠΙ 40
AND OVER-LIFTING ON

ΠΑΝΤΑΛΕΓΟΜΕΝΟΝΘΕΟΝΗΣ 60
EVERY *beING*-said God OR ven-

ΕΒΑΣΜΑΣΘΕΑΥΤΟΝΕΙΣΤΟ 80
erated AS-BESIDES Him INTO THE

ΝΝΑΟΝΤΟΥΘΕΟΥΚΑΘΙΣΑΙΑ 800
TEMPLE OF-THE God TO-be-seated FROM-

*s*A *o.* Α Ο *inserted by* A
ΠΟΔΕΙΚΝΥΝΤΑΕΑΥΤΟΝΟΤΙ 20
SHOWING self that

ΕΣΤΙΝΘΕΟΣΟΥΜΝΗΜΟΝΕΥΕ 40
5 he-is God NOT YE-ARE-remembering

A -ΑΙ
ΤΕΟΤΙΕΤΙΩΝΠΡΟΣΥΜΑΣΤΑ 60
that STILL BEING TOWARD YOUp THESE

ΥΤΑΕΛΕΓΟΝΥΜΙΝΚΑΙΝΥΝΤ 80
6 I-said to-YOUp AND NOW THE

s -ΑΙ *for* -Ε
ΟΚΑΤΕΧΟΝΟΙΔΑΤΕΕΙΣΤΟΑ 700
one-DOWN-HAVING YE-HAVE-PERCEIVED INTO THE TO-

ΠΟΚΑΛΥΦΘΗΝΑΙΑΥΤΟΝΕΝΤ 20
BE-FROM-COVERED him IN THE

A*s1 o.* =OF-HIM
ΦΕΑΥΤΟΥΚΑΙΡΩΤΟΓΑΡΜΥΣ 40
7 OF-self SEASON THE for CLOSE-

*s*1 *adds* ΓΑΡ for A -Ε *for* -ΑΙ
ΤΗΡΙΟΝΗΔΗΕΝΕΡΓΕΙΤΑΙΤ 60
KEEP ALREADY IS-IN-ACTING OF-

ΗΣΑΝΟΜΙΑΣΜΟΝΟΝΟΚΑΤΕΧ 80
THE UN-LAWness ONLY THE *one*-DOWN-HAVING

ΩΝΑΡΤΙΕΩΣΕΚΜΕΣΟΥΓΕΝΗ 800
at-PRESENT TILL OUT OF-MIDST it-MAY-BE-

ΤΑΙΚΑΙΤΟΤΕΑΠΟΚΑΛΥΦΘΗ 20
8 BECOMING AND then WILL-BE-BEING-FROM-COVERED

ΣΕΤΑΙΟΑΝΟΜΟΣΟΝΟΚΥΡΙΟ 40
THE UN-LAWed WHOM THE Master

D—JESUS *For* Ε, *s*1 Δ, A ΑΙ *s* Ο
ΣΙΗΣΟΥΣΑΝΕΛΕΙΤΩΠΝΕΥΜ 60
JESUS WILL-BE-assassinATING to-THE spirit

ΑΤΙΤΟΥΣΤΟΜΑΤΟΣΑΥΤΟΥΚ 80
OF-THE MOUTH OF-Him AND

ΑΙΚΑΤΑΡΓΗΣΕΙΤΗΕΠΙΦΑΝ 900
WILL-BE-DOWN-UN-ACTING TO-THE ON-APPEARANCE

A -ΙΩ
ΕΙΑΤΗΣΠΑΡΟΥΣΙΑΣΑΥΤΟΥ 20
OF-THE BESIDE-BEING OF-Him

ΟΥΕΣΤΙΝΗΠΑΡΟΥΣΙΑΚΑΤΕ 40
9 OF-WHOM IS THE BESIDE-BEING according-to

s o.
ΝΕΡΓΕΙΑΝΤΟΥΣΑΤΑΝΑΕΝΠ 60
IN-ACTION OF-THE SATAN(adversary) IN EV-

s o. *s o.*
ΑΣΗΔΥΝΑΜΕΙΣΚΑΙΣΗΜΕΙΟΙ 80
ERY ABILITY AND SIGNS

ΣΚΑΙΤΕΡΑΣΙΝΨΕΥΔΟΥΣΚΑ 2000
10 AND MIRACLES OF-FALSEhood AND

Abs1 *omit* OF-THE
ΙΕΝΠΑCΗΑΠΑΤΗΤΗCΑΔΙΚΙ 20
IN EVERY SEDUCTION OF-THE UNJUSTness

ABs1 *omit* IN
ΑCΕΝΤΟΙCΑΠΟΛΛΥΜΕΝΟΙC 40
IN THE *ones*-*being*-destroyed

ΑΝΘΦΝΤΗΝΑΓΑΠΗΝΤΗCΑΛΗ 60
INSTEAD OF-WHICH THE LOVE OF-THE TRUTH

ΘΕΙΑCΟΥΚΕΔΕΞΑΝΤΟΕΙCΤ 80
NOT THEY-RECEIVE INTO THE

ΟCΩΘΗΝΑΙΑΥΤΟΥCΚΑΙΔΙΑ 100
11 TO-BE-SAVED them AND THRU

Abs1 IS-SENDING Π
ΤΟΥΤΟΠΕΜΨΕΙΑΥΤΟΙCΟΘΕ 20
this WILL-BE-SENDING to-them THE God

ΟCΕΝΕΡΓΕΙΑΝΠΛΑΝΗCΕΙC 40
IN-ACTION OF-STRAYING INTO

ΤΟΠΙCΤΕΥCΑΙΑΥΤΟΥCΤΩΨ 60
THE TO-BELIEVE them to-THE

B *o.*
ΕΥΔΕΙΠΝΑΚΡΙΘΩCΙΝΑΠΑΝ 80
12 FALSehood THAT MAY-BE-BEING-JUDGED ALL (*em-*

ΤΕCΟΙΜΗΠΙCΤΕΥCΑΝΤΕCΤ 200
phatic) THE NO *ones*-BELIEV*ing* to-

A *o.*
ΗΑΛΗΘΕΙΑΑΛΛΑΕΥΔΟΚΗCΑ 20
THE TRUTH but WELL-SEEM*ing*

Bs1 *omit* IN *s inserts* Є
ΝΤΕCΕΝΤΗΑΔΙΚΙΑΗΜΕΙCΑ 40
13 IN THE UNJUSTness WE YET

sA *o.* *s o.*
ΕΟΦΕΙΛΟΜΕΝΕΥΧΑΡΙCΤΕΙ 60
ABE-OWING TO-BE-thanking

ΝΤΩΘΕΩΠΑΝΤΟΤΕΠΕΡΙΥΜΩ 80
to-THE God always ABOUT YOUp

ΝΑΔΕΛΦΟΙΗΓΑΠΗΜΕΝΟΙΥΠ 300
brothers HAVING-*been*-LOVED UNDER

THE *omitted by* B *s*1 US H
ΟΤΟΥΚΥΡΙΟΥΟΤΙΕΙΛΑΤΟΥ 20
THE Master that prefers YOUp

B -N
ΜΑCΟΘΕΟCΑΠΑΡΧΗCΕΙCCΩ 40
THE God FROM ORIGINal INTO SAVing

ΤΗΡΙΑΝΕΝΑΓΙΑCΜΩΠΝΕΥΜ 60
IN HOLYing OF-spirit

s o.
ΑΤΟCΚΑΙΠΙCΤΕΙΑΛΗΘΕΙΑ 80
AND BELIEF OF-TRUTH

AB *omit* AND *s* YOUp Y-
ΕΚΕΙCΟΚΑΙΕΚΑΛΕCΕΝΗΜΑC 400
14 INTO WHICH AND He-CALLS US

*s*1 Y=OF-YOUp
ΔΙΑΤΟΥΕΥΑΓΓΕΛΙΟΥΗΜΩΝ 20
THRU THE WELL-MESSAGE OF-US

ΕΙCΠΕΡΙΠΟΙΗCΙΝΔΟΞΗCΤ 40
INTO procuring OF-esteem OF-

ΟΥΚΥΡΙΟΥΗΜΩΝΙΗCΟΥΧΡΙ 60
THE Master OF-US JESUS ANOINT-

CΤΟΥΑΡΑΟΥΝΑΔΕΛΦΟΙCΤΗ 80
15 ED CONSEQUENTLY THEN brothers STAND-firm

ΚΕΤΕΚΑΙΚΡΑΤΕΙΤΕΤΑCΠΑ 500
AND BE-YE-HOLDING THE tradi-

ΡΑΔΟCΕΙCΑCΕΔΙΔΑΧΘΗΤΕ 20
tions which YE-WERE-TAUGHT

ΕΙΤΕΔΙΑΛΟΓΟΥΕΙΤΕΔΙΕΠ 40
IF-BESIDES THRU saying IF-BESIDES THRU let-

ΙCΤΟΛΗCΗΜΩΝΑΥΤΟCΔΕΘΚ 60
16 ter OF-US He YET THE

B ANOINTED JESUS A *adds* THE Ο
ΥΡΙΟCΗΜΩΝΙΗCΟΥCΧΡΙCΤ 80
Master OF-US JESUS ANOINTED

B *omits* THE A AND ΚΑΙ As2 *omit* THE
ΟCΚΑΙΘΕΟCΟΠΑΤΗΡΗΜΩΝ 600
AND THE God THE FATHER OF-US

*s*1 *omits* THE-*One*-LOVING US
ΟΑΓΑΠΗCΑCΗΜΑCΚΑΙΔΟΥC 20
THE *One*-LOVING US AND GIVING

ΠΑΡΑΚΛΗCΙΝΑΙΩΝΙΑΝΚΑΙ 40
BESIDE-CALL eonian AND

ΕΛΠΙΔΑΑΓΑΘΗΝΕΝΧΑΡΙΤΙ 60
EXPECTATION GOOD IN grace

B OF-YOUp THE HEARTS
ΠΑΡΑΚΑΛΕCΑΙΤΑCΚΑΡΔΙΑ 80
17 MAY-He-BESIDE-CALL THE HEARTS

ΥΜΩΝΚΑΙCΤΗΡΙΞΑΙΕΝΠΑ 700
OF-YOUp AND MAY-He-STAND-fast IN EVERY

ΝΤΙΕΡΓΩΚΑΙΛΟΓΩΑΓΑΘΩΤ 20
3 ACT AND saying GOOD. THE

s -ΑΙ *for* -Є
ΟΛΟΙΠΟΝΠΡΟCΕΥΧΕCΘΕΑΔ 40
rest BE-YE-praying broth-

ΕΛΦΟΙΠΕΡΙΗΜΩΝΙΝΑΟΛΟΓ 60
ers ABOUT US THAT THE saying

ΟCΤΟΥΚΥΡΙΟΥΤΡΕΧΗΚΑΙΔ 80
OF-THE Master MAY-BE-RACING AND MAY-

A -Є
ΟΞΑΖΗΤΑΙΚΑΘΩCΚΑΙΠΡΟC 800
BE-*being*-esteemed according-AS AND TOWARD

*s*1 THE Master IS
ΥΜΑCΚΑΙΙΝΑΡΥCΘΩΜΕΝΑΠ 20
2 YOUp AND THAT WE-SHOULD-BE-BEING-rescued

ΟΤΩΝΑΤΟΠΩΝΚΑΙΠΟΝΗΡΩΝ 40
FROM THE UN-PLACED AND wicked

ΑΝΘΡΩΠΩΝΟΥΓΑΡΠΑΝΤΩΝΗ 60
humans NOT for OF-ALL THE

*s*1 THE Master IS
ΠΙCΤΙCΠΙCΤΟCΔΕΕCΤΙΝΟ 80
3 BELIEF BELIEVing YET IS THE

A ΘΕΟC God A *adds* ΚΑΙ AND B C
ΚΥΡΙΟCΟCCΤΗΡΙΞΕΙΥΜΑC 900
Master WHO WILL-BE-STANDING-fast YOUp

ΚΑΙΦΥΛΑΞΕΙΑΠΟΤΟΥΠΟΝΗ 20
AND WILL-BE-GUARDING FROM THE wicked

ΡΟΥΠΕΠΟΙΘΑΜΕΝΔΕΕΝΚΥΡ 40
4 WE-HAVE-confidence YET IN Master

ΙΩΕΦΥΜΑCΟΤΙΑΠΑΡΑΓΓΕΛ 60
ON YOUp that WHICH WE-ARE-charging

*s*1-AND A to-YOUp ΥΜΙΝ ΒΕΠΟΙΗCΑΤΕΚΑΙ YE-DO AND
ΑΟΜΕΝΚΑΙΠΟΙΕΙΤΕΚΑΙΠΟ 80
AND YE-ARE-DOING AND YE-WILL-

adds A -ΑΙ
ΙΗCΕΤΕΟΔΕΚΥΡΙΟCΚΑΤΕΥ 3000
5 BE-DOING THE YET Master MAY-He-BE-

every seduction of injustice among those who are being destroyed, because they do not receive the love of the truth, for
11 their salvation. And therefore God will be sending them an operation of deception, that they
12 should believe the falsehood, that all may be judged who do not believe the truth, but delight in injustice.

13 Now *we* ought to be thanking God always concerning you, brethren, beloved by the Lord, seeing that God prefers you from the beginning for salvation, in hallowing of the spirit and belief of the
14 truth, into which He also calls us through our evangel, for the procuring of the glory of our Lord
15 Jesus Christ. Consequently, then, brethren, stand fast, and hold to the traditions which you were taught, whether through word or
16 through our epistle. Now may our Lord Jesus Christ Himself, and God our Father, Who loves us, and gives us an eonian consolation and a good expectation in grace,
17 console your hearts and establish you in every good work and word.

3 Furthermore, be praying, brethren, concerning us, that the word of the Lord may race and be glorified, even as it is also with you,
2 and that we may be rescued from abnormal and wicked men, for not
3 all have faith. Yet the Lord is faithful, Who will establish you and guard you from the wicked
4 one. Now we have confidence in you in the Lord that what we are charging, you are doing also and
5 will be doing. Now may the Lord

others to be faithful unto death. It has been suggested that Satan "holds fast" his place in the celestial spheres, for when he is cast out the apostasy commences. His ejection does mark the crisis between the secret and open manifestation of the apostasy, but that which is restrained is evidently the apostasy, not a place in the celestial realms. The apostasy is restrained by the presence of the saints. When we are taken out of the midst by our assembling with Christ in the air, then the apostasy and all its terrible train of afflictions will deluge the earth with fire. Thus the apostle proves that their own presence on earth is conclusive evidence that they were *not* enduring the afflictions of the Lord's day.

9 Nothing is more necessary in these declining days of this dispensation than to warn the saints of the danger of being deceived, not by that which appears evil, but by that which has all the outward evidences of good. Satan is transformed into a messenger of *light* and his servants are servants of *righteousness* (2Cor.12$^{14-15}$). But in the next era, *God* will be back of the deception. The false prophet will do the very signs which, in Elijah's day, proved the deity of Jehovah (1 Ki.18^{24}Un.13^{13}) and he is empowered even to give a spirit to the image of the wild beast (Un.13^{15}) so that it will actually speak. Thus will the man of lawlessness demonstrate his divinity.

THANKSGIVING

13 The Thessalonian saints (and all who believe in Christ) need have no fear of the terrible trial which is coming on the earth, for God has not sent them a deception, to condemn them, but prefers them for salvation through belief of the truth and for the procuring of the glory of our Lord Jesus Christ. What a glorious contrast!

PRAYER

Paul desired their prayers that he might lead others into the blessed position which they occupied.

5 The appreciation of God's love would destroy the idea that He was pouring out His indignation upon them. The contemplation of the endurance of Christ would help them to endure.

ADMONITION

6 Discipline was necessary even in such a warm-hearted, zealous ecclesia as Thessalonica. The occasion was not doing wrong but doing nothing. Just as the grace of God provides for our salvation from all trial and all affliction in the future, but brings both in the present, so it will also bring rest and relaxation in that day but calls for toil and labor until then. We should not shirk our work. He who does not work has no right to eat. And if anyone goes about as a busybody, seeking his food from his friends, we should avoid him, yet treat him with all the grace necessary to correct his disorderly conduct.

7 "Thou shalt not muzzle the ox that treadeth out the corn" is the divine law for God's servants. They have a right to require support for the Lord has appointed that those who are proclaiming the evangel should live of the evangel. But Paul did not use this right but availed himself of the higher privilege of making the evangel absolutely free (1 Cor.9$^{1-19}$). He pursued the same course in Corinth and doubtless wrote this letter in an interval between evangelistic labors and tent making, for he worked with Aquila and Priscilla at that trade (Ac.18$^{1-3}$). Thus he was able to point to his own conduct as a model for the disorderly. The power of such an argument is apparent.

16 In closing Paul once more tenderly touches the theme of the epistle. Their Saviour is "the Lord of peace" and He will never visit them in judgment but give them peace through all their trials by all the means at His disposal.

be directing your hearts into the love of God and into the endurance of Christ!

6 Now we are charging you, brethren, in the name of our Lord Jesus Christ, that you avoid every brother who is walking disorderly and not in accord with the tradition which they accepted from us.
7 For you yourselves are aware how you ought to be imitating us, seeing that we are not disorderly
8 among you, neither did we eat bread gratuitously from any one, but, with toil and labor, we worked night and day, so as not
9 to be a burden to any of you. Not that we have not the right, but that we may be giving you ourselves as a model, that you should
10 be imitating us. For even when we were with you we charged you thus, that "If anyone is not willing to work, neither let him eat".
11 For we are hearing, indeed, that some among you are walking disorderly, not working at all, but
12 are meddling. Now such we are charging and entreating in the Lord Jesus Christ, that, quietly working, they may eat their own
13 bread. Now *you*, brethren, should not be despondent in well-doing.
14 Now if anyone is not obeying our word through this epistle let this be a sign to you not to commingle with him, that he may be abashed,
15 and do not deem him as an enemy, but be admonishing him as a brother.

16 Now may the Lord of peace Himself give you peace continually by every means! The Lord be with you all!

17 The salutation is by my hand—

ΘΥΝΑΙΥΜΩΝΤΑΣΚΑΡΔΙΑΣ 20
DOWN-straightening OF-YOUp THE HEARTS IN-

ΙΣΤΗΝΑΓΑΠΗΝΤΟΥΘΕΟΥΚΑ 40
TO THE LOVE OF-THE God AND

ΙΕΙΣΤΗΝΥΠΟΜΟΝΗΝΤΟΥΧΡ 60
INTO THE UNDER-REMAINING OF-THE AN-

ΙΣΤΟΥΠΑΡΑΓΓΕΛΛΟΜΕΝΔΕ 60
6 OINTED WE-ARE-charging YET

ΥΜΙΝΑΔΕΛΦΟΙΕΝΟΝΟΜΑΤΙ 100
to-YOUp brothers IN NAME

B *omits* OF-US

ΤΟΥΚΥΡΙΟΥΗΜΩΝΙΗΣΟΥΧΡ 20
OF-THE Master OF-US JESUS AN-

ΙΣΤΟΥΣΤΕΛΛΕΣΘΑΙΥΜΑΣΑ 40
OINTED TO-BE-PUTTING YOUp FROM

ΠΟΠΑΝΤΟΣΑΔΕΛΦΟΥΑΤΑΚΤ 60
EVERY brother disorderly

ΩΣΠΕΡΙΠΑΤΟΥΝΤΟΣΚΑΙΜΗ 80
ABOUT-TREADING AND NO

B YE BESIDE-

ΚΑΤΑΤΗΝΠΑΡΑΔΟΣΙΝΗΝΠΑ 200
according-to THE tradition which THEY-

GOT FROM -ΣΤΕΑΦ *and* AS[1] -ΟΣΑΝ THEY-B.-GET

ΡΕΛΑΒΟΝΠΑΡΗΜΩΝΑΥΤΟΙΣ 20
7 BESIDE-GOT BESIDE US SAME for

s -ΑΙ *for* -Ε A *o.* B +Ε *so.*

ΑΡΟΙΔΑΤΕΠΩΣΔΕΙΜΙΜΕΙΣ 40
YE-HAVE-PERCEIVED how it-IS-BINDING TO-BE-IMI-

A -Ε

ΘΑΙΗΜΑΣΟΤΙΟΥΚΗΤΑΚΤΗΣ 60
TATING US that NOT WE-ARE-disorderly

ΑΜΕΝΕΝΥΜΙΝΟΥΔΕΔΩΡΕΑΝ 80
8 IN YOUp NOT-YET gratuitously

ΑΡΤΟΝΕΦΑΓΟΜΕΝΠΑΡΑΤΙΝ 300
BREAD WE-ATE BESIDE ANY

s adds -Α

ΟΣΑΛΛΕΝΚΟΠΩΚΑΙΜΟΧΘΩΝ 20
but IN toil AND LABOR OF-

A NIGHT -Α A DAY -Ν

ΥΚΤΟΣΚΑΙΗΜΕΡΑΣΕΡΓΑΖΟ 40
NIGHT AND OF-DAY working

ΜΕΝΟΙΠΡΟΣΤΟΜΗΕΠΙΒΑΡΗ 60
TOWARD THE NO TO-BE-ON-HEAVY

ΣΑΙΤΙΝΑΥΜΩΝΟΥΧΟΤΙΟΥΚ 80
9 ANY OF-YOUp NOT that NOT

ΕΧΟΜΕΝΕΞΟΥΣΙΑΝΑΛΛΑΙΝΑ 400
WE-ARE-HAVING authority but THAT

ΕΑΥΤΟΥΣΤΥΠΟΝΔΩΜΕΝΥΜΙ 20
selves type WE-MAY-BE-GIVING to-

B *inserts* Ε *s o.* A -Ε

ΝΕΙΣΤΟΜΙΜΕΙΣΘΑΙΗΜΑΣ 40
10 YOUp INTO THE TO-BE-IMITATING US AND

ΚΑΙΓΑΡΟΤΕΗΜΕΝΠΡΟΣΥΜΑΣ 60
for when WE-WERE TOWARD YOUp

s[1] *omits* This

ΤΟΥΤΟΠΑΡΗΓΓΕΛΛΟΜΕΝΥΜ 80
this WE-charged to-YOUp

ΙΝΟΤΙΕΙΤΙΣΟΥΘΕΛΕΙΕΡΓ 500
that IF ANY NOT IS-WILLING TO-BE-

s[1] -Ε *for* -ΑΙ

ΑΖΕΣΘΑΙΜΗΔΕΕΣΘΙΕΤΩΣΑΚ 20
11 working NO-YET LET-him-BE-EATING WE-

ΟΥΟΜΕΝΓΑΡΤΙΝΑΣΠΕΡΙΠΑ 40
ARE-HEARING for ANY ABOUT-TREADING

ΤΟΥΝΤΑΣΕΝΥΜΙΝΑΤΑΚΤΩΣ 60
IN YOUp disorderly

ΜΗΔΕΝΕΡΓΑΖΟΜΕΝΟΥΣΑΛΛ 80
NO-YET-ONE working but

ΑΠΕΡΙΕΡΓΑΖΟΜΕΝΟΥΣΤΟΙ 600
12 ABOUT-ACTING to-THE

ΣΑΕΤΟΙΟΥΤΟΙΣΠΑΡΑΓΓΕΛ 20
YET such WE-ARE-charging

s[2] *(below)* THRU THE Master OF-US JESUS ANOINTED

ΛΟΜΕΝΚΑΙΠΑΡΑΚΑΛΟΥΜΕΝ 40
AND ARE-BESIDE-CALLING

ΔΙΑΤΟΥ -ΟΥΗΜΩΝ -ΟΥ

ΕΝΚΥΡΙΩΙΗΣΟΥΧΡΙΣΤΩΙΝ 60
IN Master JESUS ANOINTED THAT

ΑΜΕΤΑΗΣΥΧΙΑΣΕΡΓΑΖΟΜΕ 80
WITH QUIETness working

ΝΟΙΤΟΝΕΑΥΤΩΝΑΡΤΟΝΕΣΘ 700
THE OF-selves BREAD THEY-MAY-

ΙΩΣΙΝΥΜΕΙΣΔΕΑΔΕΛΦΟΙΜ 20
13 BE-EATING YE YET brothers NO

B[1] N

ΗΕΓΚΑΚΗΣΗΤΕΚΑΛΟΠΟΙΟΥ 40
SHOULD-BE-desponding IDEAL-DOING

ΝΤΕΣΕΙΔΕΤΙΣΟΥΧΥΠΑΚΟΥ 60
14 IF YET ANY NOT IS-obeying

B OF-YOUp Y-

ΕΙΤΩΛΟΓΩΗΜΩΝΔΙΑΤΗΣΕΠ 80
to-THE saying OF-US THRU THE letter

B[1] *s o.*

ΙΣΤΟΛΗΣΤΟΥΤΟΝΣΗΜΕΙΟΥ 800
this SIGN-YE

s -ΑΙ *for* -Ε B *inserts* Ε

ΣΘΕΜΗΣΥΝΑΝΑΜΙΓΝΥΣΘΑΙ 20
NO TO-BE-TOGETHER-UP-MIXED

ΑΥΤΩΙΝΑΕΝΤΡΑΠΗΣΚΑΙΜΗΩ 40
15 to-him THAT he-MAY-BE-abashED AND NO AS

ΣΕΧΘΡΟΝΗΓΕΙΣΘΕΛΛΑΛΝΟ 60
enemy BE-deeming but BE-

s o. *s* -ΑΙ *for* -Ε

ΥΘΕΤΕΙΤΕΩΣΑΔΕΛΦΟΝΑΥΤ 80
16 YE-admonishING AS brother He

ΟΣΑΕΟΚΥΡΙΟΣΤΗΣΕΙΡΗΝΗ 900
YET THE Master OF-THE PEACE

A *omits* THE

ΣΑΩΗΥΜΙΝΤΗΝΕΙΡΗΝΗΝΔΙ 20
MAY-He-BE-GIVING to-YOUp THE PEACE THRU

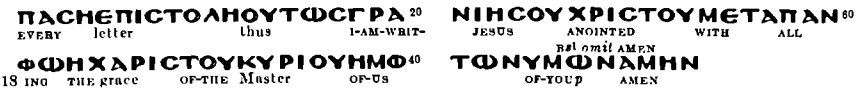
ΑΠΑΝΤΟΣΕΝΠΑΝΤΙΤΡΟΠΩΙ 40
EVERY IN EVERY manner THE

ΚΥΡΙΟΣΜΕΤΑΠΑΝΤΩΝΥΜΩΝ 60
Master WITH ALL OF-YOUp.

ΟΑΣΠΑΣΜΟΣΤΗΕΜΗΧΕΙΡΙΠ 80
17 THE greeting to-THE MY HAND OF-

s o.

ΑΥΛΟΥΟΕΣΤΙΝΣΗΜΕΙΟΝΕΝ 4000
PAUL WHICH IS SIGN IN



Paul—which is a sign in every
18 epistle: thus am I writing. The grace of our Lord Jesus Christ be with you all! *Amen!*

17 It is evident that the apostle did not pen his own epistles. To avoid forgery, however, he wrote the greeting himself and, in this case, signed his own name (2^2).

PAUL'S letters to Timothy and Titus are concerned with conduct in service. Not only are they given instructions for their own guidance, but rules are laid down for the selection and service of elders, or supervisors, and servants. These two classes were officially recognized and appointed and their functions defined. Besides this there are exhortations for all the various classes in the ecclesias, old and young, the rich and the dependent widow, and slaves. Indeed, these epistles contain the constitution of the church. The second epistle to Timothy is especially applicable to the last days, showing whom and what to avoid, and with whom we may associate.

Philemon makes most gracious provision for those in bondage to believing masters.

I TIMOTHY

As a guide in understanding the great contrast between Paul's two epistles to Timothy it is important to know *when* the first epistle was penned. If it was written to Timothy in Ephesus while Paul went to Macedonia, we have no situation corresponding to it in the book of Acts, and it is difficult to understand why the instructions given should be needed in Ephesus where Paul had labored so long and which had the benefit of his personal superintendence for years.

If we reverse the situation and send Timothy to Macedonia to the ecclesias from which Paul had been driven before he could set them in order, and to which he dared not go on peril of his life, every precept in the epistle is full of point, and we have circumstances which exactly correspond in Acts 19[22]. This places the epistle at the second crisis in the apostle's ministry (Ac.19[21]Ro.15[19]2Cor.5[16]). His second epistle was written after the third and final crisis. This places a great gap between them which accounts for the vast difference in the aspect of affairs.

In the first epistle we have the ecclesia described as God's house, the pillar and base of the truth (3[15]). In the second it has become a "great house" with utensils of various kinds, both honorable and base (2[20]). In the first the pristine power of faith holds all together. In the second the dominant note is apostasy.

FRAMEWORK OF I TIMOTHY

Complex Reversion with Alternations

INTRODUCTION 1[1-2]

- Charge: Different Doctrine 1[3-4]
 - The Law Misplaced 1[5-11]
 - Paul's Stewardship 1[12-16]
 The Invisible God 1[17]
 - Faith Shipwrecked 1[18-20]
 - A Prayer for All 2[1]
 Saviour of All Mankind 2[4]
 Paul as Apostle 2[7]
 - Women 2[9-15]
 Supervisors 3[1-7]
 Servants 3[8-13]
 - Temporary Instructions 3[14]
 The Secret of Devoutness 3[14-16]
 - Subsequent Eras 4[1]
 Marriage, Food, Physical Exercise 4[1-8]
 - A Saying for All 4[9]
 Saviour of All Mankind 4[10]
 Timothy as Example 4[11-16]
 - Widows 5[1-16]
 Elders 5[17-25]
 Slaves 6[1-2]
 - Devoutness not Capital 6[3-10]
 - Timothy's Avowal 6[11-12]
 The Invisible God 6[13-16]
 - Riches Properly Placed 6[17-19]
- Guard: False Knowledge 6[20-21]

CONCLUSION 6[21]

h OF-JESUS ANOINTED
ΠΑΥΛΟCΑΠΟCΤΟΛΟCΧΡΙCΤ 20
PAUL commissioner OF-ANOINTED
s promise ΕΠΑΓΓΕΛΙΑΝ
ΟΥΙΗCΟΥΚΑΤΕΠΙΤΑΓΗΝΘΕ 40
JESUS according-to injunction OF-God
A omits Master
ΟΥCΩΤΗΡΟCΗΜΩΝΚΑΙΚΥΡΙ 60
SAVIOUR OF-US AND Master
A ANOINTED JESUS
ΟΥΙΗCΟΥΧΡΙCΤΟΥΤΗCΕΛΠ 80
JESUS ANOINTED THE EXPECT-

ΙΔΟCΗΜΩΝΤΙΜΟΘΕΩΓΝΗCΙ 100
2 ATION OF-US to-Timothy genuine
s o.
ΩΤΕΚΝΩΕΝΠΙCΤΕΙΧΑΡΙCΕ 20
offspring IN BELIEF grace MER-
s o.
ΛΕΟCΕΙΡΗΝΗΑΠΟΘΕΟΥΠΑΤ 40
CY PEACE FROM God FATHER
As1 omit OF-US
ΡΟCΗΜΩΝΚΑΙΧΡΙCΤΟΥΙΗC 60
OF-US AND ANOINTED JESUS

ΟΥΤΟΥΚΥΡΙΟΥΗΜΩΝΚΑΘΩC 80
3 THE Master OF-US. According-AS

ΠΑΡΕΚΑΛΕCΑCΕΠΡΟCΜΕΙΝ 200
I-BESIDE-CALL YOU TO-TOWARD-REMAIN

ΑΙΕΝΕΦΕCΩΠΟΡΕΥΟΜΕΝΟC 20
IN EPHESUS GOING
b Ε for ΑΙ
ΕΙCΜΑΚΕΔΟΝΙΑΝΙΝΑΠΑΡ 40
INTO MACEDONIA THAT YOU-MAY-
s o. b o.
ΑΓΓΕΙΛΗCΤΙCΙΝΜΗΕΤΕΡΟ 60
charge ANY NO TO-BE-DIFFER-
s o.
ΔΙΔΑCΚΑΛΕΙΝΜΗΔΕΠΡΟCΕ 80
4 ENTLY-TEACHING NO - YET TO-BE-HEEDING

ΧΕΙΝΜΥΘΟΙCΚΑΙΓΕΝΕΑΛΟ 300
myths AND generate-sayings
A inserts Ε
ΓΙΑΙCΑΠΕΡΑΝΤΟΙCΑΙΤΙΝ 20
UN-OTHER-SIDE WHICH-ANY
b omits OUT-
ΕCΕΚΖΗΤΗCΕΙCΠΑΡΕΧΟΥC 40
OUT-SEEKings ARE-tendering
bs o. b HOME-BUILDing Δ
ΙΝΜΑΛΛΟΝΗΟΙΚΟΝΟΜΙΑΝΘ 60
RATHER OR stewardship OF-

ΕΟΥΤΗΝΕΝΠΙCΤΕΙΤΟΔΕΤΕ 80
5 God THE IN BELIEF THE YET FINISH
A inserts Ε
ΛΟCΤΗCΠΑΡΑΓΓΕΛΙΑCΕCΤ 400
OF-THE charge IS
ΙΝΑΓΑΠΗΚΚ̄ΑΘΑΡΑCΚΑΡΔ 20
LOVE OUT OF-clean HEART

ΙΑCΚΑΙCΥΝΕΙΔΗCΕΩCΑΓΑ 40
AND conscience GOOD

ΘΗCΚΑΙΠΙCΤΕΩCΑΝΥΠΟΚΡ 60
AND BELIEF UNhypocritical

ΙΤΟΥΩΝΤΙΝΕCΑCΤΟΧΗCΑΝ 80
6 OF-WHICH ANY deviating

ΤΕCΕΞΕΤΡΑΠΗCΑΝΕΙCΜΑΤ 500
WERE-OUT-REVERTED INTO VAIN-

ΑΙΟΛΟΓΙΑΝΘΕΛΟΝΤΕCΕΙΝ 20
7 sayings WILLING TO-BE-

ΑΙΝΟΜΟΔΙΔΑCΚΑΛΟΙΜΗΝΟ 40
LAW-TEACHERS NO MIND-
b o.
ΟΥΝΤΕCΜΗΤΕΛΕΓΟΥCΙΝΜ 60
ING NO-BESIDES WHICH THEY-ARE-saying NO-

ΗΤΕΠΕΡΙΤΙΝΩΝΔΙΑΒΕΒΑΙ 80
-BESIDES ABOUT ANY THEY-ARE-THRU-

ΟΥΝΤΑΙΟΙΔΑΜΕΝΔΕΟΤΙΚΑ 600
8 confirming WE-HAVE-PERCEIVED YET that IDEAL

ΑΟCΟΝΟΜΟCΕΑΝΤΙCΑΥΤΩΝ 20
THE LAW IF-EVER ANY it LAW-
A inserts -CH- be-SHOULD-BE-USING
ΟΜΙΜΩCΧΡΗΤΑΙΕΙΔΩCΤΟΥ 40
9 ly IS-USING HAVING-PERCEIVED this
s o.
ΤΟΟΤΙΔΙΚΑΙΩΝΟΜΟCΟΥΚΕ 60
that to-JUST LAW NOT IS-

ΙΤΑΙΑΝΟΜΟΙCΔΕΚΑΙΑΝΥΠ 80
LYING to-UN-LAWED YET AND to-UN-UNDER-

ΟΤΑΚΤΟΙCΑCΕΒΕCΙΚΑΙΑΜ 700
SETters to-UN-REVERENCERS AND to-

ΑΡΤΩΛΟΙCΑΝΟCΙΟΙCΚΑΙΒ 20
missers to-UN-BENIGN AND to-

ΕΒΗΛΟΙCΠΑΤΡΟΛΩΙCΚΑΙ 40
profane to-FATHER-THRESHERS AND

ΜΗΤΡΟΛΩΙCΑΝΔΡΟΦΟΝΟΙ 60
to-MOTHER-THRESHERS to-MAN-MURDERERS

CΠΟΡΝΟΙCΑΡCΕΝΟΚΟΙΤΑΙ 80
10 to-paramours to-sodomites

CΑΝΔΡΑΠΟΔΙCΤΑΙCΨΕΥCΤ 800
to-kidnappers to-FALSifiers

ΑΙCΕΠΙΟΡΚΟΙCΚΑΙΕΙΤΙΕ 20
to-ON-OATHers AND IF ANY DIF-

ΤΕΡΟΝΤΗΥΓΙΑΙΝΟΥCΗΔΙΔ 40
FERENT to-THE BEING-SOUND TEACH-
A inserts Ε IS-opposing omitted by A
ΑCΚΑΛΙΑΔΑΝΤΙΚΕΙΤΑΙΚΑΤ 60
11 ing IS-opposing according-

ΑΤΟΕΥΑΓΓΕΛΙΟΝΤΗCΔΟΞΗ 80
to THE WELL-MESSAGE OF-THE esteem

CΤΟΥΜΑΚΑΡΙΟΥΘΕΟΥΟΕΠΙ 900
OF-THE HAPPY God WHICH WAS-
b adds AND ΚΑΙ
CΤΕΥΘΗΝΕΓΩΧΑΡΙΝΕΧΩΤΩ 20
12 BELIEVED I grace AM-HAVING to-THE-
s1 IN-ABLING -ΜΟΥΝΤΙ s1 omits ΜΕ
ΕΝΔΥΝΑΜΩCΑΝΤΙΜΕΧΡΙCΤ 40
One IN-ABLing ME ANOINTED

ΩΙΗCΟΥΤΩΚΥΡΙΩΗΜΩΝΟΤΙ 60
JESUS THE Master OF-US that

ΠΙCΤΟΝΜΕΗΓΗCΑΤΟΘΕΜΕΝ 80
BELIEVing ME He-deems BEING-PLACED
b adds -Ν
ΟCΕΙCΔΙΑΚΟΝΙΑΝΤΟΠΡΟΤ 1000
13 INTO THRU-SERVice THE formerly

PAUL, an apostle of Christ Jesus,
according to the injunction of
God our Saviour, and the Lord
Jesus Christ, our Expectation,
2 to Timothy, a genuine child in
faith:
Grace, mercy, peace, from God
our Father, and Christ Jesus,
our Lord.
3 ACCORDINGLY, I console you by re-
maining in Ephesus, that you,
while going into Macedonia, may
charge some not to be teaching
4 differently, nor to be heeding
myths and interminable genealogies, which are affording exactions, rather than God's stewardship which is in faith.
5 Now the culmination of the
charge is love out of a clean heart,
and a good conscience, and un-
6 feigned faith, from which some,
swerving, were turned aside into
7 vain prating, wanting to be teachers of the law, neither apprehending what they are saying, nor that concerning which they are insist-
8 ing. Now we are aware that the
law is ideal if anyone is using it
9 lawfully, being aware of this that
the law is not laid down for the
just, but for the lawless and insubordinate, the irreverent and sinners, malign and profane, patricides and matricides, homicides,
10 paramours, sodomites, kidnappers,
liars, perjurers, and if there is any
other thing opposing sound teach-
11 ing, in accord with the evangel of
the glory of the happy God, with
which *I* was entrusted.

3 Translators have experienced much difficulty with this opening sentence, because it seemed to lack the principal verb. The A. V. adds, *so do;* the Revisers, *so do I now.* If however, we take the first word, "accordingly", as an independent link with some previous consultation of Paul and Timothy, and render "entreat" by its alternative, "console", (as in Mt.2[18] 1 Thes.4[18] etc.), there is no need of supplying any verb. Furthermore, the clause "going into Macedonia that you may charge . . ." may be allowed its natural sense, which is, that *Timothy*, not Paul, is the one referred to. Then, connecting the infinitive with the verb to which it refers we find that *Paul* is to remain in Ephesus. It was dangerous for Paul to go to Macedonia. Timothy entreats him to delay until he had gone first. So Paul dispatches him, (Ac.19[22]), following himself later (Ac.20[1]). This letter combines Timothy's instructions and credentials.

4 The interminable genealogies and teaching of the law point directly to the Circumcision. The unbelieving Jews were not only the bitterest enemies Paul encountered, as the record in Acts reveals, but those who joined the believers were often unable to break away from their inborn traditions. It was just at this time that Paul announced the new creation, in which physical relationships are ignored (2 Cor.5[16]). The genealogies of Judaism have their place, but not in his evangel.

8 The law, too, had its place and mission. It was never given to the nations (Ro.2[14]). By it is the recognition of sin (Ro.3[20]). It was added, long after the promise was given, to involve Israel in transgression, until the Seed came to Whom the promises were made (Gal.3[19]). He redeems them from it and gives them the place of sons (Gal.4[5]). Christ is the law's consummation to everyone who believes (Ro.10[4]). Against the believer there is no law (Gal.5[23]). We are not under law, but under grace (Ro.6[14]).

11 "Happy" seems to be the only word we have which enables us to distinguish between this term and "blessed".

16 Paul's case is a pattern of God's present ways in grace. Instead of reforming and repenting and seeking to gain God's favor, he was madly endeavoring to do all in his power against Christ and His people (Ac.9 1-2). He was the foremost sinner of his day, and deserved the direst doom. Instead, he receives the greatest grace. Once outside the land of Israel, where God's grace was unrestrained by the law and His dealings with the covenant people, God calls him and transforms him into His most brilliant exponent of grace. Corresponding to the gracious character of his call, he is assigned to the dispensation of God's grace among the nations, a ministry distinct and different from that of any of the other apostles. They had *mercy* for the nations as a result of Israel's blessing: he dispensed *grace* in spite of, and resulting from Israel's failure.

17 The title "King of the eons" does not limit God to the eons in time, even as "the Lord of the earth" does not limit Him in space. It describes His sovereignty during the eons, for only in them is kingly government known (1 Cor.15[24]).

1 At the crisis in the apostle's career when this epistle was written, he first made known the secret of the evangel, the conciliation (Ro.5[11]). The scope of blessing has been gradually widening. The evangel of the kingdom, linked with the name of David, included only Israelites and proselytes. The evangel of God, associated with the name of Abraham, brought blessing to those among the nations who believed. The secret of the evangel (Ro.16[25]) set forth in the fifth of Romans, called the conciliation, refers us to Adam, and reaches the whole race, though it brings reconciliation only to those who receive it. Hence our sympathies and prayers should go out for all mankind.

4 God's will for all mankind will not be fulfilled until the consummation (1 Cor.15[24]). Only those who believe receive eonian salvation now. Those who acknowledge that God is greater powerful than man's will, believe and powerful than man's will believe and exult in the final salvation of all mankind.

12 I am grateful to Him Who invigorates me, Christ Jesus, our Lord, seeing that He deems me faithful, assigning me a dispen-
13 sation, who formerly was a calumniator and a persecutor and an outrager: but I was shown mercy, seeing that I did it ignorantly, in
14 unbelief. Yet the grace of our Lord overwhelms, with faith and
15 love in Christ Jesus. Faithful is the saying, and worthy of all welcome, that Christ Jesus came into the world to save sinners, foremost
16 of whom am I. But because of this was I shown mercy, that in me, the foremost, Christ Jesus should be displaying all patience, for a pattern of those who are about to be believing in Him for eonian life.

17 Now to the King of the eons, the incorruptible, invisible, only wise God, be honor and glory for the eons of the eons! *Amen!*

18 This charge I am committing to you, child Timothy, according to the preceding prophecies concerning you, that in them you may be warring the ideal warfare,
19 having faith and a good conscience, which some thrusting away, have made shipwreck as con-
20 cerns the faith; of whom are Hymeneus and Alexander, whom I give up to Satan, that they may be trained not to blaspheme.

2 I am entreating, then, first of all, that petitions, prayers, pleadings, thanksgiving be made for all
2 mankind, for kings and all those in a superior station, that we may be leading a mild and quiet life
3 in all devoutness and gravity, for this is ideal and welcome before
4 God our Saviour, Who wills all mankind to be saved and to come
5 to a realization of the truth. For

hs omit ΜΕ
ΕΡΟΝΟΝΤΑΜΕΒΛΑCΦΗΜΟΝΚ 20
BEING ME HARM-AVERer AND

ΛΙΔΙΩΚΤΗΝΚΑΙΥΒΡΙCΤΗΝ 40
CHASer AND OUTRAGer

ΑΛΛΑΗΛΕΗΘΗΝΟΤΙΑΓΝΟΩΝ 60
but I-WAS-shown-MERCY that UN-KNOWING

A *inserts* Ε
ΕΠΟΙΗCΑΕΝΑΠΙCΤΙΑΥΠΕΡ 80
14 I-DO IN UNBELIEF OVER-MORE-

b o.
ΕΠΛΕΟΝΑCΕΝΔΕΗΧΑΡΙCΤΟ 100
izes YET THE grace OF-THE

ΥΚΥΡΙΟΥΗΜΩΝΜΕΤΑΠΙCΤΕ 20
Master OF-US WITH BELIEF

ΩCΚΑΙΑΓΑΠΗCΤΗCΕΝΧΡΙC 40
AND LOVE OF-THE IN ANOINTED

ΤΩΙΗCΟΥΠΙCΤΟCΟΛΟΓΟCΚ 60
15 JESUS BELIEVing THE saying AND

ΑΙΠΑCΗCΑΠΟΔΟΧΗCΑΞΙΟC 80
OF-EVERY welcome WORTHY

ΟΤΙΧΡΙCΤΟCΙΗCΟΥCΗΛΘΕ 200
that ANOINTED JESUS CAME

s omits ΤΗΕ
ΝΕΙCΤΟΝΚΟCΜΟΝΑΜΑΡΤΩΛ 20
INTO THE SYSTEM missers

ΟΥCCΩCΑΙΩΝΠΡΩΤΟCΕΙΜΙ 40
TO-SAVE OF-WHOM BEFORE AM

ΕΓΩΑΛΛΑΔΙΑΤΟΥΤΟΗΛΕΗΘ 60
16 I but THRU this I-WAS-shown-

s o.
ΗΝΙΝΑΕΝΕΜΟΙΠΡΩΤΩΕΝΔΕ 80
MERCY THAT IN ME BEFORE SHOULD-BE-

A ANOINTED JESUS Ο THE *added by b*
ΙΣΗΤΑΙΙΗCΟΥCΧΡΙCΤΟCΤ 300
IN-SHOWING JESUS ANOINTED THE

b o.
ΗΝΑΠΑCΑΝΜΑΚΡΟΘΥΜΙΑΝΠ 20
EVERY (*emphatic*) FAR-FEELING TO-

ΡΟCΥΠΟΤΥΠΩCΙΝΤΩΝΜΕΛΛ 40
WARD pattern OF-THE *ones*-BEING-

s' adds ΑΓΑΘΩΝ OF-GOOD-*ones*
ΟΝΤΩΝΠΙCΤΕΥΕΙΝΕΠΑΥΤΩ 60
ABOUT TO-BE-BELIEVING ON Him

ΕΙCΖΩΗΝΑΙΩΝΙΟΝΤΩΑΕΒΑ 80
17 INTO LIFE conian TO-THE YET KING

CΙΑΕΙΤΩΝΑΙΩΝΩΝΑΦΘΑΡΤ 400
OF-THE cons UNCORRUPTible

A Ω *As' omit* WISE
ΦΑΟΡΑΤΩΜΟΝΩCΟΦΩΘΕΩΤΙ 20
UNSEEN ONLY WISE God VAL-

b omits ΑΝΔ
ΜΗΚΑΙΔΟΞΑΕΙCΤΟΥCΑΙΩΝ 40
UE AND esteem INTO THE cons

ΑCΤΩΝΑΙΩΝΩΝΑΜΗΝΤΑΥΤΗ 60
18 OF-THE cons AMEN this

A *inserts* Ε
ΝΤΗΝΠΑΡΑΓΓΕΛΙΑΝΠΑΡΑΤ 80
THE charge I-AM-BESIDE-

Α-Ε
ΙΘΕΜΑΙCΟΙΤΕΚΝΟΝΤΙΜΟΘ 500
PLACING to-YOU offspring Timothy

ΕΚΑΤΑΤΑCΠΡΟΑΓΟΥCΑCΕ 20
according-to THE BEFORE-LEADING ON

ΠΙCΕΠΡΟΦΗΤΕΙΑCΙΝΑCΤΡ 40
YOU BEFORE-AVERments THAT YOU-MAY-

s' inserts C
ΑΤΕΥΗΕΝΑΥΤΑΙCΤΗΝΚΑΛΗ 60
BE-WARRING IN them THE IDEAL

ΝCΤΡΑΤΕΙΑΝΕΧΩΝΠΙCΤΙΝ 80
19 WAR HAVING BELIEF

s o.
ΚΑΙΑΓΑΘΗΝCΥΝΕΙΔΗCΙΝΗ 600
AND GOOD conscience WHICH

ΝΤΙΝΕCΑΠΩCΑΜΕΝΟΙΠΕΡΙ 20
ANY FROM-THRUSTing ABOUT

A *inserts* Γ
ΤΗΝΠΙCΤΙΝΕΝΑΥΑΓΗCΑΝΩ 40
20 THE BELIEF THEY-NAUTICAL-WRECK OF-

b Αι *for* Ε
ΝΕCΤΙΝΥΜΕΝΕΟCΚΑΙΑΛΕΞ 60
WHOM IS Hymenеus AND ALEXANDER

ΑΝΔΡΟCΟΥCΠΑΡΕΔΩΚΑΤΩC 80
WHOM I-BESIDE-GIVE to-THE

sb o.
ΑΤΑΝΑΙΝΑΠΑΙΔΕΥΘΩCΙΝΜ 700
SATAN(adversary) THAT THEY-MAY-BE-BEING-disciplined

s o.
ΗΒΛΑCΦΗΜΕΙΝΠΑΡΑΚΑΛΩ 20
2 NO TO-BE-HARM-AVERRING I-AM-BESIDE-CALLING THEN

ΥΝΠΡΩΤΟΝΠΑΝΤΩΝΠΟΙΕΙC 40
BEFORE OF-ALL TO-BE-*being*-

ΘΑΙΔΕΗCΕΙCΠΡΟCΕΥΧΑCΕ 60
DONE petitions prayers plead-

A *inserts* Ε
ΝΤΕΥΞΕΙCΕΥΧΑΡΙCΤΙΑCΥ 80
ings thankings OVER

ΠΕΡΠΑΝΤΩΝΑΝΘΡΩΠΩΝΥΠΕ 800
2 ALL humans OVER

ΡΒΑCΙΛΕΩΝΚΑΙΠΑΝΤΩΝΤΩ 20
KINGS AND ALL OF-THE

ΝΕΝΥΠΕΡΟΧΗΟΝΤΩΝΙΝΑΗΡ 40
IN superiority BEING THAT MILD

ΕΜΟΝΚΑΙΗCΥΧΙΟΝΒΙΟΝΔΙ 60
AND QUIET livelihood WE-

s o.
ΑΓΩΜΕΝΕΝΠΑCΗΕΥCΕΒΕΙΑ 80
MAY-BE-THRU-LEADING IN EVERY devoutness

A*s*l *omit* for
ΚΑΙCΕΜΝΟΤΗΤΙΤΟΥΤΟΓΑΡ 900
3 AND GRAVity this for

ΚΑΛΟΝΚΑΙΑΠΟΔΕΚΤΟΝΕΝΩ 20
IDEAL AND welcome IN-VIEW

ΠΙΟΝΤΟΥCΩΤΗΡΟCΗΜΩΝΘΕ 40
OF-THE SAVIour OF-US God

ΟΥΟCΠΑΝΤΑCΑΝΘΡΩΠΟΥCΘ 60
4 WHO ALL humans IS-

ΕΛΕΙCΘΗΝΑΙΚΑΙΕΙCΕΠΙ 80
WILLING TO-BE-SAVED AND INTO ON-

s o.
ΓΝΩCΙΝΑΛΗΘΕΙΑCΕΛΘΕΙΝ 2000
KNOWledge OF-TRUTH TO-BE-COMING

ΕΙΣΓΑΡΘΕΟΣΕΙΣΚΑΙΜΕΣΙ 20
5 ONE for God ONE AND Mediator
s inserts Ε

ΤΗΣΘΕΟΥΚΑΙΑΝΘΡΩΠΩΝΑΝ 40
OF-God AND humans Hu-

ΘΡΩΠΟΣΧΡΙΣΤΟΣΙΗΣΟΥΣ 60
6 man ANOINTED JESUS THE

ΔΟΥΣΕΑΥΤΟΝΑΝΤΙΛΥΤΡΟΝ 80
One-GIVING Self INSTEAD-LOOSener

ΥΠΕΡΠΑΝΤΩΝΤΟΜΑΡΤΥΡΙΟ 100
s1 AND ΚΑΙ A *omits* THE witness
OVER ALL THE witness

ΝΚΑΙΡΟΙΣΙΔΙΟΙΣΕΙΣΟΕΤ 20
7 to-SEASONS OWN INTO WHICH WAS-
A *omits* INTO A ΕΠΙ-

ΣΤΕΥΘΗΝ WAS-BELIEVED
ΕΘΗΝΕΓΩΚΗΡΥΞΚΑΙΑΠΟΣΤ 40
PLACED I PROCLAIMer AND commissioner

ΟΛΟΣΑΛΗΘΕΙΑΝΛΕΓΩΟΥΨΕ 60
bs1 add IN ANOINTED ΕΝΧΡΙΣΤΩ
TRUTH I-AM-saying NOT I-AM-

ΥΔΟΜΑΙΔΙΔΑΣΚΑΛΟΣΕΘΝΩ 80
FALSifying TEACHer OF-NATIONS

A spirit ΠΝΕΥΜ(*s o.*)ΑΤΙ *and b* ΠΙΣΤΕΙ BELIEF
ΝΕΝΓΝΩΣΕΙΚΑΙΑΛΗΘΕΙΑΒ 200
8 IN KNOWledge AND TRUTH I-

ΟΥΛΟΜΑΙΟΥΝΠΡΟΣΕΥΧΕΣΘ 20
AM-intending THEN TO-BE-praying

ΑΙΤΟΥΣΑΝΔΡΑΣΕΝΠΑΝΤΙΤ 40
THE MEN IN EVERY PLACE

ΟΠΩΣΕΠΑΙΡΟΝΤΑΣΟΣΙΟΥΣΧ 60
LIFTING BENIGN HANDS

A *inserts* Ε
s o.
ΕΙΡΑΣΧΩΡΙΣΟΡΓΗΣΚΑΙΔΙ 80
apart-from INDIGNATION AND THRU-

ΛΟΓΙΣΜΟΥΩΣΑΥΤΩΣΚΑΙΓ 300
s2 plural -ΩΝ *as1 omit* AND *b* THE ΤΑΣ
9 accounts AS-SAMELY AND WO-

ΥΝΑΙΚΑΣΕΝΚΑΤΑΣΤΟΛΗΣΚΟ 20
MEN IN garb SYS-

ΜΙΩΣΜΕΤΑΑΙΔΟΥΣΚΑΙΣΩ 40
A *bs1 o.*
TEMly WITH MODESTY AND sanity

ΦΡΟΣΥΝΗΣΚΟΣΜΕΙΝΕΑΥΤΑ 60
s o.
TO-BE-SYSTEMING selves

CΜΗΕΝΠΛΕΓΜΑΣΙΝΚΑΙΧΡΥ 80
A *prefixes* DOWN- ΚΑΤΑ- *b* Η THE
NOT IN BRAIDS AND GOLD

CΩΗΜΑΡΓΑΡΙΤΑΙΣΗΙΜΑΤΙ 400
I *inserted by* A
OR PEARLS OR cloak

CΜΩΠΟΛΥΤΕΛΕΙΑΛΛΟΠΡΕΠ 20
10 MUCH-FINISHed but WHICH IS-BE-

ΕΙΓΥΝΑΙΣΙΝΕΠΑΓΓΕΛΛΟΜ 40
HOOVING TO-WOMEN promising

ΕΝΑΙCΘΕΟCΕΒΕΙΑΝΔΙΕΡΓ 60
God-REVERence THRU ACTS

ΩΝΑΓΑΘΩΝΓΥΝΗΕΝΗCΥΧΙΑ 80
11 GOOD WOMAN IN QUIETness

ΜΑΝΘΑΝΕΤΩΕΝΠΑCΗΥΠΟΤΑ 500
LET-BE-UP-LEARNING IN EVERY UNDER-SETting

b TO-WOMEN YET (*s o.*)TO-BE-TEACHING
ΓΗΔΙΔΑCΚΕΙΝΔΕΓΥΝΑΙΚΙ 20
12 TO-BE-TEACHING YET TO-WOMEN

ΟΥΚΕΠΙΤΡΕΠΩΟΥΔΕΑΥΘΕΝ 40
NOT I-AM-permitting NOT-YET to-domineer
A *adds* -Α

ΤΕΙΝΑΝΔΡΟCΑΛΛΕΙΝΑΙΕΝ 60
OF-MAN but TO-BE IN

ΗCΥΧΙΑΔΑΜΓΑΡΠΡΩΤΟCΕ 80
13 QUIETness ADAM for BEFORE WAS-

ΠΛΑCΘΗΕΙΤΑΕΥΑΚΑΙΑΔΑΜ 600
14 MOULDED THEREAFTER EVE AND ADAM

ΟΥΚΗΠΑΤΗΘΗΗΔΕΓΥΝΗ 17
NOT WAS-SEDUCED THE YET WOMAN

s2b omit -OUT-
ΕΞΑΠΑΤΗΘΕΙCΑΕΝΠΑΡΑΒΑ 40
BEING-OUT-SEDUCED IN BESIDE-STEPPing

b o.
CΕΙΓΕΓΟΝΕΝCΩΘΗCΕΤΑΙ 60
15 HAS-BECOME she-WILL-BE-SAVED YET

A *inserts* Ε
ΕΔΙΑΤΗCΤΕΚΝΟΓΟΝΙΑCΕΑ 90
THRU THE offspring-PARENTING IF-EVER

s o. *s o.*
ΝΜΕΙΝΩCΙΝΕΝΠΙCΤΕΙ ΚΑΙ 700
THEY-MAY-REMAIN IN BELIEF AND

ΑΓΑΠΗ ΚΑΙ ΑΓΙΑCΜΩ ΜΕΤΑC 20
LOVE AND HOLYing WITH san-

ΩΦΡΟCΥΝΗC ΠΙCΤΟC ΟΛΟΓΟ 40
3 ity BELIEVing THE saying

CΕΙΤΙCΕΠΙCΚΟΠΗCΟΡΕΓΕ 60
IF ANY ON-NOTing IS-CRAVing

ΤΑΙΚΑΛΟΥΕΡΓΟΥΕΠΙΘΥΜΕ 80
IDEAL work he-IS-ON-FEELING

s o.
ΙΔΕΙΟΥΝΤΟΝΕΠΙCΚΟΠΟΝΑ 800
2 it-IS-BINDING THEN THE ON-NOTer ir

b o.
ΝΕΠΙΛΗΜΠΤΟΝΕΙΝΑΙΜΙΑC 20
reprehensible TO-BE OF-ONE

b for Αι *has* Ε *as1 o.*
ΓΥΝΑΙΚΟCΑΝΔΡΑΝΗΦΑΛΑΙ 40
WOMAN MAN sober

ΟΝCΩΦΡΟΝΑΚΟCΜΙΟΝΦΙΛΟ 60
sane SYSTEMed FOND-

ΣΕΝΟΝΔΙΔΑΚΤΙΚΟΝΜΗΠΑΡ 80
3 LODGERS TEACH-ic NO BESIDE-
b omits -Α *in* but *b ad-ls* NO VILE-GAINer ΜΗΑΙCΧΡΟΚ

ΟΙΝΟΝΜΗΠΛΗΚΤΗΝΑΛΛΑΕΠ 900
WINEr NO BLOWer but len-

ΕΡΑΗ
ΙΕΙΚΗΑΜΑΧΟΝΑΦΙΛΑΡΓΥΡ 20
ient UN-FIGHTer UN-FOND-of-SILVER

b IDEALly HOME
ΟΝΤΟΥΙΔΙΟΥΟΙΚΟΥΚΑΛΩC 40
4 OF-THE OWN HOME IDEALly

Ab o. o.s C
ΠΡΟΙCΤΑΝΑΜΕΝΟΝΤΕΚΝΑΕ 60
controlling offspring HAV-

ΧΟΝΤΑΕΝΥΠΟΤΑΓΗΜΕΤΑΠΑ 80
ING IN UNDER-SETting WITH EV-

CΗCCΕΜΝΟΤΗΤΟCΕΙΔΕΤΙC 3000
5 ERY GRAVity IF YET ANY

there is *one* God, and *one* Mediator, also, between God and mankind, a Man, Christ Jesus, Who
6 is giving Himself a correspondent Ransom for all (the testimony in
7 its own eras) for which *I* was appointed a herald and an apostle (I am telling the truth, I am not lying) a teacher of the nations in knowledge and truth.

8 I am intending, then, that men pray in every place, lifting benign hands, apart from anger and
9 reasonings. Similarly the women, also, are to be adorning themselves with decorous garb, with modesty and sanity, not with braids and gold, or pearls or costly vesture,
10 but (what is becoming to women professing a reverence for God)
11 with good works. Let a woman be learning in quietness with all
12 subjection. Now I am not permitting a woman to be teaching, neither to be domineering over a
13 man, but to be quiet (for Adam was first moulded, thereafter Eve,
14 and Adam was not seduced, but the woman, being deluded, has come
15 to be in the transgression). Yet she shall be saved through the bearing of children, should they remain in faith and love and holiness with sanity.

3 Faithful is the saying: "If anyone is craving the supervision, he is desiring an ideal work".
2 The supervisor, then, must be irreprehensible, the husband of one wife, sober, sane, decorous, hos-
3 pitable, apt to teach, no toper, not quarrelsome, but lenient, pacific,
4 not fond of money, controlling his own household ideally, having his children in subjection with all
5 gravity—now if anyone is not

5 This passage is primarily intended to break down the bounds in which salvation had hitherto been confined. The testimony of past eras is no basis on which to build in this era. The testimony to the nations, committed to the apostle Paul (which he deems it necessary to solemnly affirm) is to the effect that Christ was not only the Son of David, to confirm the kingdom to Israel, or the Son of Abraham, to bring blessing to the faithful, but He is Adam's greater Son, a Man, and as such, is the Mediator for the whole human race. Nor is Israel's God limited to them: for there is only one God for all mankind. The Man Christ Jesus is giving Himself as a Ransom for all. Only a few, comparatively, are vitally affected by this fact at present, but, in due time, the offense of Adam will be much more than offset by the just award of the Man, Christ Jesus (Ro.5^{18}). Paul was assigned this testimony for the present era. No other apostle presents it, for it is foreign to their ministry. Christ gave His *soul* a ransom for *many* (Mt.20^{28}), but gives *Himself* a ransom for *all*. Redemption is for the saints, during the eons. Ransom is for all at their end.

9 The dancing women of the East, who are, perhaps the only class who appear in public, braid their hair with strands strung with gold and pearls, and their vesture is most elaborate, to attract the attention of the men, who form their audience. How much better, for those whose reputation is bound up with the glory of God, to be adorned with acts which reflect His love and grace!

14 The part played by Adam in the temptation receives much light from this passage. While Eve was utterly deluded, Adam was not, and probably partook so as to involve himself in the same plight as Eve. In this light, his defense, "the woman that thou gavest to be with me, she gave me of the tree, and I did eat" (Gen.3^{12}) has more of truth than is usually conceded. Perhaps it is especially in this sense—as deliberately involving himself in Eve's transgression—that we are to consider him as a type of Christ.

1 Each ecclesia in Paul's day seems to have had two distinct classes of officers, if we may so term them. There were the supervisors (sometimes called overseers or bishops), and the servants (or deacons). The supervisors seem to have had a general oversight of the ecclesia and its members, while the servants took a subordinate place, rendering such service as the ecclesia stood in need of. The qualifications for these positions are here given. Young and untested men were not welcome to these responsibilities. Indeed, it seems taken for granted that the supervisor is an elder (Compare Tit.1[5] and 1[7]). Both supervisors and servants must show their fitness by controlling their own households.

15 In this epistle the ecclesia is the public exponent of the truth. It is called "God's house." Like a pillar in the temple it upheld and manifested the truth of God. In Paul's second letter to Timothy, written after the apostasy had set in, he calls the ecclesia a "great house" in which are utensils both honorable and otherwise. Such is the case today. The church is no longer "the pillar and base of the truth."

16 Not only is the manuscript evidence against the reading "*God* manifest in flesh", but other considerations force us to the same conclusion. In the typical teaching of the tabernacle the *veil* represented His flesh (Heb. 10[20]). Now the veil did not *reveal*, but rather *hid* the Divine presence. It could not be said to *manifest* it. The phrase "justified in spirit" is also inapt when applied to Christ. The proclamation among the nations is out of place, as no such ministry was attempted until long after He had been "taken up in glory."

The whole passage is concerned with *conduct*. The secret of devout conduct is traced in its various manifestations in those who are its subjects. It should be manifested in flesh by the ideal acts which it produces, it enjoys justification in spirit, is the subject of angelic inspection (Eph.3 10) is proclaimed among the nations, and will be removed from the world before the Lord appears in judgment.

aware how to control his own household, how will he care for the
6 ecclesia of God?—no novice, lest, being conceited, he may be falling into the judgment of the slanderer.
7 Yet he must also have an ideal testimony from those outside, that he may not be falling into the reproach and snare of the slanderer.

8 Servants, similarly, are to be grave, not double-tongued, not addicted to much wine, not avari-
9 cious, having the secret of the faith
10 in a clear conscience. And let these first be tested: afterward let them be serving, being unimpeach-
11 able. The wives, similarly, are to be grave, no slanderers, sober,
12 faithful in all things. Let the servants be the husbands of one wife, controlling children and their
13 own households ideally, for those serving ideally are securing for themselves an ideal rank and much boldness in the faith which is in Christ Jesus.

14 These things I am writing to you expecting to come to you speedily,
15 yet, should I be tardy, that you may be aware how one ought to conduct one's self in God's house, which is the ecclesia of the living God, the pillar and base of the
16 truth. And avowedly great is the secret of devoutness, which was manifested in flesh, justified in spirit, viewed by messengers, proclaimed among the nations, believed in the world, taken up in glory.

4 Now the spirit is saying explicitly, that in subsequent eras some will be withdrawing from the faith, giving heed to deceiving spirits and the teaching of demons,

ΤΟΥΙΔΙΟΥΟΙΚΟΥΠΡΟΣΤΗΝ 20
OF-THE OWN HOME TO-control
b o.
ΑΙΟΥΚΟΙΔΕΝΠΩΣΕΚΚΛΗΣΙ 40
NOT HAS-PERCEIVED how OF-OUT-CALLED
ΑΣΘΕΟΥΕΠΙΜΕΛΗΣΕΤΑΙΜΗ 60
6 OF-God he-WILL-BE-ON-CARING NO
ΝΕΟΦΥΤΟΝΙΝΑΜΗΤΥΦΩΘΕΙ 80
YOUNG-plant THAT NO BEING-conceiled
ΕΙΣΚΡΙΜΑΕΜΠΕΣΗΤΟΥΔΙ 100
INTO JUDGment he-MAY-BE-IN-FALLING OF-THE
b adds him ΑΥΤΟΝ
ΑΒΟΛΟΥΔΕΙΔΕΚΑΙΜΑΡΤΥΡ 20
7 THRU-CASter IL-IS-BINDING YET AND witness
s o.
ΙΑΝΚΑΛΗΝΕΧΕΙΝΑΠΟΤΩΝΕ 40
IDEAL TO-BE-HAVING FROM THE OUT-
sA o.
ΣΩΦΕΝΙΝΑΜΗΕΙΣΟΝΕΙΔΙΣ 60
PLACE THAT NO INTO REPROACH
A N
ΜΟΝΕΜΠΕΣΗΚΑΙΠΑΓΙΔΑΤΟ 80
he-MAY-BE-IN-FALLING AND FASTENer OF-THE
ΥΔΙΑΒΟΛΟΥΔΙΑΚΟΝΟΥΣΩΣ 200
8 THRU-CASter THRU-SERVitors AS-
s¹ omits GRAVE
ΑΥΤΩΣΣΕΜΝΟΥΣΜΗΔΙΛΟΓΟ 20
SAMEly GRAVE NO TWO-suying
ΥΣΜΗΟΙΝΩΠΟΛΛΩΠΡΟΣΕΧΟ 40
NO to-WINE much TOWARDS-HAVING
ΝΤΑΣΜΗΑΙΣΧΡΟΚΕΡΔΕΙΣΕ 60
9 NO VILE-GAINers HAV-
ΧΟΝΤΑΣΤΟΜΥΣΤΗΡΙΟΝΤΗΣ 80
ING THE CLOSE-KEEP OF-THE
s¹ AND ΚΑΙ *for* ΕΝ (*s²*) *s inserts* Σ
ΠΙΣΤΕΩΣΕΝΚΑΘΑΡΑΣΥ 297
BELIEF IN clean con-
A *o.* A I *s¹* -ΕΩΣ
ΝΕΙΔΗΣΕΙΣΚΑΙΟΥΤΟΙΔΕΔΟ 20
10 science AND these YET LET-
s Ε *inserts*
ΚΙΜΑΖΕΣΘΩΣΑΝΠΡΩΤΟΝΕΙ 40
BE-*ing*-TESTED BEFORE THERE-
s o.
ΤΑΔΙΑΚΟΝΕΙΤΩΣΑΝΑΝΕΓΚ 60
AFTER LET-THEM-BE-THRU-SERVING UNindictable
ΑΗΤΟΙΟΝΤΕΣΓΥΝΑΙΚΑΣΩΣ 80
11 BEING WOMEN AS-
A ΟΥ *for* Α
ΑΥΤΩΣΣΕΜΝΑΣΜΗΔΙΑΒΟΛΟ 400
SAMEly GRAVE NO THRU-CASter
b Ε
ΥΣΝΗΦΑΛΙΟΥΣΠΙΣΤΑΣΕΝΠ 20
sober BELIEving IN ALL
b o.
ΑΣΙΝΔΙΑΚΟΝΟΙΕΣΤΩΣΑΝΜ 40
12 THRU-SERvitors LET-BE OF-
ΙΑΣΓΥΝΑΙΚΟΣΑΝΔΡΕΣΤΕΚ 60
ONE WOMAN MEN offspring
ΝΩΝΚΑΛΩΣΠΡΟΙΣΤΑΜΕΝΟΙ 80
IDEALly controlling
ΚΑΙΤΩΝΙΔΙΩΝΟΙΚΩΝΟΙΓΑ 500
13 AND OF-THE OWN HOMES THE-*ones* for

ΡΚΑΛΩΣΔΙΑΚΟΝΗΣΑΝΤΕΣΒ 20
IDEALly THRU-SERV*ing* STEP
ΑΘΜΟΝΕΑΥΤΟΙΣΚΑΛΟΝΠΕΡ 40
to-selves IDEAL ARE-
ΙΠΟΙΟΥΝΤΑΙΚΑΙΠΟΛΛΗΝΠ 60
procuring AND much bold-
s o.
ΑΡΡΗΣΙΑΝΕΝΠΙΣΤΕΙΤΗΣΕΝ 80
ness IN BELIEF THE IN
ΧΡΙΣΤΩΙΗΣΟΥΤΑΥΤΑΣΟΙΓ 600
14 ANOINTED JESUS these to-YOU I-
s o.
ΡΑΦΩΣΕΛΠΙΖΩΝΕΛΘΕΙΝΠΡΟ 20
AM-WRITING EXPECTING TO-BE-COMING TOWARD
A *adds* ΙΝ ΕΝ A -ΕΙ SWIFTness
ΣΣΕΤΑΧΙΟΝΕΑΝΔΕΒΡΑΔΥΝ 40
15 YOU SWIFter-ly IF-EVER YET I-MAY-BE-TARDY-
ΩΙΝΑΕΙΔΗΣΠΩΣΔΕΙΣΕΝΟΙΚ 60
ING THAT YOU-MIGHT-PERCEIVE how IL-IS-BINDING IN HOME
ΩΘΕΟΥΑΝΑΣΤΡΕΦΕΣΘΑΙΗΤ 80
OF-God TO-BE-UP-TURNING (behaving) WHICH-
ΙΣΕΣΤΙΝΕΚΚΛΗΣΙΑΘΕΟΥΖ 700
ANY IS OUT-CALLED OF-God LIV-
ΩΝΤΟΣΣΤΥΛΟΣΚΑΙΕΔΡΑΙΩ 20
ING COLUMN AND SETTLE
s o.
ΜΑΤΗΣΑΛΗΘΕΙΑΣΚΑΙΟΜΟΛ 40
16 OF-THE TRUTH AND avowedly
b o.
ΟΓΟΥΜΕΝΩΣΜΕΓΑΕΣΤΙΝΤΟ 60
GREAT IS THE
ΤΗΣΕΥΣΕΒΕΙΑΣΜΥΣΤΗΡΙΟ 80
OF-THE devoutness CLOSE-KEEP
Θ *See note in introduction*
ΝΟΣΕΦΑΝΕΡΩΘΗΕΝΣΑΡΚΙ 800
WHICH WAS-made-APPEAR IN FLESH WAS-
ΔΙΚΑΙΩΘΗΕΝΠΝΕΥΜΑΤΙΩΦ 20
JUSTIFIED IN spirit WAS-
ΘΗΑΓΓΕΛΟΙΣΕΚΗΡΥΧΘΗΕΝ 40
VIEWED to-MESSENGERS WAS-PROCLAIMED IN
ΕΘΝΕΣΙΝΕΠΙΣΤΕΥΘΗΕΝΚΟ 60
NATIONS WAS-BELIEVED IN SYS-
b o.
ΣΜΩΑΝΕΛΗΜΦΘΗΕΝΔΟΞΗΤΟ 80
4 TEM WAS-UP-GOTTEN IN esteem THE
ΔΕΠΝΕΥΜΑΡΗΤΩΣΛΕΓΕΙΟΤ 900
YET spirit declarely IS-saying that
ΙΕΝΥΣΤΕΡΟΙΣΚΑΙΡΟΙΣΑΠ 20
IN subsequent SEASONS WILL-
ΟΣΤΗΣΟΝΤΑΙΤΙΝΕΣΤΗΣΟΠ 40
BE-FROM-STANDING ANY OF-THE BE-
ΣΤΕΩΣΠΡΟΣΕΧΟΝΤΕΣΠΝΕΥ 60
LIEF TOWARDS-HAVING to-spirits
ΜΑΣΙΠΛΑΝΟΙΣΚΑΙΔΙΔΑΣΚ 80
STRAYed AND TEACHings
*As+*Ε *s¹ o.*
ΔΑΙΔΑΙΣΣΔΑΙΜΟΝΙΩΝΕΝΥΠΟ 4000
2 OF-demons IN hypocrisy

κριcειψευδολογωνκεκα 20
OF-FALSE-sayings HAVING-

γcτηριαcμενωντηνιδια 40
been-BURNED THE OWN
s o.

ncγνειδηcινκωλγοντων 60
3 conscience FORBIDDING

γαμειναπεχεcθαιβρωμα 80
TO-BE-MARRYING TO-BE-FROM-HAVING OF-FOODS
A *inserts* ∈

τωνθεοcεκτιcενειcμ 100
WHICH THE God CREATES INTO par-
b o.

εταλημψινμεταευχαριc 20
taking WITH thanking
∈ *inserted by* A

τιαcτοιcπιcτοιcκαιεπ 40
to-THE *ones*-BELIEVing AND HAVING-
sb o. *s o.*

εγνωκοcιντηναληθειαν 60
ON-KNOWN THE TRUTH

οτιπανκτιcμαθεουκαλο 80
4 that EVERY CREATURE OF-God IDEAL

νκαιουδεναποβλητονμε 200
AND NOT-YET-ONE FROM-CAST WITH
A *inserts* ∈

ταευχαριcτιαcλαμβανο 20
thanking *be*ING-UP-GOTTEN
A-∈

μενοναγιαzεταιγαρδια 40
5 it-IS-*be*ING-HOLYIZED for THRU

λογουθεουκαιεντευξεω 60
saying OF-God AND pleading

ctαυταυποτιθεμενοcτο 80
6 these *be*ING-UNDER-PLACED to-

ιcαδελφοιckαλοcεcηδι 300
THE brothers IDEAL YOU'LL-BE THRU-
b JESUS ANOINTED

λκονοcχριcτουιηcουεν 20
SERVITOR OF-ANOINTED JESUS IN-

τρεφομενοcτοιcλογοιc 40
NURTURING to-THE sayings

τηcπιcτεωckαιτηcκαλη 60
OF-THE BELIEF AND OF-THE IDEAL
A *inserts* ∈ A HC OF-WHICH

cαιδαckαλιαcηπαρηκολ 90
TEACHing WHICH YOU-HAVE-BESIDE-

ογθηκactογcδεβεβηλογ 400
7 followED THE YET profane

ckαιγραωδειcμυθουcπα 20
AND CRONES myths BE-

ραιτουγυμναzεδεcεαυτ 40
refusing BE-exercising YET YOURself
s o.

ονπροcεγγcεβειανηγαρc 60
8 TOWARD devoutness THE for BODY-
sl omits TOWARD

ωματικηγυμναciαπρoco 80
ly exercise TOWARD FEW

λιγονεcτινωφελιμοcηλ 500
IS beneficial THE YET

b adds -C
εεγcεβειαπροcπανταωφ 20
devoutness TOWARD ALL benefi-
∈ *inserted by* A A *inserts* ∈

ελιμοcεctινεπαγγελια 40
cial IS promise

νεχουcαzωηcτηcνυνκαι 60
HAVING OF-LIFE THE NOW AND

τηcμελλουcηcπιcτοcολ 80
9 OF-THE BEING-ABOUT BELIEVing THE say-
sl omits OF-EVERY

ογοckαιπαcηcαποδοχηc 600
ing AND OF-EVERY welcome
b adds AND KAI

αξιοcειcτουτογαρκοπι 20
10 WORTHY INTO this for WE-ARE-
AS WE-ARE-CONTENDING A (*s o.*) ΓωNIZOMEθA

ωμενκαιονειδιzομεθαο 40
toiling AND ARE-*be*ING-REPROACHED that

τιηλπικαμενεπιθεωzων 60
WE-HAVE-EXPECTED ON God LIVING
h o.

τιοcεcτινcωτηρπαντων 80
WHO IS SAVIour OF-ALL

ανθρωπωνμαλιcταπιcτω 700
humans RATHERest OF-*ones*-BELIEVing

νπαραγγελλεταυταkαιδ 20
11 YOU-BE-charging these AND YOU-
s o.

ιδαckεμηδειccουτηcνε 40
12 BE-TEACHING NO-YET-ONE OF-YOU THE YOUTH
s o.

οτητοckαταφρονειτωλλ 60
LET-BE-despising but

λλαγτυποcγινογτωνπιcτω 80
type YOU-BE-BECOMING OF-THE *ones*-BELIEV-

νενλογωενανλcτροφηεν 800
ing IN saying IN UP-TURNing (behaviour) IN
b adds IN spirit ENTINEYM (*s o.*) ΛTI *h inserts* ∈

αγαπηενπιcτειεναγνια 20
LOVE IN BELIEF IN PURity

εωcερχομαιπροcεχετηλ 40
13 TILL I-AM-COMING YOU-BE-heeding THE read-

ναγνωcειτηπαρακληcει 60
ing THE BESIDE-CALLing
A *inserts* ∈

τηιδαckαλιαμηαμελει 80
14 THE TEACHing. NO YOU-BE-UN-CARING

τογενcοιχαριcματοcοε 900
OF-THE IN YOU grace-effect WHICH

δοθηcοιδιαπροφητειαc 20
WAS-GIVEN to-YOU THRU BEFORE-AVERMENT

μεταεπιθεcεωcτωνχειρ 40
WITH ON-PLACing OF-THE HANDS
sl o.

ωντουπρεcβυτεριογταγ 60
15 OF-THE SENIORship these
A H-

ταμελετααεντουτοιcιcθ 80
YOU-BE-meditating IN these YOU-BE

ιινακογηπροκοπηφανερ 5000
THAT OF-YOU THE progress apparent

2 in the hypocrisy of false expressions, their own conscience having
3 been cauterized, forbidding to marry, abstaining from foods, which God creates to be partaken of with thanksgiving by those who be-
4 lieve and realize the truth, seeing that every creation of God is ideal and nothing is to be cast away, be-
5 ing taken with thanksgiving, for it is hallowed through the word of
6 God and pleading. By suggesting these things to the brethren, you will be an ideal servant of Christ Jesus, fostering with the words of faith and the ideal teaching which you have fully followed.
7 Yet be refusing profane and old womanish myths, but be exercising
8 yourself in devoutness, for bodily exercise is beneficial for a few things, but devoutness is beneficial for all, having promise for the life which now is, and that which is future.

9 Faithful is the saying and
10 worthy of all welcome, for for this are we toiling and being reproached, that "We rely on the living God, Who is the Saviour of all mankind, especially of those
11 who believe". These things be
12 charging and teaching. Let no one be despising your youth, but become a model of those who are believing, in word, in behaviour,
13 in love, in faith, in purity. Till I come give heed to reading, to en-
14 treaty, to teaching. Neglect not the gracious gift which is in you, which was given to you through prophecy with the imposition of
15 the hands of the eldership. Be meditating on these things: be in them: that your progress may be
16 apparent to all. Be attending to

1 The signs of the last days are all present with us now. The teaching of deceiving spirits and demons has become one of the great and popular cults of the day. Their deception seems chiefly to take the form of pretended communication with the dead, whom they personate. Their teaching, so far, has been fragmentary and contradictory, but an effort is being made to collect and publish their vague presentations. The following is a condensed epitome of their creed:

1. The Fatherhood of God.
2. The Brotherhood of Man.
3. Continuous Conscious Existence.
4. The Communion of Spirits.
5. Personal Responsibility.
6. Compensation and Retribution in the Hereafter.
7. Endless Progression.

That most of these are held for truth in Christendom proves this passage to be true. We should thoroughly purge ourselves of these doctrines of demons.

3 The prohibition of marriage, for a limited class, has long defied this scripture, but now the sentiment against it is growing in many quarters which hitherto have not opposed it. Abstinence from certain foods, especially meat or flesh food, has become a recognized feature of some creeds.

7 Physical gymnastics has largely replaced spiritual exercise in many religious institutions.

9 There are three "faithful sayings" in this epistle (1153149). These should be especially heeded and enforced. There is a logical relation between this one and the first. If Christ Jesus came into the world to save sinners, and has saved the foremost, it follows that, since all men are sinners, He is the Saviour of all mankind. At present this takes effect only in those who believe: the rest cannot be saved until the consummation. Worthy of all welcome as this faithful saying is, it led Paul into reproach. Nevertheless, he charged Timothy: *These things be charging and teaching.*

15 How expressive is the phrase "be in them"! Such meditation makes these things a part of our very being and so molds our motives that our progress will appear in all our actions.

1 Much love and consideration should characterize the acts of one who, like Timothy, has temporary oversight of an ecclesia. This applies especially to his dealings with the older men, some of whom, when he is absent, supervise its affairs. Widows presented a special problem, and they were the wards of the ecclesia under some circumstances. Young widows, or those having a claim on relatives, were not to become dependent on the ecclesia. The younger ones are charged to marry; those having children are expected to be supported by them.

3-16 It is supposed that a list of church widows was kept, which probably included all widows of sixty years and over, whether self-supporting or not. Those who were entered on this list undertook certain duties and promised to give themselves to the work. The younger widows were not to be put on this list lest they should tire of their promise and break faith (13). They might grow restive, and so fall into judgment. As the whole passage refers to widows, this is supplied in verse fourteen, after "younger".

5 The widows seem to have been a special charge even in the pentecostal era (Ac.6[1]).

17 The highest place in an ecclesia seems to be accorded to an elder who makes it his task to teach. Indeed, the passages quoted seem to suggest that such a one should receive support. In the East grain was threshed by driving cows over it to separate the grain from the stalk. It was a law (Deut.25[4]) that such animals should not be muzzled, but allowed to eat as much as they needed. The apostle claims this privilege for all who minister the word (1 Cor.9[9]). The Lord has prescribed that those who proclaim the evangel should live of the evangel (1 Cor.9[14]). The Lord Himself said to the seventy He sent forth, "The worker is worthy of his wages." (Lu.10[7]).

yourself and to the teaching. Be persisting in them, for doing this will save both yourself and those who are hearing you.

5 You should not be upbraiding an elder but entreating him as a father, the younger men as brethren, the elder women as mothers,
2 the younger as sisters, in all
3 purity. Be honoring widows who
4 are really widows. Now if any widow has children or descendants, let them learn to be devoted to their own household first and reciprocate by paying their progenitors, for this is welcome before God.
5 Now one really a widow, and alone, relies on God and is continuing in petitions and prayers
6 night and day. Yet she who is
7 living as a prodigal is dead. And these things be charging, that they
8 may be irreprehensible. Now if anyone is not providing for his own, and especially his family, he has disowned the faith, and is
9 worse than an unbeliever. Let no widow be listed of less than sixty years, having been the wife of one
10 man, having the testimony of ideal acts: if she nourishes offspring, if she is hospitable, if she washes the saints' feet, if she relieves the afflicted, if she follows up every
11 good work. Yet be refusing younger widows, for should they ever be restive against Christ, they
12 are wanting to marry, having judgment, seeing that they repudi-
13 ate their first faith. Yet they are learning at the same time to be idle, also, wandering about the homes. Yet not only are they idle, but gossips, too, and meddlers, speak-
14 ing what they ought not. I am intending, then, for younger

b adds ΕΝ IN
ΑΗΠΑCΙΝΕΠΕΧΕCΕΑΥΤΩΚΑ 20
16 MAY-BE to-ALL YOU-BE-ON-HAVING to-YOURself AND
A inserts Ε
ΙΤΗΔΙΔΑCΚΑΛΙΑΕΠΙΜΕΝΕ 40
to-THE TEACHING YOU-BE-ON-REMAINING
Ε *added by b*
ΑΥΤΟΙCΤΟΥΤΟΓΑΡΠΟΙΩΝΚ 60
to-them this for DOING AND
ΑΙCΕΑΥΤΟΝCΩCΕΙCΚΑΙΤΟ 80
YOURself YOU-WILL-BE-SAVING AND THE
s[1] *omits* OF-YOU
ΥCΑΚΟΥΟΝΤΑCCΟΥΠΡΕCΒΥ 100
5 *ones*-HEARING OF-YOU to-SENIOR
ΤΕΡΩΜΗΕΠΙΠΛΗΣΗCΑΛΛΑΠ 20
NO YOU-SHOULD-BE-upbraiding but BE-
s[1] *omits* AS FATHER
ΑΡΑΚΑΛΕΙΩCΠΑΤΕΡΑΝΕΩΤ 40
BESIDE-CALLING AS FATHER YOUNGER
ΕΡΟΥCΩCΑΔΕΛΦΟΥCΠΡΕCΒ 60
2 AS brothers SENIORS *fem.*
ΥΤΕΡΑCΩCΜΗΤΕΡΑCΝΕΩΤΕ 80
AS MOTHERS YOUNGER
ΡΑCΩCΑΔΕΛΦΑCΕΝΠΑCΗΑΓ 200
AS sisters IN EVERY PUR-
Ε *inserted by b*
ΝΙΑΧΗΡΑCΤΙΜΑΤΑCΟΝΤΩC 20
3 ity WIDOWS BE-VALUING THE BEINGly
ΧΗΡΑCΕΙΔΕΤΙCΧΗΡΑΤΕΚΝ 40
4 WIDOWS IF YET ANY WIDOW offspring
b Γ
ΑΗΕΚΓΟΝΑΕΧΕΙΜΑΝΘΑΝΕΤ 60
OR OUT-parents IS-HAVING LET-THEM-BE-UP-LEARN-
ΩCΑΝΠΡΩΤΟΝΤΟΝΙΔΙΟΝΟΙ 80
ING BEFORE THE OWN HOME
b o.
ΚΟΝΕΥCΕΒΕΙΝΚΑΙΑΜΟΙΒΑ 300
TO-BE-devout AND RECIPROCATION
CΑΠΟΔΙΔΟΝΑΙΤΟΙCΠΡΟΓΟ 20
TO-BE-FROM-GIVING to-THE BEFORE-parents
b o. ΚΑΛΟΝ
ΝΟΙCΤΟΥΤΟΓΑΡΕCΤΙΝΑΠΟ 40
this for IS welcome
ΚΑΙ IDEAL AND *added by b*
ΔΕΚΤΟΝΕΝΩΠΙΟΝΤΟΥΘΕΟΥ 60
IN - VIEW OF-THE God
ΗΔΕΩΝΤΩCΧΗΡΑΚΑΙΜΕΜΟΝ 80
5 THE YET BEINGly WIDOW AND HAVING-*been*-
s[1] *for* THE God ΚΥΡΙΟΝ Master
ΩΜΕΝΗΗΑΠΙΚΕΝΕΠΙΤΟΝΘΕ 400
alone she-HAS-EXPECTATION ON THE God
ΟΝΚΑΙΠΡΟCΜΕΝΕΙΤΑΙCΔΕ 20
AND IS-TOWARD-REMAINING to-THE peti-
b o.
ΗCΕCΙΝΚΑΙΤΑΙCΠΡΟCΕΥΧ 40
tions AND to-THE prayers
ΑΙCΝΥΚΤΟCΚΑΙΗΜΕΡΑCΗΔ 80
6 OF-NIGHT AND OF-DAY THE YET
ΕCΠΑΤΑΛΩCΑΖΩCΑΤΕΘΝΗΚ 80
one-SQUANDERING LIVING HAS-DIED
b o. AND *omitted by s*[2]
ΕΝΚΑΙΤΑΥΤΑΠΑΡΑΓΓΕΛΛΕ 600
7 AND these YOU-BE-charging

b o.
ΙΝΑΑΝΕΠΙΛΗΜΠΤΟΙΩCΙΝΕ 20
8 THAT irreprehensible THEY-MAY-BE IF
ΙΔΕΤΙCΤΩΝΙΔΙΩΝΚΑΙΜΑΛ 40
YET ANY OF-THE OWN AND RATHER-
b adds OF-THE ΤΩΝ *so.* *s*[1] *adds* -ΤΑΙ
ΙCΤΑΟΙΚΕΙΩΝΟΥΠΡΟΝΟΕΙ 60
est HOME-be-ers NOT IS-BEFORE-MINDING
ΤΗΝΠΙCΤΙΝΗΡΝΗΤΑΙΚΑΙΕ 80
THE BELIEF HAS-disowned AND IS
CΤΙΝΑΠΙCΤΟΥΧΕΙΡΩΝΧΗΡ 600
9 OF-UNBELIEVing-*one* WORSE WIDOW
ΑΚΑΤΑΛΕΓΕCΘΩΜΗΕΛΑΤΤΟ 20
LET-BE-DOWN-said NO INFERIOR
ΝΕΤΩΝΕΣΗΚΟΝΤΑΓΕΓΟΝΥΙ 40
OF-YEARS SIXTY HAVING-BECOME
ΑΕΝΟCΑΝΔΡΟCΓΥΝΗΕΝΕΡΓ 60
10 OF-ONE MAN WOMAN IN ACTS
ΟΙCΚΑΛΟΙCΜΑΡΤΥΡΟΥΜΕΝ 80
IDEAL *be*ING-witnessed
ΗΕΙΕΤΕΚΝΟΤΡΟΦΗCΕΝΕΙΕ 700
IF she-offspring-NOURISHES IF she-
ΞΕΝΟΔΟΧΗCΕΝΕΙΑΓΙΩΝΠΟ 20
LODGer-RECEIVES IF OF-HOLY-*ones* FEET
ΑΕCΕΝΙΨΕΝΕΙΘΛΙΒΟΜΕΝΟ 40
she-WASHES IF *ones*-*be*ING-CONSTRICTED
ΙCΕΠΗΡΚΕCΕΝΕΙΠΑΝΤΙΕΡ 60
she-ON-SUFFICES IF EVERY ACT
b o.
ΓΩΑΓΑΘΩΕΠΗΚΟΛΟΥΘΗCΕΝ 80
GOOD she-ON-follows
ΝΕΩΤΕΡΑCΔΕΧΗΡΑCΠΑΡΑΙ 800
11 YOUNGER YET WIDOWS BE-refusing
A -WILL-BE-
ΤΟΥΟΤΑΝΓΑΡΚΑΤΑCΤΡΗΝΙ 20
whenEVER for THEY-SHOULD-BE-DOWN-
A -OY *b o.* *s o.*
ΑCΩCΙΝΤΟΥΧΡΙCΤΟΥΓΑΜΕ 40
indulging OF-THE ANOINTED TO-BE-MARRY-
ΙΝΘΕΛΟΥCΙΝΕΧΟΥCΑΙΚΡΙ 60
12 ING THEY-ARE-WILLING HAVING JUDG-
ΜΑΟΤΙΤΗΝΠΡΩΤΗΝΠΙCΤΙΝ 80
ment that THE BEFORE BELIEF
ΗΘΕΤΗCΑΝΑΜΑΔΕΚΑΙΑΡΓΑ 900
13 THEY-UN-PLACE SIMULTANEOUSLY YET AND UN-ACT-
b -ΑΙ
ΙΜΑΝΘΑΝΟΥCΙΝΠΕΡΙΕΡΧΟ 20
ive THEY-ARE-UP-LEARNING ABOUT-COMING
ΜΕΝΑΙΤΑCΟΙΚΙΑCΟΥΜΟΝΟ 40
THE HOMES NOT ONLY
ΝΔΕΑΡΓΑΙΑΛΛΑΚΑΙΦΛΥΑΡ 60
YET UN-active but AND babblers
ΟΙΚΑΙΠΕΡΙΕΡΓΟΙΛΑΛΟΥC 80
AND ABOUT-ACTers TALKING
ΑΙΤΑΜΗΔΕΟΝΤΑΒΟΥΛΟΜΑΙ 6000
14 THE NO DINDING I-AM-intending

s o.
ΟΥΝΝΕΩΤΕΡΑCΓΑΜΕΙΝΤΕΚ20
THEN YOUNGER (*feminine*) TO-BE-MARRYING TO-BE-
s o.
ΝΟΓΟΝΕΙΝΟΙΚΟΔΕCΠΟΤΕΙ40
offspring-parenting TO-BE-HOME-OWNING

ΝΜΗΔΕΜΙΑΝΑΦΟΡΜΗΝΔΙΔΟ60
NO-YET-ONE FROM-RUSH TO-BE-GIV-
ΝΑΙΤΩΑΝΤΙΚΕΙΜΕΝΩΛΟΙΔ80
ING to-THE *one*-opposing OF-say-
A WERE-OUT-REVERTED ANY
ΟΡΙΑCΧΑΡΙΝΗΔΗΓΑΡΤΙΝΕ100
15 SPEARing grace ALREADY for ANY
CΕΣΕΤΡΑΠΗCΑΝΟΠΙCΩΤΟΥ20
WERE-OUT-REVERTED BEHIND THE
b inserts fem. OR BELIEVING-ΟCΗΤΙCΤΗ
CΑΤΑΝΑΕΙΤΙCΠΙCΤΗΧΕΙ40
16 SATAN(adversary) IF ANY BELIEVING-*one* IS-HAVING
b T for CΘ
ΧΗΡΑCΕΠΑΡΚΕΙCΘΩΑΥΤΑΙ60
WIDOWS LET-him-BE-ON-SUFFICING them
CΚΑΙΜΗΒΑΡΕΙCΘΩΗΕΚΚΑΛ80
AND NO LET-BE-*be*ING-HEAVIED THE OUT-CALLED
CΙΑΙΝΑΤΑΙCΟΝΤΩCΧΗΡΑΙ200
THAT THE BEINGly WIDOWS
CΕΠΑΡΚΕCΗΟΙΚΑΛΩCΠΡΟΕ20
17 it-SHOULD-BE-ON-SUFFICING. THE IDEALly HAVING-
CΤΩΤΕCΠΡΕCΒΥΤΕΡΟΙΔΙΠ40
controlled SENIORS OF-
ΑΗCΤΙΜΗCΑΞΙΟΥCΘΩCΑΝΜ60
double VALUE LET-BE-*be*ING-counted-WORTHY RA-
ΛΛΙCΤΑΟΙΚΟΠΙΩΝΤΕCΕΝΑ80
THEREST THE *ones*-toilING IN say-
A *inserts* Ε
ΟΓΩΚΑΙΔΙΔΑCΚΑΛΙΑΛΕΓΕ300
18 ing AND TEACHing IS-saying
*s*1 Ρ A NOT YOU-WILL-BE-MUZZLING
ΙΓΑΡΗΓΡΑΦΗΒΟΥΝΛΑΩΩΝΤ20
for THE WRITing OX THRESHING
OX THRESHING
ΑΟΥΦΙΜΩCΕΙCΚΑΙΑΞΙΟCΟ40
NOT YOU-WILL-BE-MUZZLING AND WORTHY THE
*s*1 *probably* ΤΡΟΦΗC OF-NURTURE *first*
ΕΡΓΑΤΗCΤΟΥΜΙCΘΟΥΑΥΤΟ60
ACTer OF-THE HIRE OF-him
ΥΚΑΤΑΠΡΕCΒΥΤΕΡΟΥΚΑΤΗ80
19 DOWN OF-SENIOR accusation
ΓΟΡΙΑΝΜΗΠΑΡΑΔΕΧΟΥΕΚΤ400
NO BE-BESIDE-RECEIVING OUTside
ΟCΕΙΜΗΕΠΙΔΥΟΗΤΡΙΩΝΜΑ20
IF NO ON TWO OR THREE wit-
A *adds* YET ΔΕ
ΡΤΥΡΩΝΤΟΥCΑΜΑΡΤΑΝΟΝΤ40
20 nesses THE *ones*-missING
ΑCΕΝΩΠΙΟΝΠΑΝΤΩΝΕΛΕΓΧ60
IN-VIEW OF-ALL BE-EXPOSING
ΕΙΝΑΚΑΙΟΙΛΟΙΠΟΙΦΟΒΟΝ80
THAT AND THE rest FEAR
b o.
ΕΧΩCΙΝΔΙΑΜΑΡΤΥΡΟΜΑΙΕ500
21 MAY-BE-HAVING I-AM-THRU-witnessING IN-

b Master ΚΥΡΙΟΥ
ΝΩΠΙΟΝΤΟΥΘΕΟΥΚΑΙΧΡΙC20
VIEW OF-THE God AND ANOINTED
JESUS ANOINTED
ΤΟΥΙΗCΟΥΚΑΙΤΩΝΕΚΛΕΚΤ40
JESUS AND OF-THE chosen

ΩΝΑΓΓΕΛΩΝΙΝΑΤΑΥΤΑΦΥΛ60
MESSENGERS THAT these YOU-SH'LD-
A *inserts* Ε
ΑΞΗCΧΩΡΙCΠΡΟΚΡΙΜΑΤΟC80
BE-GUARDING apart-from BEFORE-JUDGing
ΜΗΔΕΝΠΟΙΩΝΚΑΤΑΠΡΟCΚΛ600
NO-YET-ONE DOING according-to TOWARD-CLIN-
*ab*H *for* I
ΙCΙΝΧΕΙΡΑCΤΑΧΕΩCΜΗΔΕ20
22 ing HANDS SWIFTly NO-YET-ONE
ΝΙΕΠΙΤΙΘΕΙΜΗΔΕΚΟΙΝΩΝ40
BE-ON-PLACING NO-YET BE-COMMUNIONING
ΕΙΑΜΑΡΤΙΑΙCΑΛΛΟΤΡΙΑΙ60
to-MISSES other-placed-*ones*
CCΕΑΥΤΟΝΑΓΝΟΝΤΗΡΕΙΜΗ80
23 YOUrself PURE BE-KEEPING NO-
b o.
ΚΕΤΙΥΔΡΟΠΟΤΕΙΑΛΛΑΟΙΝ700
STILL BE-WATER-DRINKING but WINE
A *o.*
ΦΟΛΙΓΩΧΡΩΔΙΑΤΟΝCΤΟΜΑ20
FEW BE-USING THRU THE stomach
b adds COΥ OF-YOU
ΧΟΝΚΑΙΤΑCΠΥΚΝΑCCΟΥΑC40
AND THE FREQUENT OF-YOU UN-

ΘΕΝΕΙΑCΤΙΝΩΝΑΝΘΡΩΠΩΝ60
24 FIRMness OF-ANY humans
ΑΙΑΜΑΡΤΙΑΙΠΡΟΔΗΛΟΙΕΙ80
THE misses BEFORE-EVIDENT ARE
b o.
CΙΝΠΡΟΑΓΟΥCΑΙΕΙCΚΡΙC800
BEFORE-LEADING INTO JUDGing
b o.
ΙΝΤΙCΙΝΔΕΚΑΙΕΠΑΚΟΛΟΥ20
to-ANY YET AND THEY-ARE-ON-following
A *adds* YET ΔΕ *b* IDEAL
ΘΟΥCΙΝΩCΑΥΤΩCΚΑΙΤΑΕΡ40
25 AS-SAMEly AND THE ACTS
ACTS *b omits* THE *b adds* ΕCΤΙ IS
ΓΑΤΑΚΑΛΑΠΡΟΔΗΛΑΚΑΙΤΑ60
THE IDEAL BEFORE-EVIDENT AND THE

ΑΛΛΩCΕΧΟΝΤΑΚΡΥΒΗΝΑΙΟ80
otherwise HAVING TO-BE-HID NOT
s o.
ΥΔΥΝΑΝΤΑΙΟCΟΙΕΙCΙΝΥΠ900
6 ARE-ABLE as-many-as ARE UNDER
*s*1 *inserts* Π
ΟΖΥΓΟΝΔΟΥΛΟΙΤΟΥCΙΔΙΟ20
YOKE SLAVES THE OWN

ΥCΔΕCΠΟΤΑCΠΑCΗCΤΙΜΗC40
OWNers OF-EVERY VALUE
Ε *inserted by* A
ΑΞΙΟΥCΗΓΕΙCΘΩCΑΝΙΝΑΜ60
WORTHY LET-THEM-deem THAT NO
ΗΤΟΟΝΟΜΑΤΟΥΘΕΟΥΚΑΙΗΔ80
THE NAME OF-THE God AND THE
A *inserts* Ε
ΙΔΑCΚΑΛΙΑΒΛΑCΦΗΜΗΤΑΙ7000
TEACHing MAY-BE-*be*ING-HARM-AVERRED

widows to be marrying, bearing children, managing the household, giving an opponent not the least
15 incentive to revile: for some al-
16 ready turn aside after Satan. If anyone who is believing has widows let him be relieving them and let not the ecclesia be burdened, that it should be relieving those who are really widows.
17 Elders who have ideal control are worthy of double honor, especially those who are toiling in
18 word and teaching, for the scripture is saying: "You shall not be muzzling the threshing ox" and "The worker is worthy of his
19 wages". Be assenting to no accusation against an elder outside and except with two or three
20 witnesses. Those who are sinning be exposing before all, that the
21 rest also may have fear. I am conjuring, before God and Christ Jesus, and the chosen messengers, that you should guard these things, apart from prejudice, do-
22 ing nothing from bias. Impose hands hastily on no one, neither be participating in the sins of others. Be keeping yourself pure.
23 No longer be drinking water, but be using a sip of wine for your stomach and your frequent
24 infirmities. Some persons' sins are taken for granted, preceding them into judgment, yet some,
25 also, are following them up. Similarly, also, ideal acts are taken for granted, and those which are otherwise cannot be hid.

6 Let as many as are slaves under the yoke deem their own owners worthy of all honor, lest the name of God and the teaching may be
2 blasphemed. Yet let those having

19 Unless sufficient evidence to establish his guilt is produced, no charge against an elder is to be entertained. A single witness may be mistaken, or biased: he must be corroborated by one or more others. When, however, an elder's guilt is clearly established, his sin is to be made public. Such a punishment will deter others from similar offenses.

21 Prejudice and partiality should have no place in the judicial acts of an ecclesia. Natural inclination should be laid aside and all done in view of the Invisible.

22 The imposition of hands for the impartation of some grace (2 Tim.1[6]) was to be done deliberately, without haste, so that only those who would honor the gift might receive it.

23 At this juncture in the apostle's ministry we begin to note the decline of physical blessings. His own thorn in the flesh was not removed (2 Cor. 12[7]), Timothy, his nearest and dearest friend, is afflicted with frequent infirmities. Instead of healing him, or recommending such a course, he suggests a remedy.

Paul's ministry was divided into four periods separated by three crises. The first crisis occurred in Antioch when he was severed from the rest (Ac.13[2]). The second crisis occurred while Paul is at Ephesus, and is brought before us in the words "As these things were fulfilled" (Ac.19[21]). The third was at Rome, when the Jews finally refused the kingdom (Ac.28 [25-28]). We have found that this letter was written at the second, central crisis in his career. Then it was that he no longer knew anyone according to the flesh. Except in the lingering testimony to the kingdom, all physical blessing vanishes. Otherwise he surely would have cured Timothy and Epaphroditus (Phil.2[26]). When once the progress of Paul's ministries is recognized, from glory to glory (2Co.3[18]), away from the earthly and physical to the celestial and spiritual, healing and other gifts will be seen to be among those things which belong to immaturity.

1 A slave with a believing owner, was sometimes above his master in faith, and would be tempted to forget his subordinate position. They are exhorted to take their true place as slaves, in the flesh, even though they are brethren in spirit.

5 The tendency to make capital out of religion has greatly increased since the apostle's day. Devoutness as a means to material gain is one of the most insidious of sins which finds its followers everywhere. From the "rice Christians" of China to the very highest ecclesiastical dignitaries, its baneful influence has paralyzed God's testimony. One of the great benefits of persecution is to purge the saints of this sin.

6 Material gain, beyond what is needed for sustenance and shelter, is not true capital. It cannot give contentment in the present, and is a total loss in the future. True capital is contentment, which gives happiness now, and devoutness, which insures a reward in the life to come. These, indeed, are great capital—far greater than the billions which men amass, but which they cannot use, and which they are sure to lose. The really rich man is he who, having provided for shelter from the elements, a house and clothing and sustenance in the form of food and drink, banks the balance in such a way that it will follow him into the future.

9 Those who refuse this course will find that they lose in every way. Riches do not give contentment, but breed foolish and harmful longings, the gratification of which is destructive to happiness and leads away from the faith. Money getting and the hoarding of means not needed for our own welfare, not only is a prolific source of evil, but robs the rich of happiness now, and will cause a total loss in the life to come.

13 To make alive or vivify does not refer to the giving of life in creation, but is always used of the restoration of the dead to life (Ro.4^{17}1 Cor.15^{36}).

believing owners not be despising them, seeing that they are brethren, but rather let them slave for them, seeing that they are believing and beloved, being supported by the benefaction.

These things teach and entreat.
3 If anyone is teaching differently
and is not approaching with sound
words, even those of our Lord
Jesus Christ, and the teaching in
4 accord with devoutness, he is con-
ceited, versed in nothing, but
morbid concerning questionings
and controversies, out of which
come envy and strife, calumnies,
5 wicked suspicions, altercations of
men of a decadent mind and de-
prived of the truth, who assume
6 that devoutness is capital. Now
devoutness with contentment is
7 great capital; for it is evident that
we carry nothing into the world,
neither can we carry anything out.
8 Now, having sustenance and shel-
ter, with these we shall be sufficed.
9 Now those intending to be rich are
fallen into a trial and a snare and
many foolish and harmful desires,
which are submerging men in ex-
10 termination and destruction. For
fondness for money is a root of all
that is evil, which some, craving,
strayed away from the faith and
probe themselves on all sides with
much pain.
11 Now you, O man of God, be
fleeing from these things: yet be
pursuing righteousness, devout-
ness, faith, love, endurance, suf-
12 fering with meekness. Be con-
tending the ideal contest of the

ΟΙΔΕΠΙCΤΟΥCΕΧΟΝΤΕCΔΕ 20
2 THE YET *ones*-BELIEVING HAVING OWN-

CΠΟΤΑCΜΗΚΑΤΑΦΡΟΝΕΙΤΩ 40
ers NO LET-THEM-BE-despising

s[1] *omits* that brothers THEY-ARE
CΑΝΟΤΙΑΔΕΑΦΟΙΕΙCΙΝΑΛ 60
that brothers THEY-ARE but

ΛΑΜΑΛΛΟΝΔΟΥΛΕΥΕΤΩCΑΝ 80
RATHER LET-THEM-BE-SLAVING

b o.
ΟΤΙΠΙCΤΟΙΕΙCΙΝΚΑΙΑΓΑ 100
that BELIEVING THEY-ARE AND beloved

ΠΗΤΟΙΟΙΤΗCΕΥΕΡΓΕCΙΑC 20
THE OF-THE WELL-action

ΑΝΤΙΑΜΒΑΝΟΜΕΝΟΙΤΑΥΤ 40
being-supported these

ΔΙΔΑCΚΕΚΑΙΠΑΡΑΚΑΛΕΙ 60
YOU-BE-TEACHING AND BE-BESIDE-CALLING

ΕΙΤΙCΕΤΕΡΟΔΙΔΑCΚΑΛΕΙ 80
3 IF ANY IS-DIFFERENTLY-TEACHING

s[1] *o.* *s*-Ε *for*-ΑΙ
ΚΑΙΜΗΠΡΟCΕΡΧΕΤΑΙΥΓΙΑ 200
AND NO IS-TOWARDS-COMING to-BEING-

ΙΝΟΥCΙΑΟΓΟΙCΤΟΙCΤΟΥΚ 20
SOUND sayings to-THE OF-THE Mas-

ΥΡΙΟΥΗΜΩΝΙΗCΟΥΧΡΙCΤΟ 40
ter OF-US JESUS ANOINTED

s o.
ΥΚΑΙΤΗΚΑΤΕΥCΕΒΕΙΑΝΔΙ 60
AND to-THE according-to devoutness TEACH-

ΔΑCΚΑΛΙΑΤΕΤΥΦΩΤΑΙΜΗΔ 80
4 ing he-HAS-*been*-SMOULDERED NO-YET-

ΕΝΕΠΙCΤΑΜΕΝΟCΑΛΛΑΝΟC 300
ONE adepting but BEING-

ΩΝΠΕΡΙΖΗΤΗCΕΙCΚΑΙΛΟΓ 20
DISEASED ABOUT SEEKings AND say-

A *inserts* Ε A *inserts* Ε
ΟΜΑΧΙΑCΕΖΩΝΓΙΝΕΤΑΙΦΘ 40
FIGHTING OUT OF-WHICH IS-BECOMING ENVY

A *inserts* Ε
ΟΝΟCΕΡΙCΒΛΑCΦΗΜΙΑΙΥΠ 60
STRIFE HARM-AVERMENT UNDER-

ΟΝΟΙΑΙΠΟΝΗΡΑΙΔΙΑΠΑΡΑ 80
5 MINDS wicked THRU-BESIDE-WEAR-

ΤΡΙΒΑΙΔΙΕΦΘΑΡΜΕΝΩΝΑΝ 400
ings HAVING-*been*-THRU-CORRUPTED hu-

ΘΡΩΠΩΝΤΟΝΝΟΥΝΚΑΙΑΠΕC 20
MANS THE MIND AND HAVING-*been*-

ΤΕΡΗΜΕΝΩΝΤΗCΑΛΗΘΕΙΑC 40
deprived OF-THE TRUTH

ΝΟΜΙΖΟΝΤΩΝΠΟΡΙCΜΟΝΕΙ 60
inferring capital TO-

b adds FROM-STAND FROM TH(*s o.*)E such ΑΦΙCΤ(*b o.*)
ΝΑΙΤΗΝΕΥCΕΒΕΙΑΝΕCΤΙΝ 80
6 BE THE devoutness it-IS

ΑCΟΑΠΟΤΩΝΤΟΙΟΥΤΩΝ
ΔΕΠΟΡΙCΜΟCΜΕΓΑCΗΕΥCΕ 500
YET capital GREAT THE devoutness

A *o.*
ΒΕΙΑΜΕΤΑΑΥΤΑΡΚΕΙΑCΟΥ 20
7 WITH SAME-SUFFICIENCY NOT-

ΔΕΝΓΑΡΕΙCΗΝΕΓΚΑΜΕΝΕΙ 40
YET-ONE for WE-INTO-CARRY INTO

As[1] *omit* EVIDENT
CΤΟΝΚΟCΜΟΝΔΗΛΟΝΟΤΙΟΥ 60
THE SYSTEM EVIDENT that NOT-

ΔΕΕΞΕΝΕΓΚΕΙΝΤΙΔΥΝΑΜΕ 80
YET TO-BE-OUT-CARRYING ANY WE-ARE-ABLE

ΘΑΕΧΟΝΤΕCΔΕΔΙΑΤΡΟΦΑC 600
8 HAVING YET THRU-NURTURE

ΚΑΙCΚΕΠΑCΜΑΤΑΤΟΥΤΟΙC 20
AND SHELTERS to-these

ΑΡΚΕCΘΗCΟΜΕΘΑΟΙΔΕΒΟΥ 40
9 WE-SHALL-BE-*being*-SUFFICED THE YET *ones*-in-

s o.
ΛΟΜΕΝΟΙΠΛΟΥΤΕΙΝΕΜΠΙΠ 60
tending TO-BEING-RICH ARE-IN-FALLING

s o.
ΤΟΥCΙΝΕΙCΠΕΙΡΑCΜΟΝΚΑ 80
INTO trial AND

ΙΠΑΓΙΔΑΚΑΙΕΠΙΘΥΜΙΑCΠ 700
FASTENer AND ON-FEELings MA-

ΟΛΛΑCΑΝΟΗΤΟΥCΚΑΙΒΛΑΒ 20
NY UN-MINDing AND HARMful

A *adds* -Ν
ΕΡΑCΑΙΤΙΝΕCΒΥΘΙΖΟΥCΙ 40
WHICH-ANY ARE-SUBMERGING

ΤΟΥCΑΝΘΡΩΠΟΥCΕΙCΟΛΕΘ 60
THE humans INTO WHOLE-

s o.
ΡΟΝΚΑΙΑΠΩΛΕΙΑΝΡΙΖΑΓΑ 80
10 RUIN AND destruction ROOT for

ΡΠΑΝΤΩΝΤΩΝΚΑΚΩΝΕCΤΙΝ 600
OF-ALL OF-THE EVIL IS

ΗΦΙΛΑΡΓΥΡΙΑΗCΤΙΝΕCΟΡ 20
THE FONDness-of-SILVER OF-WHICH ANY crav-

ΕΓΟΜΕΝΟΙΑΠΕΠΛΑΝΗΘΗCΑ 40
ING WERE-FROM-STRAYED

ΝΑΠΟΤΗCΠΙCΤΕΩCΚΑΙΕΑΥ 60
FROM THE BELIEF AND selves

ΤΟΥCΠΕΡΙΕΠΕΙΡΑΝΟΔΥΝΑ 80
ABOUT-TRY to-PAINS

s[1] ΠΟΙΚΙΛΑΙC VARIOUS
ICΠΟΛΛΑΙCCΥΔΕΩΑΝΘΡΩΠ 900
11 MANY YOU YET O! human!

OF-THE *omitted by As*[1]
ΕΤΟΥΘΕΟΥΤΑΥΤΑΦΕΥΓΕΔΙ 20
OF-THE God these BE-FLEEING BE-

A -ΑΙ *s*[1] *omits* devoutness
ΩΚΕΔΕΔΙΚΑΙΟCΥΝΗΝΕΥCΕ 40
CHASING YET JUSTice devoutness

s[2] *o.*
ΒΕΙΑΝΠΙCΤΙΝΑΓΑΠΗΝΥΠΟ 60
BELIEF LOVE UNDER-

bs[2] *omit* -ΕΜΟΤΙΟΝ -ΤΗΤΑ *As*[1]*o.* *h has* Ο *for* Υ
ΜΟΝΗΝΠΡΑΥΠΑΘΕΙΑΝΑΓΩΝ 80
12 REMAINING MEEK-EMOTION YOU-BE-CON-

ΙΖΟΥΤΟΝΚΑΛΟΝΑΓΩΝΑΤΗC 8000
TENDING THE IDEAL CONTEST OF-THE

ΠΙΣΤΕΩΣ ΕΠΙΑΑΒΟΥΤΗΣ ΑΙ 20
BELIEF BE-ON-GETTING OF-THE eon-
b adds ΚΑΙ AND
ΩΝΙΟΥ ΖΩΗΣ ΕΙΣ ΗΝ ΕΚΑΛΕΘΗ 40
ian LIFE INTO WHICH YOU-WERE-CALLED
17 ΚΑΙ ΩΜΟΛΟΓΗΣΑΣ ΤΗΝ ΚΑΛ 60
AND YOU-AVOW THE IDEAL
ΗΝ ΟΜΟΛΟΓΙΑΝ ΕΝΩΠΙΟΝ ΠΟ 50
avowal IN-VIEW OF-
ΛΛΩΝ ΜΑΡΤΥΡΩΝ ΠΑΡΑΓΓΕΛ 100
13 MANY witnesses I-AM-charging
s- omits to-YOU *s omits* OF-THE
ΑΩΣ ΟΙΕΝΩΠΙΟΝ ΤΟΥ ΘΕΟΥ Τ 20
to-YOU IN-VIEW OF-THE God THE
A -parenting- ΓΟΝ-
ΟΥΣ ΩΟΠΟΙΟΥΝΤΟΣ ΤΑ ΠΑΝΤ 40
One-LIVE-making THE ALL
Ab ANOINTED JESUS
ΑΚΑΙΙΗΣ ΟΥ ΧΡΙΣΤΟΥ ΤΟΥ Μ 90
AND JESUS ANOINTED THE *One*-
ΑΡΤΥΡΗΣΑΝΤΟΣ ΕΠΙ ΠΟΝΤΙ 80
witnessing ON Pontius
sb o.
ΟΥ ΠΕΙΛΑΤΟΥ ΤΗΝ ΚΑΛΗΝ ΟΜ 200
PILATE THE IDEAL avow-
ΟΛΟΓΙΑΝ ΤΗΡΗΣΑΙ ΣΕ ΤΗΝ Ε 20
14 al TO-KEEP YOU THE di-
ΝΤΟΛΗΝ ΑΣΠΙΛΟΝ ΑΝΕΠΙΛΗ 40
rection UN-SPOTTED irreprehensible
b o.
ΜΠΤΟΝ ΜΕΧΡΙ ΤΗΣ ΕΠΙΦΑΝΕ 60
UNTO THE ON-APPEARANCE
Ab JESUS
ΙΑΣ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ ΧΡΙΣ 80
OF-THE Master OF-US ANOINTED
ANOINTED
ΤΟΥ Ι ΗΣ ΟΥ Η ΝΚΑΙΡΟΙΣ Ι ΔΙ 300
15 JESUS WHOM SEASONS OWN
sA o.
ΟΙΣ Δ ΕΙΞΕΙ ΟΜΑΚΑΡΙΟΣ ΚΑ 20
WILL-BE-SHOWING THE HAPPY AND
ΙΜΟΝΟΣ ΔΥΝΑΣΤΗΣ ΟΒΑΣΙΛ 40
ONLY ABLE THE KING
ΕΥΣΤΩΝ ΒΑΣΙΛΕΥΟΝΤΩΝ ΚΑ 60
OF-THE *ones*-reigning AND
ΙΚΥΡΙΟΣ ΤΩΝ ΚΥΡΙΕΥΟΝΤΩ 80
Master OF-THE *ones*-mastering
ΝΟΝ ΟΝΟΣ ΕΧΩΝ ΑΘΑΝΑΣΙΑΝ 400
16 THE ONLY *One*-HAVING UN-DEATH
A o.
ΦΩΣ ΟΙΚΩΝ ΑΠΡΟΣΙΤΟΝ ΟΝΕ 20
LIGHT HOMING UN-TOWARDS-BE WHOM PER-
ΙΔΕΝ ΟΥΔΕΙΣ ΑΝΘΡΩΠΩΝ ΟΥ 40
CEIVED NOT-YET-ONE OF-humans NOT-
ΔΕΙΔΕΙΝΑΙ ΔΥΝΑΤΑΙ Ω ΤΙΜΗ Κ 60
YET TO-BE-PERCEIVING IS-ABLE to-WHOM VALUE AND
THE omitted by Ab
ΑΙΤΟΚΡΑΤΟΣ ΑΙΩΝΙΟΝ ΑΜΗ 80
THE HOLDing eonian AMEN
ΝΤΟΙΣ ΠΛΟΥΣΙΟΙΣ ΕΝ ΤΩΝΥ 500
17 to-THE RICH-*ones* IN THE NOW
s[1] ΚΑΙΡΩ SEASON
ΝΑΙΩΝΙ ΠΑΡΑΓΓΕΛΛΕ ΜΗΥΨ 20
eon YOU-BE-charging NO TO-BE-
s Δ *s o.*
ΗΛΟΦΡΟΝΕΙΝ ΜΗ Δ ΕΗΛΠΙΚΕ 40
being-HIGH-DISPOSED NO-YET TO-HAVE-EXPECT-
ΝΑΙ ΕΠΙ ΠΛΟΥΤΟΥ ΑΔΗΛΟΤΗ 60
ED ON RICHES UN-EVIDENT
b ΙΝ ΕΝ *Ab* ΤΩ THE *add b* ΖΩΝΤΙ ΤΩ LIVING
ΤΙ ΑΛΛΑ ΕΠΙ ΘΕΩ ΤΩ ΠΑΡΕΧΟΝ 30
but ON God THE *One*-tenderING
THE *A adds* ΤΑ THE
ΤΗΜΙΝ ΠΑΝΤΑ ΠΛΟΥΣΙΩΣ Ε 600
to-US ALL RICHly IN-
ΙΣ ΑΠΟΛΑΥΣΙΝ ΑΓΑΘΟΕΡΓΕ 20
18 TO FROM-ENJOYment TO-BE-GOOD-ACTING
s o.
ΙΝ ΠΛΟΥΤΕΙΝ ΕΝ ΕΡΓΟΙΣ ΚΑ 40
TO-BEING-RICH IN ACTS IDEAL
ΛΟΙΣ ΕΥΜΕΤΑΔΟΤΟΥΣ ΕΙΝΑ 60
WELL-WITH-GIVers TO-BE
ΙΚΟΙΝΩΝΙΚΟΥΣ ΑΠΟΘΗΣΑΥ 80
19 communioners FROM-PLACING-INTO-
ΡΙΖΟΝΤΑΣ ΕΑΥΤΟΙΣ Θ ΕΜΕΛ 700
MORROW to-selves foundation
ΙΟΝ ΚΑΛΟΝ ΕΙΣ ΤΟ ΜΕΛΛΟΝΙ 20
IDEAL INTO THE BEING-ABOUT
b eonian ΑΙΩΝΙΟΥ
ΝΑΕΠΙΛΑΒΩΝΤΑΙ ΤΗΣ ΟΝΤΩ 40
THAT THEY-MAY-BE-ON-GETTING OF-THE BEINGly
ΩΣ ΩΗΣ ΩΤΙΜΟΘΕΕ ΤΗΝ ΠΑΡΑ 63
20 LIFE O! Timothy! THE BESIDE-
-ΚΑΤΑ- DOWN *inserted by b*
ΘΗΚΗΝ ΦΥΛΑΞΟΝ ΕΚΤΡΕΠΟΜ 50
PLACED GUARD OUT-REVERTING
ΕΝΟΣ ΤΑΣ ΒΕΒΗΛΟΥΣ ΚΕΝΟΦ 600
THE profane EMPTY-SOUNDS
ΩΝΙΑΣ ΚΑΙ ΑΝΤΙΘΕΣΕΙΣ ΤΗ 20
AND INSTEAD-PLACING OF-THE
ΨΕΥΔΩΝΥΜΟΥ ΓΝΩΣΕΩΣ ΗΝ 40
21 FALSE-NAMED KNOWledge WHICH
ΤΙΝΕΣ ΕΠΑΓΓΕΛΛΟΜΕΝΟΙ Π 60
ANY promising A-
ΕΡΙ ΤΗΝ ΠΙΣΤΙΝ ΗΣΤΟΧΗΣ Α 80
BOUT THE BELIEF THEY-deviate
b WITH YOU ΜΕΤΑ ΣΟΥ *Ast omit* AMEN
ΗΗ ΧΑΡΙΣ ΜΕΘ ΥΜΩΝ ΑΜΗΝ
THE grace WITH YOUp AMEN

faith. Get hold of eonian life,
for which you were called, and you
avow an ideal avowal before many
witnesses.
13 I am charging you before God,
Who is making all alive, and Jesus
Christ, Who witnesses an ideal
14 avowal before Pontius Pilate, that
you keep this precept unspotted,
irreprehensible, unto the advent of
15 our Lord, Christ Jesus, which will
be showing, to its own eras, the
happy and only Potentate, the
King of kings and Lord of lords,
16 Who alone has immortality, mak-
ing His home in light inaccessible,
Whom not one of mankind has
perceived or can perceive, to
Whom be honor and might eonian!
Amen!
17 Be charging those who are rich
in the current eon not to be
haughty, nor to rely on the
dubiousness of riches, but on God,
Who is tendering us all things
18 richly for our enjoyment; to be
doing good acts, to be rich in ideal
acts, to be liberal contributors,
19 treasuring up for themselves an
ideal foundation for the future,
that they may get hold of real life.
20 O Timothy! Guard that which
is committed to you! Turn aside
from the profane prattling and
antipathy of falsely named
21 "knowledge", which some are pro-
fessing. They swerve from the
faith.

Grace be with you! *Amen!*

It is distinguished from resurrection (Jn.5[21]) in that it refers to spiritual life (Ro.8[11]2Cor.3[6]). Elsewhere we are told that all mankind will be vivified (1 Cor.15[22]). Here the whole universe is included in God's mighty purpose to defeat death.

16 Christ Jesus is the only One Who has been vivified. No one else has life beyond the reach of death. Immortality is His exclusive possession. The glory of deathlessness shines forth in Him with an intensity beyond the possibility of human perception. The apostle himself came as near to this as anyone, but the brilliance blinded him. He *saw* Him (1Cor.9[1]), but He appeared as a Light, which his eyes could not bear. At His advent, they shall be like Him since they shall view Him as He is (1 Jn.3[2]).

17 Those who *are* rich, in contrast to those already considered, who are fond of money with the *intention* of becoming wealthy, are exhorted not to place their dependence on their possessions, which may desert them any moment, but to rely on God, Who alone can make their enjoyment possible. Their most profitable course lies in the employment of their wealth for the benefit of others. This brings them present happiness (for it is blessed to give), and, at the same time deposits their wealth in the divine treasury where it will appear to their account in that day. In this way they will insure themselves of real life, both now and for the eons.

20 All knowledge or "science" which is not in line with God's revelation has been found false in the past and will be so in the future. There is no issue between true science and the Scriptures.

II TIMOTHY

PAUL'S second epistle to Timothy is, perhaps, the last letter from his pen. In all his other epistles he looks forward to further service. Now he tells Timothy that he had finished his career (4^{7}). The period of his dissolution was imminent (4^{6}). The whole epistle takes character from this fact.

The first epistle was probably written at that great crisis in the apostle's ministry when he first formed his purpose to go to Rome (Ac.19^{21}). Its subject is service. Its object was the organization of the ecclesias to uphold God's truth. The subject of the second epistle is suffering (2^{3}). The ecclesias themselves have become filled with evil. Separation from the evil becomes the duty of all who wish to please God.

This letter should be especially prized by the Lord's slaves in these last days, for the apostasy which began even in Paul's time has become worse with each succeeding century. The practical question, How shall we serve in the midst of present day departure? is fully answered in this, Paul's latest letter.

The remedy for the present distress is clearly shown in the literary framework. The epistle proper begins with an exhortation to have the pattern of sound words (1^{13}). It closes with the charge to proclaim the word (4^{2}). Its central subject contains the command to "correctly partition" the word of truth (2^{15}). The Sacred Scriptures are the one great need for these degenerate days (3^{16}). It is the aim of the CONCORDANT VERSION to furnish a pattern of sound words, without which the truth has eluded us. It is the aim of the notes to "correctly partition" the truth, assigning each truth its proper place out of which it becomes dangerous error.

FRAMEWORK OF II TIMOTHY

Complex Reversion with Alternation

INTRODUCTION 1^{1}

- Timothy's Grace: Rekindle 1^{6}
 - Paul's Commission 1^{11}
 - That Day
 - The Pattern of Sound Words 1^{13}
 - Apostasy 1^{15}
 - Onesiphorus 1^{16}
 - Paul's Instructions 2^{1}
 - Exhortation: Endure2^{3}
 - God's Faithfulness 2^{11}
 - Upsetting 2^{14}
 - Worker 2^{15}
 - Gangrene 2^{17}
 - Subvert 2^{18}
 - Stand 2^{19}
 - Great House, 2^{20}
 - Slave 2^{24}
 - Antagonizing 2^{25}
 - The Last Days: 3^{1}
 - Paul's Example 3^{10}
 - Exhortation: Remain 3^{14}
 - The Sacred Scriptures 3^{15}
 - Proclaim the Word 4^{1}
 - Apostasy 4^{3}
 - Timothy's Dispensation: Discharge 4^{5}
 - Paul's Career 4^{6}
 - That Day

CONCLUSION 4^{9}

ΠΑΥΛΟCΑΠΟCΤΟΛΟC ΧΡΙCΤ 20
PAUL commissioner OF-ANOINTED
[A OF-JESUS]

ΟΥΙΗCΟΥΔΙΑ ΘΕΛΗΜΑΤΟC Θ 40
JESUS THRU WILL OF-
[ANOINTED]

ΕΟΥΚΑΤΕΠΑΓΓΕΛΙΑΝ ΖΩΗC 60
God according-to promise OF-LIFE
[A *inserts* Ε *s* C]

ΤΗCΕΝ ΧΡΙCΤΩ ΙΗCΟΥ ΤΙΜΟ 80
2 THE IN ANOINTED JESUS to-Timothy

ΘΕΩΑΓΑΠΗΤΩ ΤΕΚΝΩ ΧΑΡΙC 100
BELOVED offspring grace

s o.
ΕΛΕΟC ΕΙΡΗΝΗ ΑΠΟ ΘΕΟΥ ΠΑ 20
MERCY PEACE FROM God FA-

s[1] Master JESUS ANOINTED *for* ANOINTED JESUS
ΤΡΟC ΚΑΙ ΧΡΙCΤΟΥ ΙΗCΟΥ Τ 40
THER AND ANOINTED JESUS THE

ΟΥΚΥΡΙΟΥ ΗΜΩΝ ΧΑΡΙΝ ΕΧΩ 60
3 Master OF-US. Grace I-AM-HAVING

ΤΩ ΘΕΩ Ω ΛΑΤΡΕΥΩ ΑΠΟ ΠΡΟΓ 80
to-THE God to-WHOM I-AM-offering-DIVINE-SERVICE FROM

s o.
ΟΝΩΝ ΕΝ ΚΑΘΑΡΑ CΥΝΕΙΔΗC 200
BEFORE-parents IN CLEAN conscience

s o.
ΕΙΩC ΑΔΙΑΛΕΙΠΤΟΝ ΕΧΩ ΤΗ 20
AS UNintermittent I-AM-HAVING THE

s o.
ΝΠΕΡΙ CΟΥ ΜΝΕΙΑΝ ΕΝΤΑΙC 40
ABOUT YOU REMINDer IN THE

ΔΕΗCΕCΙΝ ΜΟΥ ΝΥΚΤΟC ΚΑΙ 60
petitions OF-ME OF-NIGHT AND

ΗΜΕΡΑC ΕΠΙΠΟΘΩΝ CΕ ΙΔΕΙ 80
4 OF-DAY ON-LONGING YOU TO-BE-PER-

ΝΜΕΜΝΗΜΕΝΟC CΟΥ Τ Ω Ν ΔΑΚ 300
CEIVING HAVING-been-REMINDED OF-YOU THE TEARS

ΡΥΩΝΙΝΑ ΧΑΡΑC ΠΛΗΡ Ω Θ Ω Υ 20
5 THAT OF-JOY I-MAY-BE-FILLED UN-

s[1]*A o. o. o.*
ΠΟΜΝΗCΙΝ ΛΑΜΒ ΑΝΩΝΤΗCΕ 40
DER-REMINDer GETTING-UP OF-THE IN

ΝCΟΙΑΝΥ ΠΟΚΡΙΤΟΥ ΠΙCΤΕ 60
YOU UNhypocritical BELIEF

b o.
Ω CΗΤΙCΕΝ Ω ΚΗCΕΝ ΠΡΩΤΟΝ 80
WHICH-ANY IN-HOMES BEFORE

ΕΝΤΗ ΜΑΜΜΗ CΟΥ ΛΩΙΔΙ ΚΑΙ 400
IN THE GRANDMOTHER OF-YOU LOIS AND

s o.
ΤΗ ΜΗΤΡΙ CΟΥ ΕΥΝΙΚΗ ΠΕΠ 20
THE MOTHER OF-YOU Eunice I-HAVE-*been*-

ΙC ΜΑΙ ΔΕ ΟΤΙ ΚΑΙ ΕΝ CΟΙ ΔΙ 40
6 PERSUADED YET that AND IN YOU THRU

ΗΝ ΑΙΤΙΑΝ ΑΝΑΜΙΜΝΗCΚΩC 60
WHICH cause I-AM-UP-REMINDING YOU

s[1] WILL ΘΕΛΗΜΑ
ΕΑΝ ΑΖΩΠΥΡΕΙΝ ΤΟ ΧΑΡΙCΜ 80
TO-BE-UP-LIVE-FIRING THE grace-effect

A ANOINTED ΧΡΙCΤΟΥ
ΑΤΟΥ ΘΕΟΥ Ο ΕCΤΙΝ ΕΝ CΟΙ Α 500
OF-THE God WHICH IS IN YOU THRU

ΙΑΤΗCΕΠΙΘΕCΕΩC ΤΩΝ ΧΕΙ 20
s o.
THE ON-PLACing OF-THE HANDS

ΡΩΝΜΟΥ ΟΥΓΑΡ ΕΔΩΚΕΝ ΗΜΙ 40
7 OF-ME NOT for GIVES to-US

A o. Α Ε *inserts*
ΝΟΘΕΟC ΠΝΕΥΜΑ ΔΕΙΑΙΑC Α 60
THE God spirit OF-DREAD but

ΑΛΛΑ ΔΥΝΑΜΕΩC ΚΑΙ ΑΓΑΠΗC 80
OF-ABILITY AND OF-LOVE

ΚΑΙ CΩΦΡΟΝΙCΜΟΥ ΜΗ ΟΥΝΕ 600
8 AND OF-sanity NO THEN MAY-

s Ε *for* ΑΙ
ΠΑΙCΧΥΝΘΗC ΤΟ ΜΑΡΤΥΡΙΟ 20
YOU-BE-BEING-ON-VILED THE witness

s OF-US *above the line, very small*
ΝΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ ΜΗΔΕ ΕΜ 40
OF-THE Master OF-US NO - YET ME

ΕΤΟΝ ΔΕCΜΙΟΝ ΑΥΤΟΥ ΑΛΛΑ 60
THE BOUND-*one* OF-Him but

b Γ
CΥΝΚΑΚΟΠΑΘΗCΟΝ Τ Ω ΕΥΑΓ 50
YOU-TOGETHER-EVIL-EMOTION to-THE WELL-

ΓΕΛΙΩ ΚΑΤΑ ΔΥΝΑΜΙΝ ΘΕΟΥ 700
MESSAGE according-to ABILITY OF-God

ΤΟΥ CΩCΑΝΤΟC ΗΜΑC ΚΑΙ ΚΑ 20
9 THE *One*-saving US AND CALL-

ΛΕCΑΝΤΟC ΚΛΗCΕΙ ΑΓΙΑ ΟΥ 40
ing to-CALLing HOLY NOT

ΚΑΤΑ ΤΑ ΕΡΓΑ ΗΜΩΝ ΑΛΛΑ ΚΑ 60
according-to THE ACTS OF-US but accord-

b o.
ΤΑ ΙΔΙΑΝ ΠΡΟΘΕCΙΝ ΚΑΙ ΧΑ 80
ing-to OWN BEFORE-PLACing AND grace

s o.
ΡΙΝ ΤΗΝ ΔΟΘΕΙCΑΝ ΗΜΙΝ ΕΝ 800
THE BEING-GIVEN to-US IN

ΧΡΙCΤΩ ΙΗCΟΥ ΠΡΟ ΧΡΟΝΩΝ 20
ANOINTED JESUS BEFORE TIMES

s[1] Δ *for* Ω
10 ΑΙΩΝΙΩΝ ΦΑΝΕΡΩΘΕΙCΑ Δ 40
conian BEING-made-APPEAR YET

ΕΝΥΝ ΔΙΑ ΤΗCΕΠΙΦΑΝΕΙΑC 60
NOW THRU THE ON-APPEARance

s[2b] JESUS ANOINTED
ΤΟΥ CΩΤΗΡΟC ΗΜΩΝ ΧΡΙCΤΟ 80
OF-THE SAVIOUR OF-US ANOINTED

ΥΙΗCΟΥ ΚΑΤΑΡΓΗCΑΝΤΟC Μ 900
JESUS DOWN-UNACTing IN-

ΕΝΤΟΝ ΘΑΝΑΤΟΝ Φ Ω ΤΙCΑΝΤ 20
DEED THE DEATH enLIGHTening

ΟC ΔΕ Ζ Ω Η ΝΚΑΙ ΑΦΘΑΡCΙΑΝ 40
YET LIFE AND UNCORRUPTion

ΔΙΑ ΤΟΥ ΕΥΑΓΓΕΛΙΟΥ ΕΙC Ο 60
11 THRU THE WELL-MESSAGE INTO WHICH

ΕΤΕΘΗΝ ΕΓΩ ΚΗΡΥΞ ΚΑΙ ΑΠΟ 50
WAS-PLACED I PROCLAIMer AND com-

s[1]*A omit* OF-
CΤΟΛΟC ΚΑΙ ΔΙΔΑCΚΑΛΟC Ε 1000
missioner AND TEACHer OF-

PAUL, an apostle of Christ Jesus,
through the will of God, in ac-
cord with the promise of life
2 which is in Christ Jesus, to
Timothy, a child beloved:

Grace, mercy, peace, from God,
the Father, and Christ Jesus,
our Lord.

3 GRATEFUL am I to God, to Whom
I offer divine service from my
ancestors with a clear conscience,
as I have an unintermittent re-
membrance of you in my petitions,
4 night and day, longing to see you,
remembering your tears, that I
5 may be filled with joy, getting a
reminder of the unfeigned faith
which is in you, which first makes
its home in your grandmother
Lois, and in your mother Eunice,
and I am persuaded that it is in
you, also.

6 For which cause I am remind-
ing you to be rekindling the gra-
cious gift of God which is in you
through the imposition of my
7 hands, for God gives us, not a
spirit of timidity, but of power
8 and of love and of sanity. Then
you may not be ashamed of the tes-
timony of our Lord, or of me, His
prisoner, but suffer evil with me
in the evangel in accord with the
9 power of God, Who saves us and
calls us with a holy calling, not
in accord with our acts, but in ac-
cord with His own purpose and
the grace which was given to us in
Christ Jesus before eonian times,
10 yet now is manifested through the
advent of our Saviour, Christ
Jesus, Who, indeed, abolishes
death, yet illuminates life and in-
11 corruption through the evangel of
which *I* was appointed a herald
and an apostle and a teacher of
12 the nations. For which cause I

2 Timothy had been with the apostle in Rome, whence he was probably sent to Philippi (Phil.2[19]). The most loving and intimate relations existed between them, and Paul continually refers to him as his own child in the faith. His father was a Greek, but his mother was a Jewess (Ac.16[1]). His grandmother Lois and his mother were believers and he seems to have inherited their faith. He was constantly associated with the apostle in his labors, often being sent on some mission which Paul himself could not fulfill. His name is joined with Paul's in the salutation of six of his epistles (2Cor.1[1], Phil.1[1], Col.1[1], 1Thess.1[1], 2 Thess.1[1],Philemon[1]). He seems to have suffered imprisonment for a time but was set at liberty (Heb.13[23]). Paul gives him the highest possible praise, so that he himself is given as an example of true service and the letters sent to him are most important to all who wish to engage in a like service.

c The apostle's prolonged imprisonment, and the growing evils which were creeping into the ecclesias, seem to have had the effect of dampening and discouraging Timothy. To counteract this tendency the apostle reminds him that God's calling is not dependent on men's acts but on His own purpose and grace, and this cannot be disturbed or hindered by the flood of evil, for it was given us in Christ Jesus before eonian times. The eons are the times of evil. Before the times of the eons there was no evil, neither will there be any after they have run their course. As a result, God's purpose is before and above evil and we should not be unduly moved by its presence. Death is sin's ultimate. The crucifixion of Christ is the furthest limit to which sin can go. The vivification of Christ is the first step in the abolition of death. He can die no more. At His coming advent the saints will triumph over death and receive eonian life. Its final abolition, however, is at the end of the eons, called the consummation.

10 The abolition of death is put in the indefinite or *aorist* tense, as He has done it in His own ease and will do it for all in the future.

12 The transcendent truths committed to Paul have always met with opposition and brought suffering on their exponents. But God Himself guards them and revives them from time to time even though the vast majority of His saints hardly know of their existence.

13 The pattern of sound words is one of the most serious needs for the student of the Scriptures. If it was necessary for Timothy to cling to the particular Greek expressions used by the apostle, how much greater is the need for some definite pattern on which to model the words of a version? How can the English reader hope to fulfill this exhortation when the translations which he uses publicly proclaim their avoidance of any uniformity or pattern in their production? The constant and consistent use of correct terms is one of the greatest possible aids in assimilating and teaching truth. The greatest hindrance is the inconsistent use of inexact terms which have their force nullified by use in incorrect contexts.

11 "The grace which is in Christ Jesus" is a most comprehensive expression including all the infinite favor associated with a present acknowledgment of Christ's exaltation in the heavens. Salvation, justification, reconciliation and every spiritual blessedness among the celestials is surely enough to invigorate all who appreciate their possession even in a feeble measure.

3 To *inflict* evil is the object of the world's soldiers. All their training is to this end. To *suffer* evil is the duty of the ideal soldier in the ranks of faith.

5 A most important principle, almost unheeded. Effort and endeavor is of no avail in God's service unless it be in strict conformity to the rules. Hence it is of prime importance to acquaint ourselves first of all with God's instructions and adhere to them closely. Otherwise the most pretentious effort, which seems to meet with most success, may be utterly rejected at the judge's stand. Do not attempt to work for God until you know the will of God.

am suffering these things, also, but I am not ashamed, for I am aware Whom I have believed, and I am persuaded that He is able to guard what is committed to me, unto that day.

13 Have a pattern of sound words, which you hear from me, in faith and love which are in Christ Jesus.
14 Guard that ideal thing committed to you, through the holy spirit which is making its home in us.
15 Of this you are aware, that all those in the province of Asia turn from me, of whom are Phygellus and Hermogenes.
16 May the Lord grant mercy to the household of Onesiphorus, seeing that he often refreshes me and
17 was not ashamed of my chain, but coming to be in Rome, he seeks
18 me diligently and found me. May the Lord grant to him to be finding mercy from the Lord in that day! And how much he serves in Ephesus you know quite well.

2 You, then, child of mine, be invigorated by the grace which is in
2 Christ Jesus. And what you hear from me through many witnesses, this commit to faithful men, who shall be competent to teach others also.
3 Suffer evil with me as an ideal
4 soldier of Christ Jesus. Now no one who is warring is involved in the business of a livelihood, that he should be pleasing the One enlist-
5 ing him. Now if anyone should be competing in the games, he is not given a wreath if he should not be
6 competing lawfully. The toiling farmer must be first to partake of
7 the fruits. Apprehend what I say, for the Lord will be giving you understanding in all things.
8 Remember Jesus Christ, Who has been roused from among the dead,

NATIONS *s*[1] *omits* AND
ΘΝΩΝΔΙΗΝΑΙΤΙΑΝΚΑΙΤΑΥ 20
12 NATIONS THRU which cause AND these

ΤΑΠΑΣΧΩΑΛΛΟΥΚΕΠΑΙCΧΥ 40
I-AM-EMOTIONING but NOT I-AM-*be*ING-ON-VILED

ΝΟΜΑΙΟΙΔΑΓΑΡΩΠΕΠΙCΤΕ 60
I-HAVE-PERCEIVED for to-WHOM I-HAVE-BE-

s o.
ΥΚΑΚΑΙΠΕΠΕΙCΜΑΙΟΤΙΔΥ 80
LIEVED AND I-HAVE-*been*-PERSUADED that ABLE

b inserts -DOWN- ΚΑΤΑ
ΝΑΤΟCΕCΤΙΝΤΗΝΠΑΡΑΘΗΚ 100
He-is THE BESIDE-PLACED

s o.
ΗΝΜΟΥΦΥΛΑΞΑΙΕΙCΕΚΕΙΝ 20
OF-ME TO-GUARD INTO that

ΗΝΤΗΝΗΜΕΡΑΝΥΠΟΤΥΠΩCΙ 40
13 THE DAY pattern

ΝΕΧΕΥΓΙΑΙΝΟΝΤΩΝΛΟΓΩΝ 00
BE-HAVING OF-BEING-SOUND sayings

ΩΝΠΑΡΕΜΟΥΗΚΟΥCΑCΕΝΠΙ 80
OF-WHICH BESIDE ME YOU-HEAR IN BE-

CΤΕΙΚΑΙΑΓΑΠΗΤΗΕΝΧΡΙC 200
LIEF AND LOVE THE IN ANOINTED

ΤΩΙΗCΟΥΤΗΝΚΑΛΗΝΠΑΡΑΘ 20
14 JESUS THE IDEAL BESIDE-PLACED

ΗΚΗΝΦΥΛΑΞΟΝΔΙΑΠΝΕΥΜΑ 40
YOU-GUARD THRU spirit

ΤΟCΑΓΙΟΥΤΟΥΕΝΟΙΚΟΥΝΤ 60
HOLY THE *one*-IN-HOMING

ΟCΕΝΗΜΙΝΟΙΔΑCΤΟΥΤΟΟΤ 80
15 IN US YOU-HAVE-PERCEIVED this that

ΙΑΠΕCΤΡΑΦΗCΑΝΜΕΠΑΝΤΕ 300
TURN-FROM ME ALL

b o.
CΟΙΕΝΤΗΑCΙΑΩΝΕCΤΙΝΦΥ 20
THE-*ones* IN THE ASIA OF-WHOM IS PHY-

Ab insert Λ
ΓΕΛΟCΚΑΙΕΡΜΟΓΕΝΗCΔΩΗ 40
16 GELLUS AND Hermogenes MAY-BE-GIV-

Λ Ι
ΕΛΕΟCΟΚΥΡΙΟCΤΩΟΝΗCΙΦ 60
ING MERCY THE Master to-THE PROFIT-CARRYING

A inserts Ε
ΟΡΟΥΟΙΚΩΟΤΙΠΟΛΛΑΚΙCΜ 80
(Onesiphorus) HOME that MANY-times ME

b o.
ΕΑΝΕΨΥΞΕΝΚΑΙΤΗΝΑΛΥCΙ 400
he-UP-COOLS AND THE UN-LOOSE

s[1]*b* Η *for* ΑΙ
ΝΜΟΥΟΥΚΕΠΑΙCΧΥΝΘΗΑΛΛ 20
17 OF-ME NOT WAS-ON-VILED but

Ab insert more-
ΑΓΕΝΟΜΕΝΟCΕΝΡΩΜΗCΠΟΥ 40
BECOMING IN ROME DILIGENTLY

-ΟΤΕΡ- *b* -ΟΝ *for* -ΩC *b o.*
ΔΑΙΩCΕΖΗΤΗCΕΝΜΕΚΑΙΕΥ 60
he-SEEKS ME AND FOUND

b o.
ΡΕΝΔΩΗΑΥΤΩΟΚΥΡΙΟCΕΥΡ 80
18 MAY-BE-GIVING to-him THE Master TO-BE-

ΕΙΝΕΛΕΟCΠΑΡΑΚΥΡΙΟΥΕΝ 600
FINDING MERCY BESIDE Master IN

ΕΚΕΙΝΗΤΗΗΜΕΡΑΚΑΙΟCΑΕ 20
that THE DAY AND as-many-as IN

b o.
ΝΕΦΕCΩΔΙΗΚΟΝΗCΕΝΒΕΑΤ 40
EPHESUS he-THRU-SERVES more-CAST-

ΙΟΝCΥΓΙΝΩCΚΕΙCCΥΟΥΝΤ 60
2 ing YOU ARE-KNOWING YOU THEN off-

ΕΚΝΟΝΜΟΥΕΝΔΥΝΑΜΟΥΕΝΤ 80
spring OF-ME BE-*ing*-IN-ABLED IN THE

ΗΧΑΡΙΤΙΤΗΕΝΧΡΙCΤΩΙΗC 600
grace THE IN ANOINTED JESUS

ΟΥΚΑΙΑΗΚΟΥCΑCΠΑΡΕΜΟΥ 20
2 AND WHICH YOU-HEAR BESIDE ME

ΔΙΑΠΟΛΛΩΝΜΑΡΤΥΡΩΝΤΑΥ 40
THRU MANY witnesses these

ΤΑΠΑΡΑΘΟΥΠΙCΤΟΙCΑΝΘΡ 60
YOU-BE-BESIDE-PLACING to-BELIEving humans

ΩΠΟΙCΟΙΤΙΝΕCΙΚΑΝΟΙΕC 80
WHO-ANY enough WILL-

ΟΝΤΑΙΚΑΙΕΤΕΡΟΥCΑΙΔΑΞ 700
BE AND DIFFERENT-*ones* TO-TEACH

s Γ *b* CΥΟΥΝ YOU THEN *for* -TOGETHER-
ΑΙCΥΝΚΑΚΟΠΑΘΗCΟΝΩCΚΑ 20
3 YOU-TOGETHER-EVIL-EMOTION AS IDEAL

b OF-JESUS
ΛΟCCΤΡΑΤΙΩΤΗCΧΡΙCΤΟΥ 40
WARrior OF-ANOINTED

ANOINTED
ΙΗCΟΥΟΥΔΕΙCCΤΡΑΤΕΥΟΜ 60
4 JESUS NOT-YET-ONE WARRING

Α Ν Α*s* -Ε *for* -ΑΙ
ΕΝΟCΕΜΠΛΕΚΕΤΑΙΤΑΙCΤΟ 80
IS-*be*ING-IN-BRAIDED to-THE OF-THE

b inserts Ε
ΥΒΙΟΥΠΡΑΓΜΑΤΙΑΙCΙΝΑΤ 800
livelihood PRACTICES THAT THE

ΩCΤΡΑΤΟΛΟΓΗCΑΝΤΙΑΡΕC 20
One-WAR-*saying* he-SHOULD-BE-

Α *omits* YET
ΗΕΑΝΔΕΚΑΙΑΘΛΗΤΙCΟΥCΤ 40
5 PLEASING IF-EVER YET AND MAY-BE-COMPETING ANY NOT

ΕΦΑΝΟΥΤΑΙΕΑΝΜΗΝΟΜΙΜΩ 60
IS-*be*ING-WREATHED IF-EVER NO LAWfully

CΑΘΑΝCΗΤΟΝΚΟΠΙΩΝΤΑΓΕ 80
6 he-SHOULD-BE-COMPETING THE toiling LAND-

s[1] ΠΡΩΤΕΡΟΝ *then* ΠΡΟΤ-
ΦΡΓΟΝΔΕΙΠΡΩΤΟΝΤΩΝΚΑΡ 900
ACTer IS-BINDING BEFORE OF-THE FRUIT

ΕΡΟΝ *s o.* A *o.*
ΠΩΝΜΕΤΑΛΑΜΒΑΝΕΙΝΝΟΕΙ 20
7 TO-BE-WITH-GETTING BE-MINDING

AS[1]Ο *b* MAY-BE-GIVING -Η
ΛΛΕΓΩΔΩCΕΙΓΑΡCΟΙΟΚΥΡ 40
WHICH I-AM-SAYING WILL-BE-GIVING for to-YOU THE Mas-

b o.
ΙΟCΥΝΕCΙΝΕΝΠΑCΙΝΜΝΗ 60
8 ter understanding IN ALL YOU-BE-

ΜΟΝΕΥΕΙΗCΟΥΝΧΡΙCΤΟΝΕ 80
remembering JESUS ANOINTED HAV-

ΓΗΓΕΡΜΕΝΟΝΕΚΝΕΚΡΩΝΕΚ 2000
ING-*been*-ROUSED OUT OF-DEAD OUT

b B for Υϵ
ΣΠϵΡΜΑΤΟΣΔΑΥϵΙΔΚΑΤΑΤ20
OF-seed DAVID according-to THE

ΟϵΥΑΓΓϵΛΙΟΝΜΟΥϵΝΩΚΑΚ40
9 WELL-MESSAGE OF-ME IN WHICH I-AM-

ΟΠΑΘΩΜϵΧΡΙΔϵΣΜΩΝΩΣΚΛ60
EVIL-EMOTIONING UNTO BONDS AS EVIL-

b o.
ΚΟΥΓΡΟΣΑΛΛΑΟΛΟΓΟΣΤΟΥ80
ACTer but THE saying OF-THE

s1 omits NOT
ΘϵΟΥΟΥΔϵΔϵΤΑΙΔΙΑΤΟΥΤ100
10 God NOT HAS-been-BOUND THRU this

ΟΠΑΝΤΑΥΠΟΜϵΝΩΔΙΑΤΟΥΣ20
ALL I-AM-UNDER-REMAINING THRU THE

ϵΚΛϵΚΤΟΥΣΙΝΑΚΑΙΑΥΤΟΙ40
chosen THAT AND they

b o.
ΣΩΤΗΡΙΑΣΤΥΧΩΣΙΝΤΗΣϵΝ60
saving MAY-BE-HAPPENING OF-THE IN

ΧΡΙΣΤΩΙΗΣΟΥΜϵΤΑΔΟΞΗΣ80
ANOINTED JESUS WITH esteem

ΑΙΩΝΙΟΥΠΙΣΤΟΣΟΛΟΓΟΣϵ200
11 eonian BELIEVING THE saying IF

ΙΓΑΡΣΥΝΑΠϵΘΑΝΟΜϵΝΚΑΙ20
for WE-TOGETHER-FROM-DIED AND

b o.
ΣΥΝΖΗΣΟΜϵΝϵΙΥΠΟΜϵΝΟΜ40
12 WE-SHALL-BE-TOGETHER-LIVING IF WE-ARE-UNDER-REMAIN-

b M A -MAT- Ω
ϵΝΚΑΙΣΥΝΒΑΣΙΛϵΥΣΟΜϵΝ60
ING AND WE-SHALL-BE-TOGETHER-reigning

s1A -SHALL-BE- HCO for OY
ϵΙΑΡΝΟΥΜϵΘΑΚΑΚϵΙΝΟΣ79
IF WE-ARE-disowning AND-that-One

ΑΡΝΗΣϵΤΑΙΗΜΑΣϵΙΑΠΙΣΤ300
13 WILL-BE-disowning US IF WE-ARE-UN-

s o.
ΟΥΜϵΝϵΚϵΙΝΟΣΠΙΣΤΟΣΜϵ20
BELIEVING that-One BELIEVING IS-RE-

A -ϵ ΓΑΡ for added by s1
ΝϵΙΑΡΝΗΣΑΣΘΑΙϵΑΥΤΟΝΟ40
MAINING TO-disown Self NOT

ΥΔΥΝΑΤΑΙΤΑΥΤΑΥΠΟΜΙΜΝ60
14 He-IS-ABLE these BE-UNDER-REMINDING

ΗΣΚϵΔΙΑΜΑΡΤΥΡΟΜϵΝΟΣϵ80
THRU-witnessing IN-

s God ΘϵΟΥ
ΝΩΠΙΟΝΤΟΥΚΥΡΙΟΥΜΗΛΟΓ400
VIEW OF-THE Master NO TO-BE-say-

A o. As: ϵΠ ON for INTO
ΟΜΑΧϵΙΝϵΙΣΟΥΔϵΝΧΡΗΣΙ20
FIGHTING INTO NOT-YET-ONE useful

ΜΟΝϵΠΙΚΑΤΑΣΤΡΟΦΗΤΩΝΑ40
ON DOWN-TURNING OF-THE ones-

b o.
ΚΟΥΟΝΤΩΝΣΠΟΥΔΑΣΟΝΣϵΑ60
15 HEARING YOU-BE-DILIGENT YOUR-

ΥΤΟΝΔΟΚΙΜΟΝΠΑΡΑΣΤΗΣΑ80
self tested TO-BESIDE-STAND

A XPICTΩ ANOINTED s ϵ for ΑΙ
ΙΤΩΘϵΩϵΡΓΑΤΗΝΑΝϵΠΑΙΣ500
to-THE God ACTer UN-ON-VILED

ΧΥΝΤΟΝΟΡΘΟΤΟΜΟΥΝΤΑΤΟ20
ERECT-CUTTING THE

ΝΑΟΓΟΝΤΗΣΑΛΗΘϵΙΑΣΤΑΣ40
16 saying OF-THE TRUTH THE

ΔϵΒϵΒΗΛΟΥΣΚϵΝΟΦΩΝΙΑΣ60
YET profane EMPTY-SOUNDS

ΠϵΡΙΙΣΤΑΣΟϵΠΙΠΛϵΙΟΝΓ80
YOU-be-ABOUT-STANDING ON MORE for

ΑΡΠΡΟΚΟΨΟΥΣΙΝΑΣϵΒϵΙΑ600
THEY-WILL-BE-progressing UN-REVERence

ΣΚΑΙΟΛΟΓΟΣΑΥΤΩΝΩΣΓΡΑΓ20
17 AND THE saying OF-them AS gangrene

b M s o.
ΓΡΑΙΝΑΝΟΜΗΝϵΧϵΙΩΝϵΣΤ40
pasture WILL-HAVE OF-WHOM IS

A ϵ for ΑΙ
ΙΝΥΜϵΝΑΙΟΣΚΑΙΦΙΛΗΤΟΣ60
HYMENEUS AND FOND (Philetus)

s o.
ΟΙΤΙΝϵΣΠϵΡΙΤΗΝΑΛΗΘϵΙ60
18 WHO-ANY ABOUT THE TRUTH

s omits THE
ΑΝΗΣΤΟΧΗΣΑΝΑϵΓΟΝΤϵΣΤ700
deviate saying THE

ΗΝΑΝΑΣΤΑΣΙΝΗΔΗΓϵΓΟΝϵ20
UP-STANDing ALREADY TO-HAVE-BECOME

ΝΑΙΚΑΙΑΝΑΤΡϵΠΟΥΣΙΝΤΗ40
AND ARE-UP-REVERTING THE

s1 BELIEF THE OF-ANY
ΝΤΙΝΩΝΠΙΣΤΙΝΟΜϵΝΤΟΙϹ60
19 OF-ANY BELIEF THE bowbeit SOL-

s1 Master ΚΥΡΙΟΥ
ϵΤϵΡΟϹΘϵΜϵΛΙΟϹΤΟΥΘϵΟ60
ID foundation OF-THE God

ΥϵϹΤΗΚϵΝϵΧΩΝΤΗΝϹΦΡΑΓ800
HAS-STOOD HAVING THE SEAL

s1 adds ALL ΠΑ-
ΙΔΑΤΑΥΤΗΝϵΓΝΩΚΥΡΙΟϹΤ20
this KNEW Master THE

NTAC
ΟΥϹΟΝΤΑϹΑΥΤΟΥΚΑΙΑΠΟϹ40
ones-BEING OF-Him AND LET-FROM-

ΤΗΤΩΑΠΟΔΙΚΙΑϹΠΑϹΟΟΝ60
STAND FROM UNJUSTness EVERY THE one-

ΟΜΑΖΩΝΤΟΟΝΟΜΑΚΥΡΙΟΥϵ80
20 NAMING THE NAME OF-Master IN

ΝΜϵΓΑΛΗΔϵΟΙΚΙΑΟΥΚϵϹΤ900
GREAT YET HOME NOT IS

b o.
ΙΝΜΟΝΟΝϹΚϵΥΗΧΡΥϹΑΚΑΙ20
ONLY INSTRUMENTS GOLDen AND

ΑΡΓΥΡΑΛΛΑΚΑΙΞΥΛΙΝΑΚ40
SILVER but AND WOODen AND

ΑΙΟϹΤΡΑΚΙΝΑΚΑΙΑΜϵΝϵΙ60
EARTHENware AND WHICH INDEED INTO

ϹΤΙΜΗΝΑΔϵϵΙϹΑΤΙΜΙΑΝϵ80
21 VALUE WHICH YET INTO UNVALUE IF-

A ϵ
ΑΝΟΥΝΤΙϹϵΚΚΑΘΑΡΗϵΑΥΤ3000
EVER THEN ANY MAY-BE-OUT-cleaning self

is of the seed of David, according
9 to my evangel, in which I am
suffering evil unto bonds as a
malefactor—but the word of God
10 has not been bound. Therefore
I am enduring all because of
those who are chosen, that they,
too, may chance upon the salvation
which is in Christ Jesus with
eonian glory.

11 Faithful is the saying: "For if
we died together, we shall live to-
12 gether, also; if we are enduring,
we shall also be reigning together;
if we are disowning Him, *He,* too,
13 will be disowning us; if we are
unfaithful, *He* is remaining faith-
ful—He cannot disown Himself."

14 Remind them of these things,
conjuring them before the Lord
not to engage in controversy for
nothing useful, to the upsetting of
those who are hearing.

15 Endeavor to present yourself to
God, qualified, an unashamed
worker, correctly partitioning the
16 word of truth. Yet stand aloof
from profane prattling for they
will be progressing to more ir-
17 reverence, and their word will
spread as gangrene, of whom are
18 Hymeneus and Philetus, who
swerve from the truth, saying that
the resurrection has already oc-
curred, and are subverting the
faith of some.

19 Howbeit, God's solid founda-
tion stands, having this seal: "The
Lord knew those who are His"
and "Let everyone naming the
name of the Lord withdraw from
injustice."

20 Now in a great house there are
not only gold and silver utensils
but wooden and earthenware, also,
some indeed for honor, yet some
21 for dishonor. If, then, anyone
should be purging himself from

8 The literal resurrection of Christ as the Seed of David seems to be the apostle's answer to the theory of a spiritual resurrection. The Seed of David can be nothing less than a literal Man.

10 "The salvation which is in Christ Jesus with eonian glory" is a most apt description of the grace shown to us.

11 This faithful saying shows that our life and all that comes to us by His grace is immutable—it depends on His faithfulness. *Service,* however, has two sides, reward and loss. Endurance will be recognized by a place of authority in His celestial realm. If we disown Him we cannot expect Him to give us a public place of power in the kingdom. This does not infringe in the least degree on our salvation or life or anything which is ours by His grace.

15 Translators have found great difficulty in rendering the phrase "correctly partitioning". Desiring to improve on the common rendering "rightly dividing", the Revisers have translated it very loosely "handling aright". This is very vague. Its meaning is clear from the illustration which follows. Hymeneus and Philetus did not deny the resurrection, like the Corinthians (1 Cor.15[12]), but they misplaced it. They made it *past,* when it was *future.* So all truth has its appropriate place, out of which truth itself becomes the most insidious error, because it *seems* to have the support of Scripture. We must not transfer the truth of one eon into another, nor of one economy into another. We should leave truth concerning Israel to them and that for us should not be mixed with it. In no other way can we really have the truth.

19 God's solid foundation still stands. The "pillar of the truth" (1 Tim.3[15]) has fallen through the flood of false teaching which is found in the Bible, but through misplacement has become distorted into error. But the foundation is fixed. The Lord Himself is never at a loss to recognize His own. We, on our part, may demand that those who take His name upon them should act accordingly.

these, he will be a utensil for
honor, hallowed, and useful to the
Owner, ready for every good act.
22 Now youthful desires flee: yet
pursue righteousness, faith, love,
peace, with all who are invoking
the Lord out of a clean heart.
23 Now stupid and crude question-
ings refuse, being aware that they
24 are generating fighting. Now the
Lord's slave ought not to be
fighting, but to be gentle to all, apt
25 to teach, bearing with evil, in
meekness training those who are
antagonizing. if perchance in time
God may give them repentance to
come into a realization of the truth,
26 and they should be sobering up
out of the slanderer's snare, hav-
ing been caught alive by him for
that one's will.

3 Now know this, that in the last
days perilous periods will be pres-
2 ent, for men will be selfish, fond
of money, ostentatious, proud, ca-
lumniators, stubborn to parents,
3 ungrateful, malign, without na-
tural affection, implacable, slan-
derers, uncontrollable, fierce, averse
4 to the good, traitors, rash, conceit-
ed, fond of their own gratification,
5 rather than fond of God, having
a form of devotion, yet denying
6 its power. These, also, shun. For
of these are those who are
slipping into homes and are cap-
turing little women, heaped with
sins, being led by various lusts and
7 gratifications, always learning and
yet not at any time able to come to
8 a realization of the truth. Now, by

21 The figure of a "great house" is most appropriate in the present day. The struggling, persecuted, unrecognized ecclesia of the early days has become great, but with its greatness it has lost its primitive purity and power. Like the utensils needed in the service of a mansion, it harbors two classes. Some, like gold and silver plate, are fit for honorable uses: others, like the pots and buckets of the scullery, are for degraded service. The method of transforming ones self into holy and desirable utensils, fit for honorable uses, is very simple. We are to purge *ourselves* from the unclean utensils. It is personal, individual heart cleansing that is needed rather than outward reforms.

22 On the positive side, we are to confine our fellowship to those who call upon the Lord out of a clean heart. This is the true basis of fellowship in the midst of the failure in which we find ourselves. It is not doctrine, however desirable it is that we should agree. It is not church government. It is not the knowledge of the truth, but the motive which underlies it. We should not exclude from our fellowship anyone who calls on the Lord out of a clean heart, however much his person or his doctrine may repel us. Every creed, man-made, is crude and full of error. No one should subscribe to aught but the Word of God.

24 The Lord's slave must not fight, for his object is not destruction, but salvation. He does not aim to wound or disable, but to capture his antagonists alive and subject them to God's will.

1 We, who are living in these last days, will bear witness to the truth of the Scriptures, for no one today could give a more accurate indictment of the times than is given in this passage. The whole list from selfishness to self-gratification is characteristic, yet nothing more so than the form of devoutness which is devoid of its vital power. We are not asked to correct this condition, but to shun those who are involved in it.

s1 *omits* he-WILL-BE INSTRUMENT
ΟΝΑΠΟΤΟΥΤΩΝΕΚΤΑΙΣΚΕΥ 20
FROM these he-WILL-BE INSTRUMENT

ΟCΕΙCΤΙΜΗΝΗΓΙΑCΜΕΝΟΝ 40
INTO VALUE HAVING-*been*-HOLYIZED

AND *omitted by* A s1
ΚΑΙΕΥΧΡΗCΤΟΝΤΩΔΕCΠΟΤ 60
AND WELL-USEful to-THE OWNer

ΗΕΙCΠΑΝΕΡΓΟΝΑΓΑΘΟΝΗΤ 80
INTO EVERY ACT GOOD HAVING-

ΟΙΜΑCΜΕΝΟΝΤΑCΔΕΝΕΩΤΕ 100
22 *been*-made-READY THE YET YOUNG-ic

ΡΙΚΑCΕΠΙΘΥΜΙΑCΦΕΥΓΕΔ 20
ON-FEELINGS BE-FLEEING BE-

A -ΑΙ
ΙΩΚΕΔΕΔΙΚΑΙΟCΥΝΗΝΠΙC 40
CHASING YET JUSTice BELIEF

ΤΙΝΑΓΑΠΗΝΕΙΡΗΝΗΝΜΕΤΑ 60
LOVE PEACE WITH

ALL *omitted by sh* A ΑΓΑΠΩΝΤΩΝ LOVING
ΠΑΝΤΩΝΤΩΝΕΠΙΚΑΛΟΥΜΕΝ 80
ALL OF-THE *ones*-ON-CALLING

ΩΝΤΟΝΚΥΡΙΟΝΕΚΚΑΘΑΡΑC 200
THE Master OUT clean

ΚΑΡΔΙΑCΤΑCΔΕΜΩΡΑCΚΑΙ 20
23 HEART THE YET INSIPID . AND

s ∈ *for* ΑΙ s o.
ΑΠΑΙΔΕΥΤΟΥCΖΗΤΗCΕΙCΠ 40
UN-disciplined SEEKings BE-

ΑΡΑΙΤΟΥΕΙΔΩCΟΤΙΓΕΝΝΩ 60
refusing HAVING-PERCEIVED that THEY-ARE-gen-

CΙΜΑΧΑCΔΟΥΛΟΝΔΕΚΥΡΙΟ 80
24 erating FIGHTings SLAVE YET OF-Master

b o.
ΥΟΥΔΕΙΜΑΧΕCΘΑΙΑΛΛΑΗΠ 300
NOT IT-IS-BINDING TO-BE-FIGHTING but GENTLE ▲

ΙΟΝΕΙΝΑΙΠΡΟCΠΑΝΤΑCΔΙ 20
TO-BE TOWARD ALL TEACH-

ΔΑΚΤΙΚΟΝΑΝΕΞΙΚΑΚΟΝΕΝ 40
25 ic UP-HAVING-EVIL IN

b O *s* -∈ *for* -ΑΙ *b adds* -C
ΠΡΑΥΤΗΤΙΠΑΙΔΕΥΟΝΤΑΤΟ 60
MEEKness disciplining THE

ΥCΑΝΤΙΔΙΑΤΙΘΕΜΕΝΟΥC Μ 80
ones-antagonizing NO

s2b o. s1 *omits* after-MIND
ΗΠΟΤΕΔΩΗΑΥΤΟΙCΟΘΕΟC Μ 400
?-when MAY-BE-GIVING to-them THE God after-

ΕΤΑΝΟΙΑΝΕΙCΕΠΙΓΝΩCΙΝ 20
MIND INTO ON-KNOWledge

sb omit TO-BE-COMING
ΑΛΗΘΕΙΑCΕΛΘΕΙΝΚΑΙΑΝΑ 40
26 OF-TRUTH TO-BE-COMING AND THEY-SHOULD

ΝΗΨΩCΙΝΕΚΤΗCΤΟΥΔΙΑΒΟ 60
BE-UP-not-DRINKING OUT OF-THE OF-THE THRU-CASter

ΑΟΥΠΑΓΙΔΟCΕΖΩΓΡΗΜΕΝΟ 80
FASTENer HAVING-*been*-LIVE-CAUGHT

ΙΥΠΑΥΤΟΥΕΙCΤΟΕΚΕΙΝΟΥ 500
UNDER him INTO THE OF-that

A *inserts* ∈
ΘΕΛΗΜΑΤΟΥΤΟΔΕΓΙΝΩCΚΕ 20
3 WILL this YET BE-KNOWING

ΤΕ BESIDES *added by* A
ΟΤΙΕΝΕCΧΑΤΑΙCΗΜΕΡΑΙC 40
that IN LAST DAYS

ΕΝCΤΗCΟΝΤΑΙΚΑΙΡΟΙΧΑΛ 60
WILL-BE-IN-STANDING SEASONS FEROCIOUS

s omits THE
ΕΠΟΙΕCΟΝΤΑΙΓΑΡΟΙΑΝΘΡ 80
2 WILL-BE for THE humans

ΦΙΛΟΙΦΙΛΑΥΤΟΙΦΙΛΑΡΓΥΡ 600
FOND-of-self FOND-of-SILVER

ΟΙΑΛΑΖΟΝΕCΥΠΕΡΗΦΑΝΟΙ 20
OSTENTATIOUS OVER-APPEARing

sA o.
ΒΛΑCΦΗΜΟΙΓΟΝΕΥCΙΝΑΠΕ 40
HARM-AVERers to-parents UNPER-

ΙΘΕΙCΑΧΑΡΙCΤΟΙΑΝΟCΙΟ 60
SUADable UN-grateful UN-BENIGN

UN-NATURAL-AFFECTION *omitted by s*
ΙΑCΤΟΡΓΟΙΑCΠΟΝΔΟΙΔΙΑ 80
3 UN-NATURAL-AFFECTION UN-LIBATIONers THRU-

ΒΟΛΟΙΑΚΡΑΤΕΙCΑΝΗΜΕΡΟ 700
CASters UN-controllable UN-MILD

A o.
ΙΑΦΙΛΑΓΑΘΟΙΠΡΟΔΟΤΑΙΠ 20
4 UN-FOND-of-GOOD BEFORE-GIVers BE-

ΡΟΠΕΤΕΙCΤΕΤΥΦΩΜΕΝΟΙΦ 40
FORE-FALLers HAVING-*been*-SMOULDERED FOND-

ΙΑΗΔΟΝΟΙΜΑΛΛΟΝΗΦΙΛΟΘ 60
of-GRATIFICATION RATHER OR FOND-of-God

ΕΟΙΕΧΟΝΤΕCΜΟΡΦΩCΙΝΕΥ 80
5 HAVING FORMing OF-

s o.
CΕΒΕΙΑCΤΗΝΔΕΔΥΝΑΜΙΝΑ 600
devoutness THE YET ABILITY OF-

ΥΤΗCΗΡΝΗΜΕΝΟΙΚΑΙΤΟΥΤ 20
SAME HAVING-disowned AND these

ΟΥCΑΠΟΤΡΕΠΟΥΕΚΤΟΥΤΩΝ 40
6 BE-REVERTING-FROM OUT OF-these

A o.
ΓΑΡΕΙCΙΝΟΙΕΝΔΥΝΟΝΤΕC 60
for ARE THE *ones*-IN-SLIPPING

ΕΙCΤΑCΟΙΚΙΑCΚΑΙΑΙΧΜΑ 80
INTO THE HOMES AND capturing

ΑΦΤΙΖΟΝΤΕCΓΥΝΑΙΚΑΡΙΑ 900
little-WOMEN

CΕCΩΡΕΥΜΕΝΑΑΜΑΡΤΙΑΙC 20
HAVING-*been*-HEAPED to-misses

sb omit AND
ΑΓΟΜΕΝΑΕΠΙΘΥΜΙΑΙCΚΑΙ 40
*be*ING-LED to-UN-FEELINGS AND

GRATIFICATIONS
ΗΔΟΝΑΙCΠΟΙΚΙΛΑΙCΠΑΝΤ 60
7 GRATIFICATIONS VARIOUS always

ΟΤΕΜΑΝΘΑΝΟΝΤΑΚΑΙΜΗΔΕ 80
LEARNING-UP AND NO-YET-

ΠΟΤΕΕΙCΕΠΙΓΝΩCΙΝΑΛΗΘ 4000
?-when INTO ON-KNOWledge OF-TRUTH

s o.
ΕΙΑCΕΑΘΕΙΝΔΥΝΑΜΕΝΑΟΝ20
8 TO-BE-COMING BEING-ABLE WHICH

ΤΡΟΠΟΝΔΕΙΑΝΝΗCΚΑΙΙΑΜ40
manner YET JANNES AND JAMBRES

A o. b -Η
ΒΡΗCΑΝΤΕCΤΗCΑΝΜΩΥCΕΙ60
withstand MOSES

b o.
ΟΥΤΩCΚΑΙΟΥΤΟΙΑΝΘΙCΤΑ80
thus AND these ARE-withstanding

ΝΤΑΙΤΗΑΛΗΘΕΙΑΑΝΘΡΩΠΟ100
THE TRUTH humans

ΙΚΑΤΕΦΘΑΡΜΕΝΟΙΤΟΝΝΟΥ20
beING-DOWN-CORRUPTED THE MIND

ΝΑΔΟΚΙΜΟΙΠΕΡΙΤΗΝΠΙCΤ40
UN-tested ABOUT THE BELIEF

ΙΝΑΛΛΟΥΠΡΟΚΟΨΟΥCΙΝΕΠ60
9 but NOT THEY-WILL-BE-progressing ON

A o. A prefixes THRU ΔΙ-
ΙΠΛΕΙΟΝΗΓΑΡΑΝΟΙΑΑΥΤΩ80
MORE THE for UN-MIND OF-them

ΝΕΚΔΗΛΟCΕCΤΑΙΠΑCΙΝΩC200
OUT-EVIDENT WILL-BE to-ALL AS

s o.
ΚΑΙΗΕΚΕΙΝΩΝΕΓΕΝΕΤΟCΥ20
10 AND THE OF-those BECAME YOU

b HAVE-BESIDE-followed Κ
ΔΕΠΑΡΗΚΟΛΟΥΘΗCΑCΜΟΥΤ40
YET BESIDE-follow OF-ME THE

A inserts Ε
ΗΔΙΔΑCΚΑΛΙΑΤΗΑΓΩΓΗΤΗ60
TEACHing THE LEADing THE

s o.
ΠΡΟΘΕCΕΙΤΗΠΙCΤΕΙΤΗΜΑ60
BEFORE-PLACing THE BELIEF THE FAR-

A omits THE LOVE
ΚΡΟΘΥΜΙΑΤΗΑΓΑΠΗΤΗΥΠΟ300
FEELing THE LOVE THE UNDER-

ΜΟΝΗΤΟΙCΔΙΩΓΜΟΙCΤΟΙC20
11 REMAINing THE CHASE-ings THE

A for Ε plural ΟΝ
ΠΑΘΗΜΑCΙΝΟΙΑΜΟΙΕΓΕΝΕ40
EMOTIONings THE WHICH to-ME BECAME

b inserts Ε s Ε- prefixes
ΤΟΕΝΑΝΤΙΟΧΙΑΕΝΙΚΟΝΙΩ60
IN ANTIOCH IN ICONIUM

ΕΝΑΥCΤΡΟΙCΟΙΟΥCΔΙΩΓΜ80
IN LYSTRA THE-WHICH CHASE-ings

ΟΥCΥΠΗΝΕΓΚΑΚΑΙΕΚΠΑΝΤ400
I-UNDER-CARRY AND OUT OF-ALL

A o.
ΩΝΜΕΕΡΡΥCΑΤΟΟΚΥΡΙΟCΚ20
12 ME rescues THE Master AND

ΑΙΠΑΝΤΕCΔΕΟΙΘΕΛΟΝΤΕC40
ALL YET THE ones-WILLING

b devoutly TO-BE-LIVING
ΖΗΝΕΥCΕΒΩCΕΝΧΡΙCΤΩΙΗ60
TO-BE-LIVING devoutly IN ANOINTED JE-

ΔΙΩΧΘΗCΟΝΤΑΙΠΟΝΗΡ80
13 SUS WILL-BE-BEING-CHASED wicked

ΟΙΔΕΑΝΘΡΩΠΟΙΚΑΙΓΟΗΤΕ600
YET humans AND swindlers

ΕΠΡΟΚΟΨΟΥCΙΝΕΠΙΤΟΧΕΙ20
WILL-BE-progressing ON THE WORSE

ΡΟΝΠΛΑΝΩΝΤΕCΚΑΙΠΛΑΝΩ40
STRAYING AND beING-STRAYED

ΜΕΝΟΙCΥΔΕΜΕΝΕΕΝΟΙCΕΜ60
14 YOU YET BE-REMAINING IN WHICH YOU

ΑΘΕCΚΑΙΕΠΙCΤΩΘΗCΕΙΔΩ80
LEARNED AND YOU-WERE-BELIEVED HAVING-PER-

b singular -ΟC
ΕΠΑΡΤΙΝΩΝΕΜΑΘΕCΚΑΙΟ600
15 CEIVED BESIDE ANY YOC-LEARNED AND that

s omits THE
ΤΙΑΠΟΒΡΕΦΟΥCΤΑΙΕΡΑΓΡ20
FROM BABE THE SACRED WRIT-

ΑΜΜΑΤΑΟΙΔΑCΤΑΔΥΝΑΜΕΝ40
ings YOU-HAVE-PERCEIVED THE BEING-ABLE

ΑCΕCΟΦΙCΑΙΕΙCCΩΤΗΡΙΑ60
YOU TO-make-WISE INTO Saving

ΝΔΙΑΠΙCΤΕΩCΤΗCΕΝΧΡΙC80
THRU BELIEF THE IN ANOINTED

ΤΩΙΗCΟΥΠΑCΑΓΡΑΦΗΘΕΟΠ700
16 JESUS EVERY WRITing God-

A inserts Ε
ΝΕΥCΤΟCΚΑΙΩΦΕΛΙΜΟCΠΡ20
spirited AND beneficial TO-

A inserts Ε
ΟCΔΙΔΑCΚΑΛΙΑΝΠΡΟCΕΛΕ40
WARD TEACHing TOWARD EXPOsing

b X
ΓΜΟΝΠΡΟCΕΠΑΝΟΡΘΩCΙΝΠ60
TOWARD ON-UP-ERECTing TO-

sA o.
ΡΟCΠΑΙΔΕΙΑΝΤΗΝΕΝΔΙΚΑ80
WARD discipline THE IN JUSTice

ΙΟCΥΝΗΙΝΑΑΡΤΙΟCΗΟΤΟΥ800
17 THAT EQUIPPED MAY-BE THE OF-THE

ΘΕΟΥΑΝΘΡΩΠΟCΠΡΟCΠΑΝΕ20
God human TOWARD EVERY ACT

ΡΤΟΝΑΓΑΘΟΝΕΞΗΡΤΙCΜΕΝ40
GOOD HAVING-*been*-OUT-EQUIPPED

b adds THEN ΙΟΥΝΕΤΩ
ΟCΔΙΑΜΑΡΤΥΡΟΜΑΙΕΝΩΠΙ60
4 I-AM-THRU-witnessing IN-VIEW

b adds THE Master ΤΟΥΚΥΡΙΟΥ
ΟΝΤΟΥΘΕΟΥΚΑΙΧΡΙCΤΟΥΙ80
OF-THE God AND ANOINTED JE-

b JESUS ANOINTED
ΗCΟΥΤΟΥΜΕΛΛΟΝΤΟCΚΡΙΝ900
SUS THE One-BEING-ABOUT TO-BE-JUDG-

s o. sIA AND
ΕΙΝΖΩΝΤΑCΚΑΙΝΕΚΡΟΥCΚ20
ING LIVING AND DEAD AC-

-Ι
ΑΤΑΤΗΝΕΠΙΦΑΝΕΙΑΝΑΥΤΟ40
cording-to THE ON-APPEARance OF-Him

b omits AND to Him
ΥΚΑΙΤΗΝΒΑCΙΛΕΙΑΝΑΥΤΟ60
AND THE KINGdom OF-Him

ΥΚΗΡΥΞΟΝΤΟΝΛΟΓΟΝΕΠΙC80
2 YOU-PROCLAIM THE saying BE-ON-STAND-

ΤΗΘΙΕΥΚΑΙΡΩCΑΚΑΙΡΩCΕ5000
ING WELL-SEASONly UN-SEASONly EX-

the method by which Jannes and Jambres withstand Moses, thus they also are withstanding the truth, men of a depraved mind,
9 disqualified for the faith. But they will be progressing no more, for their folly will be obvious to all, even as theirs became.
10 Now *you* fully follow my teaching, motive, purpose, faith,
11 patience, love, endurance, persecutions, sufferings, such as occurred to me in Antioch, in Iconium, in Lystra: which persecutions I undergo, and out of them
12 all the Lord rescues me. And all who will live devoutly in Christ
13 Jesus shall be persecuted. Yet wicked men and swindlers will wax worse and worse, deceiving and being deceived.
14 Now *you* be remaining in what you have learned and were entrusted with, being aware from
15 whom you learned it and that from a babe you are acquainted with the sacred scriptures which are able to make you wise unto salvation through faith in Christ Jesus.
16 All scripture is inspired by God, and is beneficial for teaching, for conviction, for correction, for
17 training in righteousness, that the man of God may be equipped, fitted out for every good act.
4 I am conjuring you before God and Christ Jesus, Who is about to be judging the living and the dead, in accord with His advent and His
2 kingdom: Proclaim the word, stand by it, opportunely, inopportune

12 This is a crucial test of our true state. Are we suffering persecution? If not, are we in earnest in our will to live devoutly in Christ Jesus? All who tread this path will be persecuted. Paul himself delighted in persecutions for Christ's sake (2Cor.12^{10}). His bold stand for the evangel invited them at every turn. At Lystra they stoned him and left him for dead (Ac. 14^{19}). Nor are we to look for any improvement in the course of time, for wicked men and swindlers will wax worse and worse, not only deceiving others but being themselves deceived.

14 Again and again the apostle returns to the Sacred Scriptures as the one sufficient recourse. What Timothy had heard from Paul has since been incorporated in them, being recorded in the epistles he has penned, both in his personal letters and in his epistles to the seven ecclesias.

16 The inspired Scriptures are the sole and sufficient equipment for the man of God in these trying times. All else has failed and fallen into ruin. It has become an imperative and absolute necessity that the sacred writings should be recovered in something like their pristine purity, for they alone are the last resort of the saints. Their inspiration is confined to the original text. Whatever promises the closest contact with the inspired records, and the safest index of their contents is the best equipment possible for the man of God. The accompanying version, with its consistent sublinear and its concordance, will, we trust, be used by God to bring His word very near to the saints.

3 *Proclaim the word!* This is the greatest need in the last days. There is no lack of preaching or of proclaiming, but the word of God has entirely too little place in them. The next need is to stand by it, whether it seems opportune or not.

6 The pathos of this passage appears when we recall the many plans of the apostle which it repeals. He intended to go into Spain (Ro.15[24]), he wished to winter in Nicopolis (Titus 3[12]) and he hoped to be granted to the Colossians (Philemon [22]). There is no record that any of these wishes were fulfilled. Now he faces death with an exultant cry of triumph. His contest is over, his career is ended, the faith is kept, the reward remains. Hitherto the advent filled his heart and his horizon. Now that he realizes the imminence of his dissolution, he passes on that blessed expectation. The wreath of righteousness is promised to all who love His advent. This alone should be a sufficient incentive for us not only to love but to proclaim that blessed expectation. There is no evidence *in the scriptures* that Paul was released and later imprisoned a second time. Even if it was a fact, the *truth* demands the entire removal of everything physical from the scene.

9 "Loving the present eon" is in direct contrast to loving His advent. If the present evil eon appeals to us, and engages our affections we will have no desire for the glorious grace which His advent will reveal.

11 How touching is this commendation of Mark! He had proved unfaithful (Ac.13[13]) and Paul had refused his services, notwithstanding it cost him the companionship of Barnabas (Ac. 15[38]). Yet God's grace operates in him so as to win this commendation from Paul and he is inspired to write the account of the Faithful Servant, for that is the character of our Lord in Mark's evangel.

16 There was a custom in Rome that, when a man was tried for any crime, his friends attended him in court to countenance and assist him. Roman law recognized the legality of such assistance and even the emperors did not shun their friends under such circumstances. The early believers were derided because they availed themselves of this privilege. How majestic stands the solitary figure of the apostle! His friends in Asia had abandoned him (1[15]). Demas abandoned him (5[9]). And now *all* abantunely, expose, rebuke, entreat, with all patience and teaching.
3 For the era will be when they will not tolerate sound teaching, but, their hearing being tickled, they will heap up for themselves teachers in accord with their own de-
4 sires, and, indeed, they will be turning their hearing away from the truth and will be turned aside to myths.
5 Yet *you* be sober in all things, suffer evil as an ideal soldier of Christ Jesus, do the work of an evangelist, fully discharge your
6 service. For *I* am already an oblation, and the period of my dis-
7 solution is imminent. I have contended the ideal contest, I have finished my career, I have kept the
8 faith. Furthermore, there is reserved for me the wreath of righteousness, which the Lord, the just Judge will be paying to me in that day; yet not to me only, but also to all who love His advent.
9 Endeavor to come to me quickly,
10 for Demas, loving the current eon, abandoned me, and is gone to Thessalonica, Crescens to Galatia,
11 Titus to Dalmatia. Only Luke is with me. Taking Mark, lead him back with you, for he is useful to
12 me for service. Now Tychicus I
13 dispatched to Ephesus. When you come bring the valise which I left in Troas with Carpus, and the scrolls, especially the vellums.
14 Alexander the coppersmith displayed to me much evil: the Lord will be paying him in accord with

s1 BESIDE-CALL rebuke
ΑΕΓΣΟΝΕΠΙΤΙΜΗCΟΝΠΑΡΑ 20
POSE rebuke BESIDE-CALL

s M *by error*
ΚΑΛΕCΟΝΕΝΠΑCΗΜΑΚΡΟΘΥ 40
IN EVERY FAR-FEELING

ΜΙΑΚΑΙΔΙΔΑΧΗΕCΤΑΙΓΑΡ 60
3 AND TEACHing WILL-BE for

ΚΑΙΡΟCΟΤΕΤΗCΥΓΙΑΙΝΟΥ 60
SEASON when THE BEING-SOUND

A *inserts* Ε
ΗCΔΙΔΑCΚΑΛΙΑCΟΥΚΑΝΕ 100
TEACHing NOT THEY-WILL-

ΣΟΝΤΑΙΑΛΛΑΚΑΤΑΤΑCΙΔΙ 20
tolerate but according-to THE OWN

b ON-FEELINGS ΤΑC THE OWN *b* Y
ΑCΕΠΙΘΥΜΙΑCΕΑΥΤΟΙCΕΠ 40
ON-FEELINGS to-selves THEY-

b o.
ΙCΩΡΕΥCΟΥCΙΝΔΙΔΑCΚΑΛ 60
WILL-BE-ON-HEAPING TEACHers

ΟΥCΚΝΗΘΟΜΕΝΟΙΤΗΝΑΚΟΗ 80
*be*ING-TICKLED THE HEARING

s o.
ΝΚΑΙΑΠΟΜΕΝΤΗCΑΛΗΘΕΙΑ 200
4 AND FROM INDEED THE TRUTH

CΤΗΝΑΚΟΗΝΑΠΟCΤΡΕΨΟΥC 20
THE HEARING THEY-WILL-BE-FROM-TURNING

ΙΝΕΠΙΔΕΤΟΥCΜΥΘΟΥCΕΚΤ 40
ON YET THE myths THEY-WILL-

ΡΑΠΗCΟΝΤΑΙCΥΔΕΝΗΦΕΕΝ 60
5 BE-*be*ING-OUT-REVERTED YOU YET BE-*be*ING-sober IN

b o. s1 *omits* EVIL-EMOTION *sh omit* AS *to* JESUS
ΠΑCΙΝΚΑΚΟΠΑΘΗCΟΝΩCΚΑ 80
ALL EVIL-EMOTION AS IDEAL

ΑΟCCΤΡΑΤΙΩΤΗCΧΡΙCΤΟΥ 300
WARrior OF-ANOINTED

ΙΗCΟΥΕΡΓΟΝΠΟΙΗCΟΝΕΥΑ 20
JESUS work DO OF-WELL-

ΓΓΕΛΙCΤΟΥΤΗΝΔΙΑΚΟΝΙΑ 40
MESSENGER THE THRU-SERVICE

ΝCΟΥΠΑΗΡΟΦΟΡΗCΟΝΕΓΩΓ 60
6 OF-YOU FULL-wear I for

ΑΡΗΔΗCΠΕΝΔΟΜΑΙΚΑΙΟΚΑ 80
ALREADY AM-*be*ING-LIBATIONED AND THE SEA-

b adds OF-ME *fem.* ΕΜΗC *b omits* OF-ME
ΙΡΟCΤΗCΑΝΑΛΥCΕΦCΜΟΥΕ 400
SON OF-THE UP-LOOSing OF-ME HAS-

b o. b CONTEST ΤΟΝ THE IDEAL
ΦΕCΤΗΚΕΝΤΟΝΚΑΛΟΝΑΓΩΝ 20
7 ON-STOOD THE IDEAL CONTEST

ΑΗΓΩΝΙCΜΑΙΤΟΝΔΡΟΜΟΝΤ 40
I-HAVE-CONTENDED THE RUNning I-

ΕΤΕΛΕΚΑΤΗΝΠΙCΤΙΝΤΕΤΗ 60
HAVE-FINISHED THE BELIEF I-HAVE-

ΡΗΚΛΟΙΠΟΝΑΠΟΚΕΙΤΑΙΜ 80
8 KEPT rest IS-*be*ING-reserved to-

ΟΙΟΤΗCΔΙΚΑΙΟCΥΝΗCCΤΕ 600
ME THE OF-THE JUSTice WREATH

ΦΑΝΟCΟΝΑΠΟΔΩCΕΙΜΟΙΟΚ 20
WHICH WILL-BE-FROM-GIVING to-ME THE

s o.
ΥΡΙΟCΕΝΕΚΕΙΝΗΤΗΗΜΕΡΑ 40
Master IN that THE DAY

ΟΔΙΚΑΙΟCΚΡΙΤΗCΟΥΜΟΝΟ 60
THE JUST JUDGer NOT ONLY

s1*b o.*
ΝΔΕΕΜΟΙΑΛΛΑΚΑΙΠΑCΙΝΤ 80
YET to-ME but AND to-ALL THE

s1 *omits ones*-HAVING-LOVED *b o.*
ΟΙCΗΓΑΠΗΚΟCΙΝΤΗΝΕΠΙΦ 600
ones-HAVING-LOVED THE ON-APPEAR-

ΑΝΕΙΑΝΑΥΤΟΥCΠΟΥΔΑCΟΝ 20
9 ance OF-Him BE-DILIGENT

s o.
ΕΛΘΕΙΝΠΡΟCΜΕΤΑΧΕΩCΔΗ 40
10 TO-BE-COMING TOWARD ME SWIFTly DE-

A *inserts* Ε
ΜΑCΓΑΡΜΕΕΓΚΑΤΕΛΙΠΕΝΑ 60
MAS for ME abandoned LOV-

ΓΑΠΗCΑCΤΟΝΝΥΝΑΙΩΝΑΚΑ 80
ing THE NOW eon AND

ΙΕΠΟΡΕΥΘΗΕΙCΘΕCCΑΛΟΝ 700
WAS-GONE INTO THESSALONICA

b I *s* GALLIA ΓΑΛΛΙΑΝ
ΙΚΗΝΚΡΗCΚΗCΕΙCΓΑΛΑΤΙ 20
CRESCENS INTO GALATIA

A DERMATIA ΔΕΡ-
ΑΝΤΙΤΟCΕΙCΔΑΛΜΑΤΙΑΝΑ 40
11 TITUS INTO DALMATIA LUKE

b o.
ΟΥΚΑCΕCΤΙΝΜΟΝΟCΜΕΤΕΜ 60
IS ONLY WITH ME

ab prefix ΑΓ- HAS-LED
ΟΥΜΑΡΚΟΝΑΝΑΛΑΒΩΝΑΓΕΜ 80
MARK UP-GETTING BE-LEADING

b o.
ΕΤΑCΕΑΥΤΟΥΕCΤΙΝΓΑΡΜΟ 800
WITH YOURself IS for to-ME

ΙΕΥΧΡΗCΤΟCΕΙCΔΙΑΚΟΝΙ 20
WELL-USEful INTO THRU-SERVICE

s o.
ΑΝΤΥΧΙΚΟΝΔΕΑΠΕCΤΕΙΛΑ 40
12 Tychicus YET I-commission

b ΑΙ *for* Ε
ΕΙCΕΦΕCΟΝΤΟΝΦΕΛΟΝΗΝΟ 60
13 INTO EPHESUS THE BARK (overcoat?) WHICH

A *inserts* Ε
ΝΑΠΕΛΙΠΟΝΕΝΤΡΩΑΔΙΠΑΡ 80
I-FROM-LACKED IN TROAS BESIDE

ΑΚΑΡΠΩΕΡΧΟΜΕΝΟCΦΕΡΕΚ 900
Carpus COMING YOU-BE-CARRYING

ΑΙΤΑΒΙΒΛΙΑΜΑΛΙCΤΑΤΑC 20
AND THE SCROLLets RATHERest THE

ΜΕΜΒΡΑΝΑCΑΛΕΞΑΝΔΡΟCΟ 40
14 PARCHMENTS ALEXANDER THE

ΧΑΛΚΕΥCΠΟΛΛΑΜΟΙΚΑΚΑΕ 60
COPPERSmith MANY to-ME EVIL IN-

s o. *b* -Η
ΝΕΔΕΙΞΑΤΟΑΠΟΔΩCΕΙΑΥΤ 80
SHOWS WILL-BE-FROM-GIVING to-him

s1 *omits* OF-him
ΦΟΚΥΡΙΟCΚΑΤΑΤΑΕΡΓΑΑΥ 6000
THE Master according-to THE ACTS OF-

ΤΟΥΟΝΚΑΙCΥΦΥΛΑCCΟΥΑΙ 20
15 him WHOM AND YOU BE-GUARDING VERY
As1 he-withstood ΑΝΤΕCΤΗ *b o.*
ΑΝΤΑΡΑΝΘΕCΤΗΚΕΝΤΟΙCΗ 40
for he-HAS-withstood THE OUR-

ΜΕΤΕΡΟΙCΛΟΓΟΙCΕΝΤΗΠΡ 60
16 more sayings IN THE BE-

ΩΤΗΜΟΥΑΠΟΛΟΓΙΑΟΥΔΕΙC 80
FORE OF-ME FROM-saying NOT-YET-ONE
As1 *omit* TO-(*b* M) GETHER-
ΜΟΙCΥΝΠΑΡΕΓΕΝΕΤΟΛΛΑ 100
to-ME TOGETHER-BESIDE-BECAME but
s N A *inserts* Є
ΠΑΝΤΕCΜΕΕΓΚΑΤΕΛΙΠΟΝΜ 20
ALL ME abandoned NO

s o.
ΗΑΥΤΟΙCΛΟΓΙCΘΕΙΗΟΔΕΚ 40
17 to-them MAY-it-BE-BEING-accounted THE YET
A *omits* to-ME
ΥΡΙΟCΜΟΙΠΑΡΕCΤΗΚΑΙΕΝ 60
Master to-ME BESIDE-stood AND IN-
b 1 *b o.*
ΕΔΥΝΑΜΩCΕΝΜΕΙΝΑΔΙΕΜΟ 80
ABLES ME THAT THRU ME

ΥΤΟΚΗΡΥΓΜΑΠΛΗΡΟΦΟΡΗΘ 200
THE PROCLAMATION MAY-BE-BEING-FULL-Worn
b singular -Η
ΗΚΑΙΑΚΟΥCΩCΙΠΠΑΝΤΑΤΑ 20
AND SHOULD-BE-HEARING ALL THE
b inserts Ρ
ΕΘΝΗΚΑΙΕΡΥCΘΗΝΕΚCΤΟΜ 40
NATIONS AND I-AM-rescued OUT OF-MOUTH
b adds AND ΚΑΙ *s* -Є
ΑΤΟCΛΕΟΝΤΟCΡΥCΕΤΑΙΜΕ 60
18 OF-LION WILL-BE-rescuing ME

ΟΚΥΡΙΟCΑΠΟΠΑΝΤΟCΕΡΓΟ 80
THE Master FROM EVERY ACT

ΥΠΟΝΗΡΟΥΚΑΙCΩCΕΙΕΙCΤ 300
wicked AND He-WILL-BE-SAVING INTO

ΗΝΒΑCΙΛΕΙΑΝΑΥΤΟΥΤΗΝΕ 20
THE KINGdom OF-Him THE ON-

A to-Him ΑΥΤΩ
ΠΟΥΡΑΝΙΟΝΩΗΔΟΞΑΕΙCΤΟ 40
heavenly to-WHOM THE esteem INTO THE

ΥCΑΙΩΝΑCΤΩΝΑΙΩΝΩΝΑΜΗ 60
eons OF-THE eons AMEN

ΝΑCΠΑCΑΙΠΡΙCΚΑΝΚΑΙΑΚ 80
19 greet PRISCA AND A-

s o.
ΥΑΑΝΚΑΙΤΟΝΟΝΗCΙΦΟΡΟΥ 400
QUILLA AND THE OF-Onesiphorus

ΟΙΚΟΝΕΡΑCΤΟCΕΜΕΙΝΕΝΕ 20
20 HOME ERASTUS REMAINS IN

ΝΚΟΡΙΝΘΩΤΡΟΦΙΜΟΝΔΕΑΠ 40
CORINTH Trophimus YET I-
A H Ω
ΕΛΙΠΟΝΕΝΜΙΛΗΤΩΑCΘΕΝΟ 60
FROM-LACKED IN MILETUS BEING-UNFIRM

ΥΝΤΑCΠΟΥΔΑCΟΝΠΡΟΧΕΙΜ 80
21 BE-DILIGENT BEFORE WINTER
As -Є *for* -ΑΙ
ΩΝΟCΕΛΘΕΙΝΑCΠΑΖΕΤΑΙC 500
TO-BE-COMING IS-greeting YOU

ΕΕΥΒΟΥΛΟCΚΑΙΠΟΥΔΗCΚΑ 20
WELL-COUNSEL (Eubulos) AND PUDENS AND

ΙΛΙΝΟCΚΑΙΚΛΑΥΔΙΑΚΑΙΟ 40
LINUS AND CLAUDIA AND THE
*s*1 *omits* ΑΛ'
ΙΑΔΕΛΦΟΙΠΑΝΤΕCΟΚΥΡΙΟ 60
22 brothers ALL THE Master
*s*1 *omits* JESUS As1 *omit* ANOINTED
CΙΗCΟΥCΧΡΙCΤΟCΜΕΤΑΤΟ 80
JESUS ANOINTED WITH THE

ΥΠΝΕΥΜΑΤΟCCΟΥΗΧΑΡΙCΜ 800
spirit OF-YOU THE grace WITH
As1 *omit* AMEN
ΕΘΥΜΩΝΑΜΗΝ
YOUp AMEN

15 his acts—whom *you,* too, guard
against, for very much has he with-
16 stood words of ours. At my first
defense no one came along with
me, but all abandoned me. May
it not be counted against them!
17 Yet the Lord stood beside me, and
He invigorates me, that through
me the proclamation may be fully
discharged, and all the nations
should hear, and I am rescued out
18 of the mouth of the lion. The
Lord will be rescuing me from
every wicked work and will be
saving me for His celestial king-
dom: to Whom be glory for the
eons of the eons. *Amen!*
19 Greet Prisca and Aquilla and
the household of Onesiphorus.
20 Erastus remains in Corinth, yet
Trophimus I left in Miletus in
21 feeble health. Endeavor to come
before winter. Eubulus and
Pudens and Linus and Claudia
and all the brethren are greeting
you.
22 The Lord Jesus Christ be with
your spirit! Grace be with you!
Amen!

doned him to his fate. He stands before his accusers unfriended and alone, except for his faithful Lord. Nor did this embitter him. Like his Lord, he prays, "May it not be accounted to them!" This is our last glimpse of the apostle of the nations. To the last he stands as God's herald, welcoming death itself if it only gives him an opportunity to proclaim the evangel to all the nations.

18 Paul realizes, at length, that his work on earth is finished and he now looks forward to the celestial kingdom, of which he, and all who accepted his message, were participants.

20 Trophimus is a picture of the place the nations occupied before Paul's final ministry. His name means "nourished". The nations were nourished at Israel's board. As their apostasy increased the nations received less and less spiritual food from them. If it had not been for Paul's last letters from Rome they, too, like Trophimus, would have pined away. His case is significant, too, of the fact that all blessing is now *spiritual,* else Paul could easily have healed him. But neither he nor Timothy nor Paul himself is healed. God's grace becomes their sufficiency, in the midst of physical weakness.

TITUS

THE only recorded visit of the apostle Paul to Crete was when his ship was detained there some time on his journey to Rome (Ac.27$^{7-12}$). The writer of the Acts was with the apostle, and doubtless others, as Demas and Crescens, accompanied him, including, it would seem, Titus, as far as Crete. Paul's direction that he should leave the island and meet him in Nicopolis (3^{12}) seems to confirm this, for, later, Paul writes to Timothy that Titus had gone to Dalmatia (2 Tim.4^{10}). There was a Nicopolis on the Adriatic near the boundary of Macedonia and Dalmatia. Hence this letter was probably written from Rome not long after his arrival. His early intention to visit Spain (Rom.15^{24}), and his decision to winter in Nicopolis (3^{12}) seems to have failed of fruition, for he is still in Rome when he informs Timothy of his imminent dissolution (2Tim.4^{6}).

The evident purport of the epistle is hortatory. It deals with the practical duties of life. No doctrine is developed. As shown by the literary framework, the chief subjects are the appointment of elders who are to serve as supervisors, and the conduct of those who are slaves. The paragraph dealing with elders is logically followed by one describing their duties and difficulties due to the insubjection of some. The section on slaves is fittingly followed by one on subjection, for even those who are not in physical bondage owe subjection to the government and to their fellow men.

The central subject sets forth the ideal character of men and women, old and young.

FRAMEWORK OF TITUS

Reversion

INTRODUCTION 1^{1}

- Character of Elders 1^{5}
 - Insubjection 1^{10}
- Old Men 2^{2}
 - Old Women 2^{3}
 - Young Women 2^{4}
- Young Men 2^{6}
- Conduct of Slaves 2^{9}
 - Subjection 3^{1}

CONCLUSION 3^{12}

ΠΑΥΛΟΣΔΟΥΛΟΣΘΕΟΥΑΠΟΣ 20
PAUL SLAVE OF-God commis-
A OF-ANOINTED JESUS
ΤΟΛΟΣΔΕΙΗCΟΥ ΧΡΙCΤΟΥΚ 40
sioner YET OF-JESUS ANOINTED accord-7
ΑΤΑΠΙCΤΙΝΕΚΛΕΚΤΩΝΘΕΟ 60
ing-to BELIEF OF-chosen-*ones* OF-God
ΥΚΑΙΕΠΙΓΝΩCΙΝΑΛΗΘΕΙΑ 80
AND ON-KNOWledge OF-TRUTH
CΤΗCΚΑΤΕΥCΕΒΕΙΑΝΕΠΕΑ 100
2 THE according-to devoutness ON EXPECT-
ΠΙΔΙΖΩΗCΑΙΩΝΙΟΥΗΝΕΠΗ 20
ATION OF-LIFE eonian . which prom-
ΓΓΕΙΛΑΤΟΑΨΕΥΔΗCΘΕΟC 40
ises THE UN-FALSE God
ΠΡΟΧΡΟΝΩΝΑΙΩΝΙΩΝΕΦΑΝ 60
3 BEFORE TIMES eonian He-makes-
b o.
ΕΡΩCΕΝΔΕΚΑΙΡΟΙCΙΔΙΟΙ 80
APPEAR YET to-SEASONS OWN
CΤΟΝΛΟΓΟΝΑΥΤΟΥΕΝΚΗΡΥ 200
THE saying OF-Him IN PROCLAM-
ΓΜΑΤΙΟΕΠΙCΤΕΥΘΗΝΕΓΩΚ 20
ation WHICH WAS-BELIEVED I ac-
ΑΤΕΠΙΤΑΓΗΝΤΟΥCΩΤΗΡΟC 40
cording-to injunction OF-THE SAVIOUR
ΗΜΩΝΘΕΟΥΤΙΤΩΓΝΗCΙΩΤΕ 60
4 OF-US God to-TITUS genuine off-
ΚΝΩΚΑΤΑΚΟΙΝΗΝΠΙCΤΙΝΧ 80
spring according-to COMMON BELIEF grace
ab ΕΛΕΟC MERCY *for* AND
ΑΡΙCΚΑΙΕΙΡΗΝΗΑΠΟΘΕΟΥ 300
AND PEACE FROM God
b Master JESUS ANOINTED
ΠΑΤΡΟCΚΑΙΧΡΙCΤΟΥΙΗCΟ 20
FATHER AND ANOINTED JESUS
ΥΤΟΥCΩΤΗΡΟCΗΜΩΝΤΟΥΤΟ 40
5 THE SAVIOUR OF-US OF-this
s[1]*a* -FROM- ΑΠ- Є *inserted by* A
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As o.
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THAT THE LACKING YOU-SHOULD
A *inserts* C
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BE-ON-THRU-ERECTING AND SHOULD-BE-DOWN-STANDING
CΚΑΤΑΠΟΛΙΝΠΡΕCΒΥΤΕΡΟ 20
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AS I to-YOU prescribe
s[1] *had an* H *inserted here*
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6 IF ANY IS UNindictable
ΜΙΑCΓΥΝΑΙΚΟC ΑΝΗΡ ΤΕΚΝ 80
OF-ONE WOMAN MAN offspring
ΑΕΧΩΝΠΙCΤΑΜΗΕΝΚΑΤΗΓΟ 500
HAVING BELIEVING NO IN accusation

ΡΙΑΑCΩΤΙΑCΗΑΝΥΠΟΤΑΚΤ 20
OF-UN-SAVING OR UN-UNDER-SET
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IS-BINDING for THE ON-NOTER UN-
ΝΕΓΚΛΗΤΟΝΕΙΝΑΙΩCΘΕΟΥ 60
indictable TO-BE AS OF-God
ΟΙΚΟΝΟΜΟΝΜΗΑΥΘΑΔΗΜΗΟ 80
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ΡΓΙΛΟΝΜΗΠΑΡΟΙΝΟΝΜΗΠΛ 600
DIGNANTer NO BESIDE-WINE NO BLOW-
ΗΚΤΗΝΜΗΑΙCΧΡΟΚΕΡΔΗΛΑ 20
8 er NO VILE-GAINer but
ΛΑΦΙΛΟΞΕΝΟΝΦΙΛΑΓΑΘΟΝ 40
FOND-LODGER FOND-of-GOOD
CΩΦΡΟΝΑΔΙΚΑΙΟΝΟCΙΟΝΕ 60
sane JUST BENIGN IN-
A N
ΓΚΡΑΤΗΑΝΤΕΧΟΜΕΝΟΝΤΟΥ 80
9 HOLDING upholding OF-THE
ΚΑΤΑΤΗΝΔΙΔΑΧΗΝΠΙCΤΟΥ 700
according-to THE TEACHING OF-BELIEVING
ΛΟΓΟΥΙΝΑΔΥΝΑΤΟCΗΚΑΙΠ 20
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A *omits* IN *to-*SOUND *inserts* ΤΟΥCΕΝΠΑCΗΟΑΙΨΕΙ
ΑΡΑΚΑΛΕΙΝΕΝΤΗΔΙΔΑCΚΑ 40
TO-BE-BESIDE-CALLING IN THE TEACHING
THE IN EVERY CONSTRICTion
ΑΙΑΤΗΥΓΙΑΙΝΟΥCΗΚΑΙΤΟ 60
OF-THE BEING-SOUND AND THE
s o.
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ones-contradicting TO-BE-EXPOSING
b o.
ΙΝΕΙCΙΝΓΑΡΠΟΛΛΟΙΑΝΥΠ 800
10 ARE for MANY UN-UNDER-
ΟΤΑΚΤΟΙΜΑΤΑΙΟΛΟΓΟΙΚΑ 20
SET VAIN-sayers AND
ΙΦΡΕΝΑΠΑΤΑΙΜΑΛΙCΤΑΟΙ 40
impostors RATHERest THE
OF-THE *omitted by* Ab
ΕΚΤΗCΠΕΡΙΤΟΜΗCΟΥCΔΕΙ 60
11 OUT OF-THE ABOUT-CUTting WHOM IT-IS-BINDING
ΕΠΙCΤΟΜΙΖΕΙΝΟΙΤΙΝΕCΟ 80
TO-BE-ON-MOUTHIZING WHO-ANY
ΛΟΥCΟΙΚΟΥCΑΝΑΤΡΕΠΟΥC 900
WHOLE HOMES ARE-UP-REVERTING
b o. *s o.*
ΙΝΔΙΔΑCΚΟΝΤΕCΑΜΗΔΕΙΑ 20
TEACHING WHICH NO IS-BINDING
ΙCΧΡΟΥΚΕΡΔΟΥCΧΑΡΙΝΕΙ 40
12 OF-VILE GAIN grace said
b o. ΑΕ YET *a lidel by s*[1] *b omits* OWN OF-them
ΠΕΝΤΙCΕΞΑΥΤΩΝΙΔΙΟCΑΥ 60
ANY OUT OF-them OWN OF-
ΤΩΝΠΡΟΦΗΤΗCΚΡΗΤΕCΕΙ 80
them BEFORE-AVERer CRETANS ever
ΨΕΥCΤΑΙΚΑΚΑΘΗΡΙΑΓΑCΤ 1000
FALSifiers EVIL WILD-BEASTS BELLIES

PAUL, a slave of God, yet an apostle of Jesus Christ, in accord with the faith of God's chosen ones and a realization of the truth which accords with de-
2 voutness, in expectation of eonian life, which God, Who does not lie, promises before the eonian
3 times, yet manifests His word in its own eras by a proclamation with which *I* was entrusted, according to the injunction of God,
4 our Saviour; to Titus, a genuine child according to the common faith:

Grace and peace from God, the Father, and Christ Jesus our Saviour.

5 ON this behalf I left you in Crete, that you should be amending what is lacking and constitute elders to suit each city, as I prescribe to
6 you. If anyone is unimpeachable, the husband of one wife, having believing children not accused of
7 profligacy or insubordinate—for a supervisor must be unimpeachable as a steward of God, not given to self gratification, not irritable, no toper, not quarrelsome, not avari-
8 cious; but hospitable, fond of that which is good, sane, just, benign,
9 self-controlled; upholding the faithful word according to the teaching, that he may be able to entreat also with sound teaching and to convince those who contradict.

10 For many are insubordinate, praters and imposters, especially
11 those of the Circumcision, whose mouths must be gagged, who are subverting whole households, teaching what they ought not, for sordid gain.

12 One of them, their own prophet, said: "Cretans are ever liars, evil
13 wild-beasts, idle bellies." This

1 Paul writes this letter in the character of a slave. This shows that the epistle deals with service. He adds the title apostle, to give weight to his injunctions.

2 Eonian life, usually called "everlasting" life, is here put, as is usual in Paul's epistles, as a future expectation. God promised it before the times of the "evers" or eons and it will last until the eons come to an end (Heb.9[26]).

4 Titus is not mentioned in the narrative of the Acts, doubtless because his case and ministry were not at all in line with the subject of that treatise. Only that aspect of Paul's work is there touched upon which was in subjection to the Circumcision and connected with the proclamation of the kingdom to Israel. Titus was a Greek whom Paul refused to circumcise, so that he might be a standing reminder of the fact that circumcision was not a part of his evangel for the nations (Gal.2[1-5]).

5 The island of Crete is now named Candia. It is the most fertile island in the Mediterranean.

6 The elder and supervisor seem to be different aspects of the same office. The name elder was given in recognition of their age and dignity. The term supervisor describes the character of their service. His relations with the world and his own family must be such as will not compromise the ecclesia which he serves. His name in the world must be above reproach, his domestic relations must be ideal. Men with many wives were not eligible.

10 It was very natural for the Circumcisionists to arrogate to themselves the supervision of the ecclesias to which they belonged, but they were often unfit for the office.

11 In the very early days impostors set themselves to use devious means for securing their own advantage and getting dishonest gain. This is a most destructive plague in teachers, for, as soon as they make wealth their

object of pursuit, they necessarily endeavor to be popular and obtain the favor and support of the people. This is almost sure to be followed by corruption in teaching.

12 It is supposed that this is a quotation from Epimenides, a poet and philosopher who lived about six hundred years before Christ. It was common to give the Cretans a bad name, for to "Cretanize" was the equivalent of lying and deception. Paul adds his confirmation in order to aid them in guarding against these grave defects in the national character.

14 The Jewish doctors have so covered the law with their myths and traditions that little if any of the law is left. Ceremonial uncleanness is a constant menace to the orthodox Hebrew. So much is unclean that their consciences and minds are contaminated. This is entirely out of tune with the grace which has come to those who are themselves ceremonially unclean, yet have been subjects of God's cleansing grace. A true knowledge of God's acknowledges, as Peter did, that what God has cleansed is not to be called unclean (Ac.10[14]).

15 True cleanliness is an inward condition which views all without from its own standpoint. A defiled mind and conscience will defile even that which is, in itself, clean.

1 The apostle segregates the ecclesia into young and old, men and women, and gives to each the appropriate exhortation. All are entreated to be *sane* 2,5,6). The usage of this word in the Greek corresponds very closely with its English equivalent. In Mk. 5[15] and Lu.8[35] it is used of those who had been insane. Here and elsewhere it is used of mental soundness and good judgment. The term "slanderers" is the term usually applied to the "Devil". This passage is the key to its meaning. (The word "devils" is another word, which we transliterate *demons*). The sphere of the young women is in the home.

9 Slaves are given the privilege of adorning the teaching, by their good behaviour.

11 The saving grace of God, properly appreciated, has no equal as a means for training God's saints to live ac-

testimony is true. For which cause be exposing them severely, that they may be sound in the
14 faith, not heeding Jewish myths and precepts of men who are turn-
15 ing from the truth. All, indeed, is clean to the clean, yet to the defiled and unbelieving nothing is clean, but even their mind and
16 conscience have been defiled. They are avowing an acquaintance with God, yet by acts are denying it, being abominable and stubborn, and disqualified for every good act.

2 Now *you* be speaking what is
2 becoming to sound teaching. The aged men are to be sober, grave, sane, sound in the faith, in love,
3 in endurance; the aged women, similarly, in demeanor as becomes the sacred, not slanderers, nor enslaved by much wine, teachers of
4 the ideal, that they may bring the young wives to a sense of their duty to be fond of their husbands,
5 fond of their children, sane, chaste, domestic, good, subject to their own husbands, that the word of God
6 may not be blasphemed. The younger men, similarly, be en-
7 treating to be sane, in all things tendering yourself a model of ideal acts, in teaching, uncorruptness, gravity, sound, uncensurable
8 speech, that those of the contrary part may be abashed, having nothing bad to say concerning us.

9 Slaves are to be subject to their own owners, to be pleasing them well in all things, not contradict-
10 ing; not purloining, but displaying all good fidelity, that they may

ΕΡΕCΑΡΓΑΙΗΜΑΡΤΥΡΙΑΑΥ 20
13 UN-ACTive THE witness this

ΤΗΕCΤΙΝΑΛΗΘΗCΔΙΗΝΑΙΤ 40
IS TRUE THRU which cause

ΙΑΝΕΛΕΓΧΕΑΥΤΟΥCΑΠΟΤΟ 60
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s¹ *omits* IN
ΜΩCΙΝΑΥΓΙΑΙΝΩCΙΝΩΝΤΗ 80
THAT THEY-MAY-BE-BEING-SOUND IN THE

s o.
ΠΙCΤΕΙΜΗΠΡΟCΕΧΟΝΤΕCΙ 100
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ΟΥΔΑΙΚΟΙCΜΥΘΟΙCΚΑΙΕΝ 20
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ΤΟΛΛΙCΑΝΘΡΩΠΩΝΑΠΟCΤΡ 40
tions OF-humans TURNING-FROM

s o.
ΕΦΟΜΕΝΩΝΤΗΝΑΛΗΘΕΙΑΝΠ 60
15 THE TRUTH ALL

As¹ *omit* INDEED
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INDEED clean to-THE clean

b (*probably* s²) C
ΑΡΟΙCΤΟΙCΔΕΜΕΜΙΑΜΜΕΝ 200
to-THE YET HAVING-*been*-DEFILED

ΟΙCΚΑΙΑΠΙCΤΟΙCΟΥΔΕΝΚ 20
AND UNBELIEVing NOT-YET-ONE clean

ΑΘΑΡΟΝΑΛΛΑΜΕΜΙΑΝΤΑΙ 40
but HAS-*been*-DEFILED OF-

s o.
ΥΤΩΝΚΑΙΟΝΟΥCΚΑΙΗCΥΝΕ 60
them AND THE MIND AND THE conscience

A *inserts* Ε
ΙΔΗCΙCΘΕΟΝΟΜΟΛΟΓΟΥCΙ 80
16 God THEY-ARE-AVOWING

ΝΕΙΔΕΝΑΙΤΟΙCΔΕΕΡΓΟΙC 300
TO-PERCEIVE to-THE YET ACTS

ΑΡΝΟΥΝΤΑΙΒΔΕΛΥΚΤΟΙΟΝ 20
THEY-ARE-disowning ABOMINABLE BEING

3A o. s¹ *omits* AND
ΤΕCΚΑΙΑΠΕΙΘΕΙCΚΑΙΠΡΟ 40
AND UNPERSUADable AND TOWARD

s¹ *omits* GOOD A *inserts* Ε
CΠΑΝΕΡΓΟΝΑΓΑΘΟΝΑΔΟΚΙ 60
EVERY ACT GOOD UN-tested

s *inserts* Δ *by error* s o.
ΜΟΙCΥΔΕΛΑΛΕΙΑΠΡΕΠΕΙΤ 80
2 YOU YET BE-TALKING what IS-BEHOOVING to-

A *inserts* Ε
ΗΥΓΙΑΙΝΟΥCΗΔΙΔΑCΚΑΛΙ 400
THE BEING-SOUND TEACHing

b Ε
ΑΠΡΕCΒΥΤΑCΝΗΦΑΛΟΥCΕ 20
2 SENIORS sober TO-

ΙΝΑΙCΕΜΝΟΥCCΩΦΡΟΝΑCΥ 40
BE GRAVE sane BE-

s o.
ΓΙΑΙΝΟΝΤΑCΤΗΠΙCΤΕΙΤΗ 60
ING-SOUND to-THE BELIEF to-THE

ΑΓΑΠΗΤΗΥΠΟΜΟΝΗΠΡΕCΒΥ 80
3 LOVE to-THE UNDER-REMAINing SENIOResses

ΤΙΔΑCΩCΑΥΤΩCΕΝΚΑΤΑCΤ 600
AS-SAMEly IN demeanor

s o.
ΗΜΑΤΙΙΕΡΟΠΡΕΠΕΙCΜΗΔΙ 20
SACRED-BEHOVES NO THRU-

As¹ *add* YET Δ Ε
ΑΒΟΛΟΥCΜΗΟΙΝΩΠΟΛΛΩ 38
CASTERS NO to-WINE much

ΔΕΔΟΥΛΩΜΕΝΑCΚΑΛΟΔΙΔΑ 60
HAVING-*been*-ENSLAVED IDEAL-TEACHERS

s¹A -WILL- CY
CΚΑΛΟΥCΙΝΑCΩΦΡΟΝΙΖΩC 80
4 THAT THEY-MAY-BE-SANEING

sl. o.
ΙΝΤΑCΝΕΑCΦΙΛΑΝΔΡΟΥCΕ 600
THE *fem.* YOUNG FOND-of-MEN TO-

ΙΝΑΙΦΙΛΟΤΕΚΝΟΥCCΩΦΡΟ 20
5 BE FOND-of-offspring sane

As¹ *insert* Γ = HOME-ACTers
ΝΑCΑΓΝΑCΟΙΚΟΥΡΟΥCΑΓ 39
PURE HOME-SEE-ers GOOD

ΑΘΑCΥΠΟΤΑCCΟΜΕΝΑCΤΟΙ 60
*be*ING-UNDER-SET to-THE

ΙΔΙΟΙCΑΝΔΡΑCΙΝΙΝΑΜΗ 80
OWN MEN THAT NO

ΟΛΟΓΟCΤΟΥΘΕΟΥΒΛΑCΦΗΜ 700
THE saying OF-THE God MAY-BE-*be*ING-HARM-

ΗΤΑΙΤΟΥCΝΕΩΤΕΡΟΥCΩCΑ 20
6 AVERRED THE YOUNGER AS-SAMEly

ΥΤΩCΠΑΡΑΚΑΛΕΙCΩΦΡΟΝΕ 40
BE-BESIDE-CALLING TO-BE-BEING-sane

s¹ type tendering
ΙΝΠΕΡΙΠΑΝΤΑCΕΑΥΤΟΝΠΑ 60
7 ABOUT ALL YOUNSELF tender-

ΡΕΧΟΜΕΝΟCΤΥΠΟΝΚΑΛΩΝΕ 80
ING type OF-IDEAL ACTS

A *inserts* Ε UN-THRU-
ΡΓΩΝΕΝΤΗΔΙΔΑCΚΑΛΙΑΑΔ 800
IN THE TEACHING UN-THRU-

omitted by As¹ *b adds* UNCORRUPTion ΑΦ
ΙΑΦΘΟΡΙΑΝCΕΜΝΟΤΗΤΑΛΟ 20
8 CORRUPTion GRAVITY saying

ΘΑΡCΙΑΝ
ΓΟΝΥΓΙΗΑΚΑΤΑΓΝΩCΤΟΝΙ 40
SOUND UNcensurable THAT

ΝΑΟΕΞΕΝΑΝΤΙΑCΕΝΤΡΑΠΗ 60
THE OUT IN-INSTEAD MAY-BE-abashed

b ABOUT US TO-BE-SAYING A YOUP Υ
ΜΗΔΕΝΕΧΩΝΛΕΓΕΙΝΠΕΡΙΗ 80
NO-YET-ONE HAVING TO-BE-SAYING ABOUT US

A to-OWNERS OWN
ΜΩΝΦΑΥΛΟΝΔΟΥΛΟΥCΙΔΙΟ 900
9 DAD SLAVES to-OWN

ΙCΔΕCΠΟΤΑΙCΥΠΟΤΑCCΕC 20
OWNERS TO-BE-*be*ING-UNDER-SET

ΘΑΙΕΝΠΑCΙΝΕΥΑΡΕCΤΟΥC 40
IN ALL WELL-PLEASING

ΕΙΝΑΙΜΗΑΝΤΙΛΕΓΟΝΤΑCΜ 60
10 TO-BE NO contradicting NO

b BELIEF EVERY
ΗΝΟCΦΙΖΟΜΕΝΟΥCΑΛΛΑΠΑ 80
PURLOINING but EVERY

s¹ *omits* BELIEF As o. A Γ
CΑΝΠΙCΤΙΝΕΝΔΕΙΚΝΥΜΕΝ 2000
BELIEF IN-SHOWING

ΟΥCΑΓΑΘΗΝΙΝΑΤΗΝΔΙΔΑC 20
GOOD THAT THE TEACHing
A *inserts* Є THE *omitted by b*
ΚΑΛΙΑΝΤΗΝΤΟΥCΩΤΗΡΟCΗ 40
THE OF-THE SAviour OF-

ΜΩΝΘЄΟΥΚΟCΜΩCΙΝΕΝΠΑC 60
US God THEY-MAY-BE-adORNING IN ALL

ΙΝЄΠЄΦΑΝΗΓΑΡΗΧΑΡΙCΤΟ 80
11 ON-APPEAned for THE grace OF-THE
b adds Η *s*1 *o.*
ΥΘЄΟΥCΩΤΗΡΙΟCΠΑCΙΝΑΝ 100
God SAving to-ALL hu-

s Є *for* ΑΙ
ΘΡΩΠΟΙCΠΑΙΔЄΥΟΥCΑΗΜΑ 20
12 mans disciplining US

CΙΝΑΑΡΝΗCΑΜЄΝΟΙΤΗΝΑC 40
THAT disowning THE UN-

ЄΒЄΙΑΝΚΑΙΤΑCΚΟCΜΙΚΑC 60
REVERence AND THE SYSTEMic

ЄΠΙΘΥΜΙΑCCΩΦΡΟΝΩCΚΑΙ 80
ON-FEELINGS sanely AND

ΔΙΚΑΙΩCΚΑΙЄΥCЄΒΩCΖΗC 200
JUSTly AND devoutly WE-SHOULD-

ΩΜЄΝЄΝΤΩΝΥΝΑΙΩΝΙΠΡΟC 20
13 BE-LIVING IN THE NOW eon TOWARD-

ΔЄΧΟΜЄΝΟΙΤΗΝΜΑΚΑΡΙΑΝ 40
RECEIVING THE HAPPY

ЄΛΠΙΔΑΚΑΙЄΠΙΦΑΝЄΙΑΝΤ 60
EXPECTATION. AND ON-APPEARance OF-

ΗCΔΟΞΗCΤΟΥΜЄΓΑΛΟΥΘЄΟ 80
THE esteem OF-THE GREAT God
*s*1 ANOINTED
ΥΚΑΙCΩΤΗΡΟCΗΜΩΝΙΗCΟΥ 300
AND SAviour OF-US JESUS
JESUS *s o.* = Him
ΧΡΙCΤΟΥΟCЄΔΩΚЄΝЄΑΥΤΟ 20
14 ANOINTED WHO GIVES Self

ΝΥΠЄΡΗΜΩΝΙΝΑΑΥΤΡΩCΗΤ 40
OVER US THAT He-SHOULD-BE-LOOSening

ΑΙΗΜΑCΑΠΟΠΑCΗCΑΝΟΜΙΑ 60
US FROM EVERY UN-LAWness

CΚΑΙΚΑΘΑΡΙCΗЄΑΥΤΩΛΑΟ 80
AND SHOULD-BE-cleansING to-Self PEOPLE

ΝΤЄΡΙΟΥCΙΟΝΖΗΛΩΤΗΝΚΑ 400
ABOUT-BEING BOILing OF-
A BE-TEACHING ΔΙΔΑCΚЄ
ΑΩΝЄΡΓΩΝΤΑΥΤΑΛΑΛЄΙΚΑ 20
15 IDEAL ACTS these BE-TALKING AND

ΙΠΑΡΑΚΑΛЄΙΚΑΙΕΛЄΓΧЄΜ 40
BE-BESIDE-CALLING AND BE-EXPOSING WITH
s o.
ЄΤΑΠΑCΗCЄΠΙΤΑΓΗCΜΗΔЄ 60
EVERY injunction NO-YET-ONE

ΙCCΟΥΠЄΡΙΦΡΟΝЄΙΤΩΥΠΟ 80
3 YOU LET-BE-slighting BE-UNDER-
a adds ΥΕΤ ΔЄ *b adds* ΑΝΔ ΚΑΙ
ΜΙΜΝΗCΚЄΑΥΤΟΥCΑΡΧΑΙC 300
REMINDing them to-ORIGINals

ЄΞΟΥCΙΑΙCΥΠΟΤΑCCЄCΘΑ 20
authorities TO-BE-*being*-UNDER-SET
s o. *s o.* AND *omitted by sb*
ΙΠЄΙΘΑΡΧЄΙΝΚΑΙΠΡΟCΠΑ 40
TO-BE-yielding AND TOWARD EVERY

*s*1 *plural* -ΟΥC
ΝЄΡΓΟΝΑΓΑΘΟΝЄΤΟΙΜΟΥC 60
ACT GOOD READY

s o.
ЄΙΝΑΙΜΗΔЄΝΑΒΛΑCΦΗΜЄΙ 80
2 TO-BE NO-YET-ONE TO-BE-HARM-AVERRING

ΝΑΜΑΧΟΥCЄΙΝΑΙЄΠΙЄΙΚΗ 600
UN-FIGHTers TO-BE lenient
sA o. Α Γ *s*1 -ΥCΘΑΙ *inf. mid.*
ΙCΠΑCΑΝЄΝΔЄΙΚΝΥΜЄΝΟΥ 20
EVERY IN-SHOWING
*s*1 ΣΠΟ (*sb* Ο)ΥΑΗΝ DILIGENCE
CΠΡΑΥΤΗΤΑΠΡΟCΠΑΝΤΑCΑ 40
MEEKness TOWARD ALL hu-

ΝΘΡΩΠΟΥCΗΜЄΝΓΑΡΠΟΤЄΚ 60
3 mans WE-WERE for ?-when AND
As o.
ΑΙΗΜЄΙCΑΝΟΗΤΟΙΑΠЄΙΘЄ 80
WE UN-MINDing UN-PERSUADable

ΙCΠΛΑΝΩΜЄΝΟΙΔΟΥΛЄΥΟΝ 700
being-STRAYED SLAVING
*s*1 *adds* ЄΝ IN
ΤЄCЄΠΙΘΥΜΙΑΙCΚΑΙΗΔΟΝ 20
to-ON-FEELings AND GRATIFICA-

ΑΙCΠΟΙΚΙΑΑΙCЄΝΚΑΚΙΑΙ 40
lions VARIOUS IN EVIL AND

ΑΙΦΘΟΝΩΔΙΑΓΟΝΤЄCCΤΥΓ 60
ENVY THRU-LEADING DETEST-
*s*1 Δ Є *inserted by sA*
ΗΤΟΙΜΙCΟΥΝΤЄCΑΛΛΗΛΟΥ 80
able HATING one-another

CΟΤЄΔЄΗΧΡΗCΤΟΤΗCΚΑΙΗ 800
4 when YET THE kindness AND THE

ΦΙΛΑΝΘΡΩΠΙΑЄΠЄΦΑΝΗΤΟ 20
FONDness-of-humanity ON-APPEARED OF-THE

ΥCΩΤΗΡΟCΗΜΩΝΘЄΟΥΟΥΚЄ 40
SAviour OF-US God NOT OUT

ΞЄΡΓΩΝΤΩΝЄΝΔΙΚΑΙΟCΥΝ 60
OF-ACTS THE IN JUSTice
b ΩΝ OF-WHICH
ΗΑЄΠΟΙΗCΑΜЄΝΗΜЄΙCΑΛΛ 80
WHICH DO WE but
b adds -Ν *b* Ν
ΑΚΑΤΑΤΟΑΥΤΟΥЄΛЄΟCЄCΩ 900
according-to THE OF-Him MERCY He-SAVES
sb omit THE
CЄΝΗΜΑCΔΙΑΤΟΥΛΟΥΤΡΟΥ 20
US THRU THE BATH
b Γ
ΠΑΛΙΝΓЄΝЄCΙΑCΚΑΙΑΝΑΚ 40
OF-AGAIN-generation AND UP-NEWing

ΑΙΝΩCЄΩCΠΝЄΥΜΑΤΟCΑΓΙ 60
OF-spirit HOLY

ΟΥΟΥЄΞЄΧЄЄΝЄΦΗΜΑCΠΑΟ 80
6 OF-WHICH He-OUT-POURS ON US RICHly

ΥCΙΩCΔΙΑΙΗCΟΥΧΡΙCΤΟΥ 3000
THRU JESUS ANOINTED

be adorning the teaching of God,
our Saviour, in all things.
11 For the saving grace of God
made its advent to all humanity,
12 training us that, disowning irrev-
erence and worldly desires, we
should live sanely and justly
and devoutly in the present eon,
13 anticipating the happy expecta-
tion and glorious advent of the
great God and our Saviour, Jesus
14 Christ, Who gives Himself for us,
that He should redeem us from all
lawlessness and cleanse for Him-
self a special people zealous of
15 ideal acts. Be speaking of these
things and be entreating and ex-
posing with every injunction. Let
no one be slighting you.

3 Remind them to be subject to
sovereignties, to authorities; to be
yielding, and to be ready for every
2 good work, not to be calumniating
anyone, to be pacific, lenient, dis-
playing all meekness toward all
3 mankind. For *we*, too, were once
foolish, stubborn, deceived, slaves
of various desires and gratifica-
tions, led on by malice and envy,
detestable, hating one another.
4 Yet when God our Saviour's kind-
ness and fondness for humanity
5 made its advent, He saves us, not
for works of righteousness which
we do, but according to His mercy,
through the bath of regeneration
6 and renewal of holy spirit, which
He pours out on us richly through
7 Jesus Christ, our Saviour, that, be-

ceptably in His sight even in the midst of the abounding evil of this eon. It softens the heart, and attracts the will and provides the power for putting its precepts into practice. The law was not so. Its demands withered the arm that would fulfill it. In some measure God's grace enables us to anticipate the overwhelming bliss which will be brought to us at His glorious advent, which will mark the end of sin and suffering for His saints.

14 The ransom of Christ has a present power. Lawlessness is that basic conception of sin in which it is viewed as a departure from the normal and natural course of things. The ransom of Christ will eventually restore us into that ideal condition which conformity to the laws of the universe produces. At present this takes the form of zeal for good works.

1 The place of the believer is one of subjection in this eon. It is not our time to reign (1 Cor.4[8]). That will come in the next eon. The path of the saints is not at all aggressive. It is not for them to redress wrongs but to yield to injustice, not to speak evil of others even if they justly deserve it, not to stir up trouble, but to be pacific, making allowance for the failure of others, meekly enduring what would naturally inflame our indignation.

3 The emphatic *we*, repeated in the fifth verse, suggests that the apostle is now referring to himself as one of the Circumcision—those who, indeed, *ought* to have kept the law and who *thought* that their salvation depended on their righteousness, but who needed to be regenerated and renewed by the holy spirit, as the Lord taught Nicodemus (Jn.3[5]), according to His mercy.

5 The Septuagint uses this word *loutron* twice for a *bath* in the Song of Solomon (4[2]6[6]), but renders *laver* by another form, *louteer*, in all of its occurrences. Hence it is evident that here it is not the instrument which contained the water, but the element itself which is a figure of regeneration. This is the only instance where Paul speaks of regeneration, and he limits it to the Circumcision. We are a new *creation*, which is far more than regeneration.

9 It would seem that by far the largest share of the difficulties of the early ecclesias was introduced by the Circumcision—the very ones who ought to have been a help instead of a hindrance. The record of the book of Acts is full of their opposition to the evangel and they were directly responsible for Paul's imprisonment in Rome. Even those who believed were the source of continual turmoil. They could not clear themselves of the trammels of Judaism. They could not rise to the new revelation vouchsafed to Paul. With their genealogies, and circumcision and contentions about the law, they were continually drawing the saints from the ground of grace and faith down to law and works. Finally the apostle put a stop to the discussion of these subjects.

10 Though this is the Greek *airetikon*, it does not refer to a heretic, but one who belong to a *sect*. It is applied to the Sadducees (Ac.5^{17}), the Pharisees (Ac.15^{5}26^{5}), and the Nazarenes (Ac.24^{5}). These could not all be called heretics. Sectarianism is essentially *preferring* to associate with a class or clique. The Circumcision would readily prefer their kind.

12 Tychicus was later sent to Ephesus (2 Tim.4^{12}). As he delivered the letter to the Ephesians (Eph.6^{21}) it appears that this letter to Titus was written some time before the Perfection epistles. Titus seems to have gone to Nicopolis, but Paul remained in Rome.

ing justified by that grace, we may become enjoyers, in expectation, of the allotment of eonian life.

8 Faithful is the saying, and I am intending you to be insistent concerning these things, that those who have believed God may be concerned to stand for ideal acts. These things are ideal and bene-
9 ficial for humanity. Yet stand aloof from stupid questionings and genealogies, and strife and fightings about law, for they are
10 without benefit and vain. A sectarian person, after one and a
11 second admonition, refuse, being aware that such a one has turned himself out, and is sinning, being self-condemned.

12 Whenever I shall be sending Artemas to you, or Tychicus, endeavor to come to me in Nicopolis, for there have I decided to winter.
13 Forward Zenas, the lawyer, and Apollos diligently, that nothing
14 may be lacking to them. Now let those who are *ours* be learning also to stand for ideal acts for necessary needs, that they may not be unfruitful.

15 All those with me are greeting you. Greet our friends in faith. Grace be with you all. *Amen!*

ΤΟΥϹΩΤΗΡΟϹΗΜΩΝΙΝΑΔΙΚ 20
7 THE SAVIOUR OF-US THAT BEING-

s O
ΑΙΩΘΕΝΤΕϹΤΗΚΕΙΝΟΥΧΑ 40
JUSTIFIED to-THE OF-that grace

s3 WE-MAY-BE-*be*ING-B. -Ω- *and b* WE-ARE- -ΟΜΕΘΑ
ΡΙΤΙΚΛΗΡΟΝΟΜΟΙΓΕΝΗΘΩ 60
tenants WE-MAY-BE-BECOM-

ΜΕΝΚΑΤΕΛΠΙΔΑΖΩΗϹΑΙΩΝ 80
ING according-to EXPECTATION OF-LIFE eonian

ΙΟΥΠΙϹΤΟϹΟΛΟΓΟϹΚΑΙΠΕ 100
8 BELIEVING THE saying AND ABOUT

ΡΙΤΟΥΤΩΝΒΟΥΛΟΜΑΙϹΕΔΙ 20
these I-AM-intending YOU TO-BE-

s -Ε A -Ε *for* ΑΙ
ΑΒΕΒΑΙΟΥϹΘΑΙΙΝΑΦΡΟΝΤ 40
THRU-confirming THAT MAY-BE-being-

b o.
ΙΖΩϹΙΝΚΑΛΩΝΕΡΓΩΝΠΡΟΙ 60
DISPOSIZED OF-IDEAL ACTS TO-control

ϹΤΑϹΘΑΙΟΙΠΕΠΙϹΤΕΥΚΟΤ 80
THE *ones*-HAVING-BELIEVED

b adds ΤΩ TO-THE *b o.* ΤΑ THE *in-*
ΕϹΘΕΩΤΑΥΤΑΕϹΤΙΝΚΑΛΑΚ 200
to-God these IS IDEAL AND

sorted by b
ΑΙΩΦΕΛΙΜΑΤΟΙϹΑΝΘΡΩΠΟ 20
beneficial to-THE humans

s o.
ΙϹΜΩΡΑϹΑΞΗΤΗϹΕΙϹΚΑΙ 40
9 INSIPID YET SEEKings AND

s o. s1 N
ΓΕΝΕΑΛΟΓΙΑϹΚΑΙΕΡΕΙϹΚ 60
generate-sayings AND STRIFES AND

ΑΙΜΑΧΑϹΝΟΜΙΚΑϹΠΕΡΙΙϹ 80
FIGHTings LAWic YOU-*be*-ABOUT-

b o. s o.
ΤΑϹΟΕΙϹΙΝΓΑΡΑΝΩΦΕΛΕΙ 300
STANDING THEY-ARE for UN-beneficial

ϹΚΑΙΜΑΤΑΙΟΙΑΙΡΕΤΙΚΟΝ 20
10 AND VAIN preferer

ΑΝΘΡΩΠΟΝΜΕΤΑΜΙΑΝΚΑΙΔ 40
human WITH ONE AND SEC-

ΕΥΤΕΡΑΝΝΟΥΘΕϹΙΑΝΠΑΡΑ 60
OND admonition BE-refusing

Α Ε
ΙΤΟΥΕΙΔΩϹΟΤΙΕΞΕϹΤΡΑΠ 80
11 HAVING-PERCEIVED that HAS-*been*-OUT-TURNED

ΤΑΙΟΤΟΙΟΥΤΟϹΚΑΙΑΜΑΡΤ 400
THE such AND IS-missING

ΑΝΕΙΩΝΑΥΤΟΚΑΤΑΚΡΙΤΟϹ 20
BEING self-DOWN-JUDGED

ΟΤΑΝΠΕΜΨΩΑΡΤΕΜΑΝΠΡΟϹ 40
12 whenEVER I-SHOULD-BE-SENDING ARTEMAS TOWARD

ϹΕΗΤΥΧΙΚΟΝϹΠΟΥΔΑϹΟΝΕ 60
YOU OR Tychicus BE-DILIGENT TO-

s *inserts* Ε
ΑΘΕΙΝΠΡΟϹΜΕΕΙϹΝΙΚΟΠΟ 80
BE-COMING TOWARD ME INTO CONQUER-city

ΑΙΝΕΚΕΙΓΑΡΚΕΚΡΙΚΑΠΑΡ 500
there for I-HAVE-JUDGED TO-BESIDE-

s o.
ΑΧΕΙΜΑϹΑΙΖΗΝΑΝΤΟΝΝΟΜ 20
13 WINTER ZENAS THE LAWyer

s *affixes* -Ν
ΙΚΟΝΚΑΙΑΠΟΛΛΩϹΠΟΥΔΑΙ 40
AND APOLLOS DILIGENTly

ΩϹΠΡΟΠΕΜΨΟΝΙΝΑΜΗΔΕΝΑ 60
BEFORE-SEND THAT NO-YET-ONE to-

s o.
ΥΤΟΙϹΑΕΙΠΗΜΑΝΘΑΝΕΤΩϹ 80
14 them MAY-BE-LACKING LET-THEM-BE-LEARNING-UP

ΑΝΔΕΚΑΙΟΙΗΜΕΤΕΡΟΙΚΑΛ 600
YET AND THE OUR-more OF-IDEAL

Α -Ε
ΩΝΕΡΓΩΝΠΡΟΙϹΤΑϹΘΑΙΕΙ 20
ACTS TO-control INTO

s o.
ϹΤΑϹΑΝΑΓΚΑΙΑϹΧΡΕΙΑϹΙ 40
THE necessary needs THAT

ΝΑΜΗΩϹΙΝΑΚΑΡΠΟΙΑϹΠΑΖ 60
15 NO THEY-MAY-BE UN-FRUITful ARE-greeting

ΟΝΤΑΙϹΕΟΙΜΕΤΕΜΟΥΠΑΝΤ 80
YOU THE WITH ME ALL

Α ΥΕ- -ΑϹΘϹ
ΕϹΑϹΠΑϹΑΙΤΟΥϹΦΙΛΟΥΝΤ 700
YOU-greet THE *ones*-BEING-FOND

s o.
ΑϹΗΜΑϹΕΝΠΙϹΤΕΙΗΧΑΡΙϹ 20
OF-US IN BELIEF THE grace

As1 *omit* AMEN
ΜΕΤΑΠΑΝΤΩΝΥΜΩΝΑΜΗΝ 3738
WITH ALL OF-YOUp AMEN

PHILEMON

THIS, the only private, personal letter from the pen of the apostle Paul, is a perfect specimen of its kind. Its powerful yet pathetic appeal is the ripe fruitage of that overwhelming grace which Paul dispensed from his Roman prison. Himself a prisoner he captures the runaway slave and gives him the freedom of Christ, yet sends him back to the master from whom he fled.

This note was doubtless written at the same time as the epistles to the Colossians and Ephesians. Onesimus accompanied Tychicus (Eph.6[21]) to Ephesus and Colosse (Col.4[7-9]). From the fact that Onesimus is spoken of as "one of you" (Col.4[9]) we may infer that Philemon belonged to the ecclesia at Colosse, and that he was given the message to masters in that epistle at the same time (Col.4[1]). But this precious little letter goes far beyond what is "just and equal" so far as Onesimus is concerned. No picture of God's grace can equal this. Not only a slave, but subject to torture and death for stealing from his master, he is first reconciled to God through Paul's preaching, and then is reconciled to his master through Paul's pleading. He is caught upon the very crest of the great tidal wave of grace which was just then ready to overflow the whole world. The transcendent grace of Paul's perfection epistles was doubtless his precious possession even before it was delivered to Philemon. Can we realize what this must have meant to him? To be taken from the deepest depths of social degradation and to be seated with Christ in the celestial realms, by faith, almost exhausts the possibilities of grace. And now upon all this, he is given this precious passport to his master's heart! Is it not a lovely little letter?

In literary form, too, it is a perfect example of a simple reversion. Every topic is repeated in reverse order, as set forth in detail in the following framework:

FRAMEWORK OF PHILEMON

Reversion

Introduction 1-3

- Prayer—Paul for Philemon 4-7
 - Paul's Authority 8
 - Paul Beseeches 9-10
 - Paul's child Onesimus 10
 - Onesimus' Wrong 11-12
 - Paul and Philemon 13-14
 - Onesimus' Departure 15
 - Onesimus' Reception 15
 - Paul and Philemon 16
 - Onesimus' Wrong 18
 - Philemon a convert of Paul's 19
 - Paul Pleads 20
 - Paul's Confidence 21
- Prayer—Philemon for Paul 22

Conclusion 23-25

ΠΑΥΛΟΣΔΕCΜΙΟCΧΡΙCΤΟΥ 20
PAUL BOUND-*one* *b* OF-JESUS ANOINTED OF-ANOINTED

ΙΗCΟΥΚΑΙΤΙΜΟΘΕΟCΟΑΔΕ 40
JESUS AND Timothy THE brother

ΑΦΟCΦΙΑΗΜΟΝΙΤΩΑΓΑΠΗΤ 60
to-FOND (Philemon) THE BELOVED

ΩΚΑΙCΥΝΕΡΓΩΗΜΩΝΚΑΙΑΠ 80
2 AND TOGETHER-ACTer OF-US AND to-
b BELOVED ΑΓΑΠΗΤΗ
ΦΙΑΤΗΑΔΕΑΦΗΚΑΙΑΡΧΙΠΠ 100
APPHIA THE sister AND to-Archippus

b o.
ΩΤΩCΥΝCΤΡΑΤΙΩΤΗΗΜΩΝΚ 20
THE TOGETHER-WARRIOR OF-US AND

ΑΙΤΗΚΑΤΟΙΚΟΝCΟΥΕΚΚΛΗ 40
to-THE according-to HOME OF-YOU OUT-CALLED

CΙΑΧΑΡΙCΥΜΙΝΚΑΙΕΙΡΗΝ 60
3 grace to-YOUp AND PEACE
s[1] *omits* OF-US
ΑΠΟΘΕΟΥΠΑΤΡΟCΗΜΩΝΚΑ 80
FROM God FATHER OF-US AND

ΙΚΥΡΙΟΥΙΗCΟΥΧΡΙCΤΟΥΕ 200
4 Master JESUS ANOINTED I-AM-

ΥΧΑΡΙCΤΩΤΩΘΕΩΜΟΥΠΑΝΤ 20
thanking to-THE God OF-ME always

s o.
ΟΤΕΜΝΕΙΑΝCΟΥΠΟΙΟΥΜΕΝ 40
REMINDer OF-YOU making

ΟCΕΠΙΤΩΝΠΡΟCΕΥΧΩΝΜΟΥ 60
ON THE prayers OF-ME

ΑΚΟΥΩΝCΟΥΤΗΝΑΓΑΠΗΝΚΑ 80
5 HEARING OF-YOU THE LOVE AND
A INTO ΕΙC
ΙΤΗΝΠΙCΤΙΝΗΝΕΧΕΙCΠΡΟ 300
THE BELIEF which YOU-ARE-HAVING TOWARD

CΤΟΝΚΥΡΙΟΝΙΗCΟΥΝΚΑΙΕ 20
THE Master JESUS AND IN-

ΙCΠΑΝΤΑCΤΟΥCΑΓΙΟΥCΟΠ 40
6 TO ALL THE HOLY-*ones* WHICH-
s[2] SERVICE ΔΙΑΚΟΝΙΑ
ΩCΗΚΟΙΝΩΝΙΑΤΗCΠΙCΤΕΩ 60
how THE communion OF-THE BELIEF

CCΟΥΕΝΕΡΓΗCΓΕΝΗΤΑΙΕΝ 80
OF-YOU IN-ACTing MAY-BE-BECOMING IN

s o.
ΕΠΙΓΝΩCΕΙΠΑΝΤΟCΑΓΑΘΟ 400
ON-KNOWledge OF-EVERY GOOD
A *omits* THE *s* YOUr-
ΥΤΟΥΕΝΗΜΙΝΕΙCΧΡΙCΤΟΝ 20
THE IN US INTO ANOINTED
As[1] *omit* JESUS *b* 1 *b* ΕΧΟΜΕΝ WE-ARE-HAVING
ΙΗCΟΥΝΧΑΡΑΝΓΑΡΠΟΛΛΗΝ 40
7 JESUS JOY for much
b omits I-have-HAD *s omits* AND BESIDE-CALLING
ΕCΧΟΝΚΑΙΠΑΡΑΚΛΗCΙΝΕΠ 60
I-have-HAD AND BESIDE-CALLING ON

ΙΤΗΑΓΑΠΗCΟΥΟΤΙΤΑCΠΛΑ 80
THE LOVE OF-YOU that THE compassions

ΓΧΝΑΤΩΝΑΓΙΩΝΑΝΑΠΕΠΑΥ 500
OF-THE HOLY-*ones* HAS-*been*-UP-CEASED

ΤΑΙΔΙΑCΟΥΑΔΕΛΦΕΔΙΟΠΟ 20
8 THRU YOU brother THRU-WHICH much

ΑΛΗΝΕΝΧΡΙCΤΩΠΑΡΡΗCΙΑ 40
IN ANOINTED boldness

s o.
ΝΕΧΩΝΕΠΙΤΑCCΕΙΝCΟΙΤΟ 60
HAVING TO-BE-enjoining YOU THE
A necessity ΑΝΑΓΚΗΝ
ΑΝΗΚΟΝΔΙΑΤΗΝΑΓΑΠΗΝΜΑ 80
9 proper THRU THE LOVE RA-

ΛΑΟΝΠΑΡΑΚΑΛΩΤΟΙΟΥΤΟC 600
THER I-AM-BESIDE-CALLING such

ΩΝΩCΠΑΥΛΟCΠΡΕCΒΥΤΗCΝ 20
BEING AS PAUL SENIOR NOW
A *o.* *b* OF-JESUS-ANOINTED
ΥΝΙΔΕΚΑΙΔΕCΜΙΟCΧΡΙCΤ 40
YET AND BOUND-*one* OF-ANOINTED

ΟΥΙΗCΟΥΠΑΡΑΚΑΛΩCΕΠΕΡ 60
10 JESUS I-AM-BESIDE-CALLING YOU ABOUT
A *adds* I ΕΓΩ
ΙΤΟΥΕΜΟΥΤΕΚΝΟΥΟΝΕΓΕΝ 80
THE OF-ME offSpring WHOM I-generate
As[1] *omit* OF-ME
ΝΗCΑΕΝΤΟΙCΔΕCΜΟΙCΜΟΥ 700
IN THE BONDS OF-ME

ΟΝΗCΙΜΟΝΤΟΝΠΟΤΕCΟΙΑΧ 20
11 PROFITable (Onesimus) THE ?-when to-YOU UN-
s omits NOW *As*[2] *omit* AND
ΡΗCΤΟΝΝΥΝΙΔΕΚΑΙCΟΙΚΑ 43
USE NOW YET AND to-YOU AND

ΙΕΜΟΙΕΥΧΡΗCΤΟΝΟΝΑΝΕΠ 60
12 to-ME WELL-USE WHOM I-UP-SEND
bs[2] YOU YET CYAE
ΕΜΨΑCΟΙΑΥΤΟΝΤΟΥΤΕCΤΙ 80
to-YOU him this IS
b o. *As*[1] *omit* YOU-BE-TOWARDS-GETTING
ΝΤΑΕΜΑCΠΛΑΓΧΝΑΠΡΟCΑΑ 800
THE MY compassions YOU-BE-TOWARD-
s H
ΒΟΥΟΝΕΓΩΕΒΟΥΛΟΜΗΝΠΡΟ 20
13 GETTING WHOM I intended TOWARD

s o.
CΕΜΑΥΤΟΝΚΑΤΕΧΕΙΝΙΝΑΥ 40
MYself TO-BE-DOWN-HAVING THAT OVER
b adds to-ME ΜΟΙ
ΠΕΡCΟΥΜΟΙΔΙΑΚΟΝΗΝΤΟ 60
YOU to-ME he-MAY-BE-THRU-SERVING IN THE

ΙCΔΕCΜΟΙCΤΟΥΕΥΑΓΓΕΛΙ 80
BONDS OF-THE WELL-MESSAGE
A *inserts* Ε
ΟΥΧΩΡΙCΑΕΤΗCCΗCΓΝΩΜΗ 900
14 apart-from YET THE YOUR opinion
b omits -ONE
CΟΥΔΕΝΗΘΕΛΗCΑΠΟΙΗCΑΙ 20
NOT-YET-ONE I-WILL TO-DO

ΙΝΑΜΗΩCΚΑΤΑΑΝΑΓΚΗΝΤΟ 40
THAT NO AS according-to necessity THE

ΑΓΑΘΟΝCΟΥΗΛΑΛΑΚΑΤΑΕΚ 60
GOOD OF-YOU MAY-BE but according-to vol-

ΟΥCΙΟΝΤΑΧΑΓΑΡΔΙΑΤΟΥΤ 80
15 untary SWIFT for THRU this

ΟΕΧΩΡΙCΘΗΠΡΟCΩΡΑΝΙΝΑ 1000
he-WAS-SPACEized TOWARD HOUR THAT

PAUL a prisoner of Christ Jesus,
and brother Timothy, to
Philemon, the beloved, and our
2 fellow worker, and to Apphia,
our sister, and to Archippus, our
fellow soldier, and to the ec-
clesia at your house:
3 Grace to you and peace, from
God, our Father, and the Lord
Jesus Christ.
4 I AM THANKING my God always,
making mention of you in my
5 prayers, hearing of your love and
the faith which you have towards
the Lord Jesus and for all the
6 saints, so that the fellowship
of your faith may become opera-
tive in the realization of every good
7 thing which is in us for Christ
Jesus. For I have had much joy
and consolation in your love, see-
ing that the compassions of the
saints are soothed through you,
brother.
8 Wherefore, having much bold-
ness in Christ to be enjoining you
9 as to what is proper, through love
I am rather entreating, being such
a one as Paul the aged, and now
a prisoner also of Christ Jesus.
10 I am entreating you concerning
my child, whom I beget in my
bonds, Onesimus [Profitable],
11 once use*less* to you, yet now use-
12 *ful* to you and to me, whom I send
back to you. Him—this means my
compassions—take to yourself,
13 whom *I* intended to be retaining
for myself that, for your sake, he
may be serving me in the bonds of
14 the evangel, yet apart from your
opinion I would do nothing, that
your good may not be as of com-
15 pulsion but voluntary. For
perhaps he was separated for an
hour because of this: that you may

4 The name Philemon means "fond". He seems to have been a most exemplary character, whose reputation had reached Paul's ears, and had given him joy in the midst of the sorrows and dangers of his situation in Rome. But Paul is not thinking of himself but of the service Philemon renders to the saints.

8 Paul's apostolic authority gives him the right to dictate to Philemon regarding Onesimus. It would have been perfectly proper to have held the runaway slave for his own comfort and service without consulting his master in the matter. Yet grace does not demand its rights, or stand upon its privileges, but, led by love, entreats. What a glorious sunset to such a life as Paul's! The rare graces of the gospel glow in the aged apostle and prisoner with greater splendor than ever before. Age has not soured but rather mellowed him.

11 There is a pleasing play upon the name "Onesimus", which means *profitable*. Paul uses it as a verb in verse twenty. He may be regarded as a picture of those of the nations who had strayed away from God, who are the fruit of Paul's bonds as Onesimus was, and who now return to God to become His "profitable" slaves. He is also a marvelous example of God's method of tranforming evil into good. No one would condone the act of Onesimus in running away from his master, yet God made it a blessing not only to Onesimus, but to his master and to Paul. All were enriched by it. In this way He is able to make all evil subserve His purpose. It is the background of His grace and will become the means of drawing His creatures infinitely closer to Himself and His affections than would be possible if sin had never invaded the universe.

15 The short period of Onesimus' absence was not worth reckoning compared with the fact that, as a brother in Christ, Philemon would have him for all the eons. So the short term of sin (which seems to us so long) is not worth reckoning compared with the eonian and everlasting tenure of the bliss which follows it.

ΑΙΩΝΙΟΝΑΥΤΟΝΑΠΕΧΗCΟΥ 30
16 eonian him YOU-MAY-BE-FROM-HAVING

b Master ΚΥΡΙΩ
ΥΤΑCΠΑΑΓΧΝΑΕΝΧΡΙCΤΩΠ 20
21 THE compassions IN ANOINTED HAV-

Ab o. ΩC AS *b adds*
ΚΕΤΙΩCΔΟΥΛΟΝΑΛΛΑΥΠΕΡ 40
NOT STILL AS SLAVE but OVER

ΕΠΟΙΘΩCΤΗΥΠΑΚΟΗCΟΥΕΓ 40
ING-confidence to-THE obedience OF-YOU I-WRITE

a1 omits brother
ΔΟΥΛΟΝΑΔΕΛΦΟΝΑΓΑΠΗΤΟ 60
SLAVE brother BELOVED

ΡΑΨΑCΟΙΕΙΔΩCΟΤΙΚΑΙΥΠ 80
to-YOU HAVING-PERCEIVED that AND OVER

b omits YET
ΝΜΑΛΙCΤΑΕΜΟΙΠΟCΩΔΕΜΑ 80
RATHEREST to-ME how-much YET RA-

ΕΡΑΛΕΓΩΠΟΙΗCΕΙCΑΜΑΔΕ 80
22 WHICH I-AM-saying YOU'LL-BE-DOING SIMULTANEOUSLY

ΛΛΟΝCΟΙΚΑΙΕΝCΑΡΚΙΚΑΙ 100
THER to-YOU AND IN FLESH AND

b INDEED *adds* -Ν
ΚΑΙΕΤΟΙΜΑΖΕΜΟΙΞΕΝΙΑΝ 400
YET AND BE-READYizING to-ME LODGing

b adds AND ΚΑΙ
ΕΝΚΥΡΙΩΕΙΟΥΝΜΕΕΧΕΙCΚ 20
17 IN Master IF THEN ME YOU-ARE-HAVING

ΕΛΠΙΖΩΓΑΡΟΤΙΔΙΑΤΩΝΠΡ 20
I-AM-EXPECTING for that THRU THE pray-

ΟΙΝΩΝΟΝΠΡΟCΛΑΒΟΥΑΥΤΟ 40
communer BE-TOWARDS-GETTING him

ΟCΕΥΧΩΝΥΜΩΝΧΑΡΙCΘΗCΟ 40
ers OF-YOUp I-WILL-BE-graceD

b o. *b* ARE- ΟΝ *for* Ε
ΝΩCΕΜΕΕΙΔΕΤΙΗΔΙΚΗCΕΝ 60
18 AS ME IF YET ANY he-injures

ΜΑΙΥΜΙΝΑCΠΑΖΕΤΑΙCΕΕΠ 80
23 to-YOUp IS-greeting YOU EPAPH-

As o.
ΕΕΗΟΦΕΙΛΕΙΤΟΥΤΟΕΜΟΙΕ 80
YOU OR IS-OWING this to-ME YOU-

ΑΦΡΑCΟCΥΝΑΙΧΜΑΛΩΤΟCΜ 80
RAS THE TOGETHER-captive OF-

b -ARE- -Ει
ΑΛΟΓΑΕΓΩΠΑΥΛΟCΕΓΡΑΨΑ 200
19 BE-imputing I PAUL WRITE

ΟΥΕΝΧΡΙCΤΩΙΗCΟΥΜΑΡΚΟ 500
24 ME IN ANOINTED JESUS Mark

ΤΗΕΜΗΧΕΙΡΙΕΓΩΑΠΟΤΙCΩ 20
to-THE MY HAND I 'LL-BE-FROM-VALUING

CΑΡΙCΤΑΡΧΟCΔΗΜΑCΛΟΥΚ 20
Aristarchus DEMAS LUKE

ΙΝΑΜΗΛΕΓΩCΟΙΟΤΙΚΑΙCΕ 40
THAT NO I-MAY-BE-saying to-YOU that AND YOUR-

ΑCΟΙCΥΝΕΡΓΟΙΜΟΥΗΧΑΡΙ 40
25 THE TOGETHER-ACTers OF-ME THE grace

As o. *s omits* OF-US
ΑΥΤΟΝΜΟΙΠΡΟCΟΦΕΙΛΕΙC 60
self to-ME ARE-TOWARD-OWING

CΤΟΥΚΥΡΙΟΥΗΜΩΝΙΗCΟΥΧ 60
OF-THE Master OF-US JESUS AN-

ΝΑΙΑΔΕΛΦΕΕΓΩCΟΥΟΝΑΙΜ 80
20 YEA brother I OF-YOU MAY-BE-PROFIT-

ΡΙCΤΟΥΜΕΤΑΤΟΥΠΝΕΥΜΑΤ 80
OINTED WITH THE spirit

A omits AMEN
ΗΝΕΝΚΥΡΙΩΑΝΑΠΑΥCΟΝΜΟ 300
ING IN Master YOU-UP-CEASE OF-ME

ΟCΥΜΦΩΝΑΜΗΝ
OF-YOUp AMEN

have him as an eonian liquidation,
16 no longer as a slave, but more
than a slave, a brother beloved,
especially to me, yet how much
rather to you, both in the flesh
17 and in the Lord! If, then, you
have me for a mate, take him to
18 yourself as me. Now if in any-
thing he injures you, or is owing
aught; be charging this to my ac-
19 count. *I*, Paul (I write with my
own hand), *I* will refund it. (Not
that I may tell you that you are
20 owing me yourself, also!) Yea,
brother, may *I* be "profiting"
from you in the Lord! Soothe my
compassions in Christ!
21 Being confident of your obe-
dience, I write to you, seeing that
I perceive that you will do even
22 more than I say. Now also, at the
same time, make a lodging ready
for me, for I am expecting that,
through your prayers, I will be
graciously granted to you.
23 Epaphras, my fellow captive in
24 Christ Jesus, Mark, Aristarchus,
Demas, Luke, my fellow workers,
are greeting you.
25 The grace of our Lord Jesus
Christ be with your spirit! *Amen!*

18 Philemon, was evidently called under Paul's preaching, so that he owed all he had in grace to his ministry. With all this to his credit, Paul may well assume all of Onesimus' debts to his master.

20 There is a play on the name Onesimus, or Profitable. If he should be sent back to Paul, to serve him in the evangel, he would indeed be "Profitable" to Paul, both in name and in fact.

22 At this time Paul still hoped to be released and return to his itinerant ministry. No doubt the spiritual character of his latest ministry did not demand his physical presence. It was more in keeping to convey it by epistles. We have no evidence to show that he ever returned to Colosse.

23 Later, all except Luke, left him (2 Tim.5[11]). Demas abandoned him. And to this very day his inspired epistles, by means of which he still speaks, and which are the only source of the truth for this economy of God's grace, are unheeded, neglected, abandoned, forsaken.

15 *Have as a liquidation*, FROM-HAVE. is a special term used in the papyri for *receiving in full* for any debt or obligation. The noun means a receipt in full. Thus the Lord, in the sixth of Matthew, said concerning those whose deeds were done before men, that "they have their wages in full"—there is no more due them from God.

THE CIRCUMCISION EPISTLES

THE CIRCUMCISION EPISTLES

At the notable conference in Jerusalem when Paul submitted his evangel to those of repute, they submitted nothing to him, but perceived that he had been entrusted with the evangel of the Uncircumcision as Peter had been with that of the Circumcision (Ga. 2 [8,9]). James, Cephas and John gave him the right hand of fellowship. He was to be for the nations, they for the Circumcision. The decision of this conference is reflected in the epistles written by those who were present. The epistles written by James, Peter, John, and Jude, the brother of James, form the greater part of the following collection, hence we term them

THE CIRCUMCISION EPISTLES

Nothing will contribute more to the understanding of these writings than the clear cut apprehension that, in every detail, they differ from Paul's epistles, and do not apply at all to the present interval of God's gracious dealings with the nations, during Israel's temporary defection. Not a single truth is discussed in these writings which cannot be duplicated on a higher plane in the writings for the Uncircumcision.

The vital difference is this: In these epistles all blessing comes to or through faithful Israel: in the present economy of grace all blessing overflows notwithstanding that Israel's apostasy choked the channel of blessing. We are blessed in spite of Israel's failure. They will be blessed, and the nations will be blessed through them, in the coming day to which these epistles apply, on the ground of their return to God.

The final sphere of blessing in Paul's epistles was transferred to heaven (Eph.1[3]). No such note is struck in the Circumcision epistles. They are all concerned with Israel on the earth, not with an election from the nations having a celestial destiny. They are all based on a physical relationship to Messiah, and lay great stress on His flesh, while Paul came to the point where he eliminated this from his ministry entirely (2 Co.5[16]).

They deal with Christ as He was on earth and as He will return to earth. Paul commences at His ascension and reveals a prior return of Christ, not to the earth, but to the air, to call His saints to Him there.

As Paul's name implies, he deals with an interval, a parenthesis in God's program. Hence we should read from the book of Acts right on to Hebrews and through to Jude (omitting Paul's parenthetic epistles) to get the true connection between the proclamation of the kingdom in the book of Acts, and the epistles dealing with the temporary consequences of its rejection.

Paul's ministries changed with fresh revelations, so that his career in the book of Acts is only premonitory to his written revelation, especially that given at its close. Not so with the other apostles. Nothing new is revealed in their epistles; they are but the modification of their former ministry due to the conditions consequent on the temporary rejection of the kingdom.

The perplexities of those Pentecostal believers who remained faithful to the end are answered in Hebrews. The difficulties of those who will suffer when the kingdom is once more on the divine program are met by Peter, who enters the kingdom through suffering and death. The course of those who will be guided through the time of trouble and enter the time of blessing alive is prefigured and provided for by John (See Jn.21[18-23]). James deals especially with the rebellious and the rich.

None of these writings can be "applied" to the saints today without incalculable confusion and loss. As it is of more present importance to distinguish this line of truth from our own than to fully understand its message for the Circumcision, special attention will be given to its contrast with the grace which is ours in Christ Jesus.

These epistles do not treat of such themes as the body of Christ, the church as a spiritual organism, the believers' identification with Christ before God, crucifixion with Christ, exemption from law, righteousness by faith, the conciliation, and the heavenly destiny. Failure or refusal to discern that Paul brought a distinct revelation accounts for the prevailing confusion as to what the gospel really is.

THE EPISTLE TO THE HEBREWS

HEBREWS resumes the subject of the book of Acts. Paul's epistles are a parenthesis in God's administrations. In Acts the kingdom is proclaimed, and rejected by the nation of Israel as a whole. Yet there was a remnant who believed. Of these the Hellenists followed the revelations given to Paul and found a new and a celestial destiny. But the Hebrews, associated with the twelve apostles and James, whose destiny is the kingdom as promised by the prophets, are left in a distressing situation due to the national defection of Israel. What is to become of them during the time that the nation stumbles? The kingdom cannot come until after the fulness of the nations has come in. That could hardly be during their lifetime. The book of Hebrews deals with the problem of these Pentecostal believers and takes them back to the same position as was occupied by the patriarchs and prophets of old, as explained in the eleventh chapter. They died in faith, not having received the promises.

An important distinction between Hebrews and Hellenists will help in understanding this epistle. Both were Jews, of the stock of Israel as to the flesh. Both are brought before us in the sixth of Acts, where the widows of the Hellenists were distinguished from the widows of the Hebrews. Both spoke Greek. But the culture and training of the Hebrews was essentially Eastern and according to the traditions of their ancestors. The Hellenists, who were composed mostly of those who had lived in foreign lands, were Greek in culture and customs. So distinct were they that they had special synagogues in Jerusalem. The Hebrews were strong for ritual and the religion of their fathers. They are the special subject of this epistle, as is manifest from the opening strain.

As the faith of the Pentecostal believers rested on signs and wonders and miracles in anticipation of the powers of the kingdom, some fell away when these manifestations ceased and the promised kingdom failed to appear. Their apostasy is dealt with in the sixth and tenth chapters—passages which can have no application in the present administration of grace, but which have hung as a cloud over the heads of those who imagine themselves in a similar position. Saints in Israel were conditionally pardoned. Its continuance depended upon their extension of this pardon to the other nations, as in the parable of the ten thousand talent debtor. The pardon could be and was withdrawn. It is not in force now. We have the infinitely higher favor of justification.

Hebrews is the antitype of the wilderness journey of Israel from Egypt to the promised land. It brings Christ before us as the true Mediator, greater than Moses, the true Saviour, greater than Joshua, the true Chief Priest, greater than Aaron. It holds forth better promises concerning the land and the kingdom. Its type is the tabernacle and its ministry, before Israel entered the land.

ΠΟΛΥΜΕΡΩΣΚΑΙΠΟΛΥΤΡΟΠ 20
MANY-PARTLY AND MANY-mannerly

ΩΣΠΑΛΑΙΟΘΕΟΣΛΑΛΗΣΑΣΤ 40
of-OLD THE God TALKing to-

ΟΙΣΠΑΤΡΑΣΙΝΕΝΤΟΙΣΠΡΟ 60
THE FATHERS IN THE BEFORE-

ΦΗΤΑΙΣΕΠΕΣΧΑΤΟΥΤΩΝΗΜ 80
2 AVERRers ON LAST-*one* OF-THE DAYS

ΕΡΩΝΤΟΥΤΟΝΕΛΑΛΗΣΕΝΗΜ 100
these TALKS to-US

ΙΝΕΝΥΙΩΟΝΕΘΗΚΕΝΚΛΗΡΟ 20
IN SON WHOM He-PLACES tenant

ΝΟΜΟΝΠΑΝΤΩΝΔΙΟΥΚΑΙΕΠ 40
OF-ALL THRU WHOM AND He-

ΟΙΗΣΕΝΤΟΥΣΑΙΩΝΑΣΟΣΩΝ 60
3 makES THE eons WHO BEING

ΑΠΑΥΓΑΣΜΑΤΗΣΔΟΞΗΣΚΑΙ 80
FROM-RADIANCE OF-THE esteem AND

ΧΑΡΑΚΤΗΡΤΗΣΥΠΟΣΤΑΣΕΩ 200
CARVING OF-THE UNDER-STANDING

B+-ΑΝ- = making-APPEAR
ΦΕΡΩΝΤΕΤΑΠΑΝΤΑ 20
CARRYING BESIDES THE ALL

ΤΩΡΗΜΑΤΙΤΗΣΔΥΝΑΜΕΩΣΑ 40
to-THE declaration OF-THE ABILITY OF-

ΥΤΟΥΚΑΘΑΡΙΣΜΟΝΤΩΝΑΜΑ 60
Him cleansing OF-THE misses

$^{\beta 2}$ *adds* ΗΜΩΝ OF-US A+Ε
ΡΤΙΩΝΠΟΙΗΣΑΜΕΝΟΣΕΚΑΘ 80
mak*ing* is-seated

ΙΣΕΝΕΝΔΕΞΙΑΤΗΣΜΕΓΑΛΩ 300
IN RIGHT OF-THE GREATHOOD

ΣΥΝΗΣΕΝΥΨΗΛΟΤΕΡΟΣΥΤ 20
4 IN HIGHS to-so-much

$^{\beta A}$ *o.* B *omits* OF-THE
ΩΚΡΕΙΤΤΟΝΓΕΝΟΜΕΝΟΣΤΩ 40
better BECOMING OF-THE

ΝΑΓΓΕΛΩΝΟΣΩΔΙΑΦΟΡΩΤΕ 60
MESSENGERS to-as-much-as more-excelling

ΡΟΝΠΑΡΑΥΤΟΥΣΚΕΚΛΗΡΟΝ 80
BESIDE them He-HAS-tenanted

ΟΝΟΜΗΚΕΝΟΝΟΜΑΤΙΝΙΓΑΡΕΙ 400
5 NAME . to-ANY for He-

ΠΕΝΠΟΤΕΤΩΝΑΓΓΕΛΩΝΥΙΟ 20
said ?-when OF-THE MESSENGERS SON

ΣΜΟΥΕΙΣΥΕΓΩΣΗΜΕΡΟΝΓΕ 40
OF-ME ARE YOU I TODAY HAVE-

ΓΕΝΝΗΚΑΣΕΣΚΑΙΠΑΛΙΝΕΓΩ 60
generatED YOU AND AGAIN I

to-Him *by s* very small*
ΕΣΟΜΑΙΑΥΤΩΕΙΣΠΑΤΕΡΑΚ 80
SHALL-BE to-Him INTO FATHER AND

ΑΙΑΥΤΟΣΕΣΤΑΙΜΟΙΕΙΣΥΙ 500
He WILL-BE to-ME INTO SON .

ΟΝΟΤΑΝΔΕΠΑΛΙΝΕΙΣΑΓΑΓ 20
6 whenEVER YET AGAIN He-MAY-BE-INTO-LEAD-

ΗΤΟΝΠΡΩΤΟΤΟΚΟΝΕΙΣΤΗΝ 40
ING THE BEFORE-BROUGHT-FORTH INTO THE

ΟΙΚΟΥΜΕΝΗΝΛΕΓΕΙΚΑΙΠΡ 60
*be*ING-HOMED He-IS-saYING AND LET-

ΟΣΚΥΝΗΣΑΤΩΣΑΝΑΥΤΩΠΑΝ 80
worship to-Him ALL

ΤΕΣΑΓΓΕΛΟΙΘΕΟΥΚΑΙΠΡΟ 600
7 MESSENGERS OF-God . AND TOWARD

ΣΜΕΝΤΟΥΣΑΓΓΕΛΟΥΣΛΕΓΕ 20
INDEED THE MESSENGERS He-IS-saYING

ΙΟΠΟΙΩΝΤΟΥΣΑΓΓΕΛΟΥΣΑ 40
THE *One*-making THE MESSENGERS OF-

ΥΤΟΥΠΝΕΥΜΑΤΑΚΑΙΤΟΥΣΑ 60
Him spirits AND THE of-

$^{\beta\Gamma}$ *o.*
ΕΙΤΟΥΡΓΟΥΣΑΥΤΟΥΠΥΡΟΣ 90
ficia s OF-Him OF-FIRE

ΦΛΟΓΑΠΡΟΣΑΕΤΟΝΥΙΟΝΟΘ 700
8 BLAZE . TOWARD YET THE SON THE TH-

ΡΟΝΟΣΣΟΥΟΘΕΟΣΕΙΣΤΟΝΑ 20
RONE OF-YOU THE God INTO THE eon

B *omits* OF-THE eon
ΙΩΝΑΤΟΥΑΙΩΝΟΣΚΑΙΗΡΑΒ 40
OF-THE eon AND THE ROD

OF-THE straightness ROD *by s**
ΔΟΣΤΗΣΕΥΘΥΤΗΤΟΣΡΑΒΔΟ 50
OF-THE straightness ROD

Bs ΑΥΤΟΥ OF-Him
ΣΤΗΣΒΑΣΙΛΕΙΑΣΣΟΥΗΓΑΠ 80
9 OF-THE KINGdom OF-YOU . YOU-LOVE

B+Ε
ΗΣΑΣΔΙΚΑΙΟΣΥΝΗΝΚΑΙΕΜ 900
JUSTice AND YOU-

B NOM = UN-LAWness
ΙΣΗΣΑΣΑΔΙΚΙΑΝΔΙΑΤΟΥΤ 20
HATE UN-JUSTice THRU this

$^{\beta\Delta}$ *o.*
ΟΕΧΡΕΙΣΕΝΣΕΟΘΕΟΣΟΘΕΟ 40
ANOINTS YOU THE God THE God

B^{1} Ε *o.*
ΣΣΟΥΕΛΑΙΟΝΑΓΑΛΛΙΑΣΕΩ 60
OF-YOU OLIVE-oil OF-exulting

ΣΠΑΡΑΤΟΥΣΜΕΤΟΧΟΥΣΣΟΥ 80
BESIDE THE WITH-HAVERS OF-YOU

ΚΑΙΣΥΚΑΤΑΡΧΑΣΚΥΡΙΕΤΗ 900
10 AND YOU according-to ORIGINals Master! THE

ΝΓΗΝΕΘΕΜΕΛΙΩΣΑΣΚΑΙΕΡ 20
LAND found AND works

ΓΑΤΩΝΧΕΙΡΩΝΣΟΥΕΙΣΙΝΟ 40
OF-THE HANDS OF-YOU ARE THE

ΙΟΥΡΑΝΟΙΑΥΤΟΙΑΠΟΛΟΥΝ 60
11 heavens . they WILL-BE-*be*ING-destroyED

ΤΑΙΣΥΔΕΔΙΑΜΕΝΕΙΣΣΚΑΙΠ 80
YOU YET ARE-THRU-REMAINING AND ALL

ΑΝΤΕΣΩΣΙΜΑΤΙΟΝΠΑΛΑΙΩ 1000
AS cloak WILL-BE-BEING-OLDED

By many portions and many modes, of old, speaking to the fa-
2 thers in the prophets, God, in the last of these days, speaks to us in a Son, Whom He appoints enjoyer of the allotment of the universe, through Whom, also, He makes the
3 eons; Who, being the Effulgence of His glory and Emblem of His assumption, as well as carrying on the universe by His powerful declaration, making a cleansing of sins, is seated at the right hand of the
4 Majesty in the heights; becoming so much better than messengers as He has enjoyed the allotment of a more excellent name than they.

5 For when said He to any of the messengers,

"*Thou* art My Son
Today have *I* begotten Thee"?

And again,

"*I* shall be to Him for a Father
And *He* shall be to Me for a Son"?

6 Now, whenever He may again be leading the Firstborn into the inhabited earth, He is saying,

"And let all the messengers of God worship Him."

7 And, indeed, to the messengers He is saying,

"Who is making His messengers blasts,
And His ministers a flame of fire."

8 Yet to the Son:

"Thy throne, O God, is for the eon of the eon,
And a scepter of rectitude is the scepter of Thy kingdom.
9 Thou lovest righteousness and hatest injustice,
Therefore God, Thy God, anoints Thee with the oil of exultation beyond Thy partners."

10 And

"*Thou*, Lord, in accord with sovereignties, dost found the earth,
And the heavens are the works of Thy hands.
11 *They* shall be destroyed, yet *Thou* art continuing,
And they all shall age as a cloak,

1 Though the title, "Hebrews" is not inspired, the opening strain shows that this epistle is addressed to Israelites "whose are the fathers" (Ro. 9[5]), and who alone had the oracles of God. No author is given. This is an inspired omission. It is a grave mistake to seek to supply one. It is fatal to put Paul's name here, for his ministries are distinct from and above all that this epistle has for the Hebrews.

2 The Son is the Speaker to Whom the Hebrews are directed. His glories, as they relate to the kingdom and their blessing, is the great theme of the epistle. Beginning with a brilliant cluster, showing His relationship to God, He is given a place superior to angels, and to all the great figures in Hebrew history.

2 "Tenant" seems the nearest word in English for one who has the possession and enjoyment of a thing, yet is not the owner. But it should also include the distribution by lot. So we have used the phrase "enjoyer of the allotment". The whole universe was created for the Son (Col.1[16]). He is Elohim, the God of Space. He is Jehovah, the God of Time, for He also made the eons. Thus the Hebrews are informed that the Son is the God of their ancient oracles.

3 We speak of seeing the sun, but it is hid behind its brilliant beams. So the Son is the Effulgence of the invisible God. The shekinah glory, which filled the temple, was a token of His presence. God condescends to assume certain characters in relation to His creatures in order to reveal Himself to them. Even as Father, He cannot be known except through the Son (Jn. 14[9,10]). It is only through His Emblem that God reveals Himself. Not only the creation, but the operation of the universe is in His hands. The entrance and presence of sin in the universe is all accounted for by one word —He has made a cleansing of sins. It is evident that, in His grand concerns, sins are considered only as a temporary stain on His escutcheon, already disposed of in truth, as they will be eventually in fact. The right hand of the divine Majesty is the true place of the One Who wields all the power of God, and Who, for creatures such as we, is the only One in Whom we can apprehend and approach the Deity.

4 The term "messengers", often rendered "angels", does not denote nature but office. They may be men. Many in the Hebrew Scriptures, as well as John the Baptist (Mt.10[11]), his disciples (Lu.7[24]), the Lord's disciples (Lu.9[52]) are called by this appellation. Applied to celestial beings it denotes those who are God's couriers, who have the power of moving about freely in the universe, and thus perform the duties of messengers. Our Lord Himself is God's Chief Messenger (1 Thes.4[10]). The Hebrew oracles had come through messengers. The law was prescribed thus (Gal.3[19]). Now all further revelations will flow through the only begotten Son.

5 God has had many "sons". When earth's corner stone was laid, all the sons of God shouted for joy (Job 38[7]). Adam was a son of God (Lu.3[38]). The sixth of Genesis speaks of the sons of God. Hosea foretells the time when all Israel shall be called the sons of God (Hos.1[10]). So that the particular point in this passage is the introduction of His Son, not by creation, but by begettal. He is His only begotten Son (Ps.2(1)[7]; Mt.1[23]; Lu1[32,33]; Jn.1[14]). As such He is infinitely better fitted to communicate the heart of God to man.

5 This, in its first application, was said of Solomon (2 Sam.7[14]) the type of David's greater Son.

6 See Ps.97[7] and Deut.32[43].

7 The messengers are like the forces of nature, mere instruments to carry out His will (Ps.104[4]).

8 As Christ, He reigns over the next eon, including the thousand years. After that, in the new earth, He reigns as Son. This is called "the eon of the eon", because it is the fruit of His reign during the preceding eon. When the Son has reigned to such purpose that there is no further need of His rule, He abdicates, turning over the kingdom to God the Father (1 Co.15[28]; see also Ps.45[6,7]).

10 The Greek word here used means "beginning" in the singular, referring to time. But in the plural, as here, it often denotes sovereignties (Eph.3[10]; Col.1[16]; Tit.3[1]). These were associated with Him in the foundation of the earth, much as the saints in Israel will be in the administration of the kingdom. It corresponds to "hands" in the parallelism.

12 And, as if clothing, Thou wilt be
rolling them up as a cloak,
And they shall be changed.
Yet *Thou* art the same,
And Thy years will not be defaulting."

13 Now when has He declared to any of the messengers

"Be sitting at My right hand till I
should be placing Thy enemies
for a footstool for Thy feet"?

14 Are they not all ministering spirits commissioned for service because of those who are about to be enjoying the allotment of salvation?

2 Therefore we ought more exceedingly to be heeding what is being heard, lest at any time we may be
2 drifting by. For if the word spoken through messengers came to be confirmed, and every transgression and disobedience obtained a fair re-
3 ward, how shall *we* be escaping when neglecting a prodigious salvation, which, obtaining a beginning through the speaking of the Lord, was confirmed to us by those who
4 hear Him, God corroborating, both by signs and miracles and various powers, and partings of holy spirit, according to His will?

5 For not to messengers does He subject the future inhabited earth concerning which we are speaking.

6 Yet someone somewhere certifies, saying,

"What is man, that Thou art mindful of him?
Or a son of man, that Thou art visiting him?
7 Thou makest him some whit inferior to the messengers,
Thou wreathest him with glory and honor.
And dost place him over the works of Thy hands.
8 Thou dost subject all underneath his feet."

For in the subjection of all to him, He left nothing unsubjected

θηcονταικαιωcειπερι20
12 AND AS-IF ABOUT-CAST
A∈ o. s¹+I s¹* ΑΛΛΑ- for∈ΑΙ-
ολιονελιξειcαγτογcω40
YOU-WILL-BE-WHIRLING them AS

cιματιονκαιαλλαγηcον60
cloak AND THEY-WILL-BE-being-changed.
s¹ had+ΚΑΙ AND
ταιcγδεcγτοcειcαιτα80
YOU YET THE SAME ARE AND THE
sB¹ o.
ετηcογογκεκλειψογcιν100
YEARS OF-YOU NOT WILL-BE-OUT-LACKING

προcτιναδετωναγγελων20
13 TOWARD ANY YET OF-THE MESSENGERS

ειρηκενποτεκαθογεκδε40
He-has-declared ?-when YOU-BE-SITTING OUT OF-

ξιωνμογεωcανθωτογcεχ60
RIGHT OF-ME TILL EVEN I-MAY-BE-PLACING THE en-

θρογccογγποποδιονταων80
emies OF-YOU UNDER-FOOT OF-THE
5
ποδωνcογογχιπαντεcει200
14 FEET OF-YOU, NOT ALL THEY-
B o. s o.
cινλειτογργικαπνευμα20
ARE official spirits

C B
ταειcδιακονιαναποcτε40
INTO THRU-service being-commissioned
6
λλομεναδιατογcμελλον60
THRU THE ones-being-ABOUT

τακληρονομειncωτηρι80
TO-BE-tenanting saving .
s more-exceedingly it-is-BINDING
ανδιατογτοδειπερicco300
Q THRU this it-is-BINDING more-exceedingly
s o.
τερωcπροcεχειννημαcτο20
TO-BE-heeding OS to-THE
7
ιcακογcθειcινmηποτεπ10
BEING-HEARD s¹* o. NO ?-when WE-

αραργωμενειγαροδιαγγ60
2 MAY-BE-BESIDE-GUSHING . IF for THE THRU MES-

ελωνλαληθειcλογοcεγε80
SENGERS BEING-TALKED saying BECAME

νετοβεβαιοcκαιπαcαπα400
confirmed AND EVERY BESIDE-
A+∈
ραβαcικαιπαρακοηελα20
STEPPING AND disobedience GOT

βενενδικονmιcθαποδοc40
IN-JUST HIRE-FROM-giving

ιανπωcημειcεκφεγcομε60
3 how WE SHALL-BE-OUT-FLEEING

θατηλικαγτηcαμεληcαν80
OF-THE-PRIME-SAME UN-CARing

τεccωτηριαchτιcαρχην600
OF-SAVING WHICH-ANY ORIGINAL

s o. A∈ o.
λαβογcαλαλειcθαιδιατ20
GETTING TO-BE-being-TALKED THRU THE

ογκγριογγποτωνακογcα40
Master by THE ones-HEARing

ντωνειchmacεβεβαιωθη60
INTO US WAS-confirmed
p² M B o. o. o.
cγνεπιmαρτγρογντοcτο80
4 OF-TOGETHER-ON-witnessing OF-THE
s o.
γθεογchmειοιcτεκαιτε600
God to-SIGNS BESIDES AND to-
s o.
ρacινκαιποικιλαιcδγν20
MIRACLES AND to-VARIOUS ABILITIES

αmεcινκαιπνευmατοcαγ40
AND OF-spirit HOLY
s¹ Θ
ιογmεριcmοιckαταthνα60
to-PARTS according-to THE OF-

γτογθελhcινογγαραγγε80
5 Him willing . NOT for to-MESSENGERS

λοιcγπεταξενthνοικογ700
He-UNDER-SETS THE being-HOMED

mενηνthνmελλογcανπερ20
THE being-ABOUT ABOUT
A H
ιηcλαλογmενδιεmαρτγρ40
6 WHICH WE-ARE-talking . THRU-witnesses

ατοδεπογτιcλεγωντιεc60
YET ?-where ANY saying ANY IS
A H
τινανθρωποcοτιmιmνηc80
human that YOU-ARE-being-ME-

κhαγτογhγιοcανθρωπογ800
MINDED OF-him OR SON OF-human

οτιεπιckεπτhαγτονhλα20
7 that YOU-ARE-ON-NOTING him . YOU-make-

ττωcacαγτονβραχγτιπα10
INFERIOR him BIT ANY BESIDE
n+∈
ραγγελογcδοξηκαιτιmη60
MESSENGERS to-esteem AND to-value

εcτεφανωcacαγτονκαικ80
YOU-WREATHE him AND YOU-
B omits AND YOU-DOWN-STAND him ON THE ACTS OF-THE
ατεcthcacαγτονεπιταc900
DOWN-STAND him ON THE ACTS
HANDS OF-YOU
8
ργατωνχειρωνcογπαντα20
OF-THE HANDS OF-YOU, ALL

γπεταξαcγποκατωτωνπο40
YOU-UNDER-SET UNDER-DOWN OF-THE FEET
A for THE
δωναγτογεντωγαργποτα60
OF-him . IN THE for TO-UNDER-SET
B omits to-him
ξαιαγτωταπανταογδενα80
to-him THE ALL NOT-YET-ONE He-

φηκενaγτωανγποτακτον2000
FROM-LET to-him UN-UNDER-SET

ΝΥΝΔΕΟΥΠΩΟΡΩΜΕΝΑΥΤΩΤ 20
NOW YET NOT-as-yet WE-ARE-SEEING to-him THE

ΑΠΑΝΤΑΥΠΟΤΕΤΑΓΜΕΝΑΤΟ 40
9 ALL HAVING-*been*-UNDER-SET . THE

ΝΔΕΒΡΑΧΥΤΙΠΑΡΑΓΓΕΛΟΥ 60
YET BIT ANY BESIDE MESSENGERS

ΗΛΑΤΤΩΜΕΝΟΝΒΛΕΠΟΜΕΝ 80
HAVING-*been*-made-INFERIOR WE-ARE-looking

ΙΗΣΟΥΝΔΙΑΤΟΠΑΘΗΜΑΤΟΥ 100
JESUS THRU THE EMOTION OF-THE

ΘΑΝΑΤΟΥΔΟΞΗΚΑΙΤΙΜΗΕΣ 200
DEATH to-esteem AND to-VALUE HAVING-

ΤΕΦΑΝΩΜΕΝΟΝΟΠΩΣΧΑΡΙΤ 400
been-WREATHED WHICH-how to-grace

ΙΘΕΟΥΥΠΕΡΠΑΝΤΟΣΓΕΥΣΗ 600
OF-God OVER EVERY He-SHOULD-BE-

ΤΑΙΘΑΝΑΤΟΥΕΠΡΕΠΕΝΓΑΡ 800
10 TASTING OF-DEATH . it-BEHOOVED for

ΑΥΤΩΔΙΟΝΤΑΠΑΝΤΑΚΑΙΔΙ 1200
to-Him THRU WHOM THE ALL AND THRU

ΟΥΤΑΠΑΝΤΑΠΟΛΛΟΥΣΥΙΟΥ 2000
WHOM THE ALL MANY SONS

ΣΕΙΣΔΟΞΑΝΑΓΑΓΟΝΤΑΤΟΝ 4000
INTO esteem LEADING THE

ΑΡΧΗΓΟΝΤΗΣΣΩΤΗΡΙΑΣΑΥ 6000
ORIGIN-LEADer OF-THE Saving OF-

ΤΩΝΔΙΑΠΑΘΗΜΑΤΩΝΤΕΛΕΙ 8000
them THRU EMOTIONS TO-mature .

ΩΣΑΙΟΤΕΓΑΡΑΓΙΑΖΩΝΚΑΙ 10000
11 THE BESIDES for *One*-HOLYIZING AND

ΟΙΑΓΙΑΖΟΜΕΝΟΙΕΞΕΝΟΣΠ 20000
THE *ones-be*ING-HOLYIZED OUT OF-ONE ALL

ΑΝΤΕΣΑΙΗΝΑΙΤΙΑΝΟΥΚΕΠ 40000
THRU WHICH cause NOT He-IS-

ΑΙΣΧΥΝΕΤΑΙΑΔΕΛΦΟΥΣΑΥ 60000
*be*ING-ON-VILED brothers them

ΤΟΥΣΚΑΛΕΙΝΑΕΓΩΝΑΠΑΓΓ 80000
12 TO-BE-CALLING SAYING I-'LL-BE-FROM-

ΕΛΩΤΟΟΝΟΜΑΣΟΥΤΟΙΣΑΔΕ 100000
MESSAGING THE NAME OF-YOU to-THE brothers

ΑΦΟΙΣΜΟΥΕΝΜΕΣΩΕΚΚΛΗΣ 200000
OF-ME . IN MIDST OF-OUT-CALLED

ΙΑΣΥΜΝΗΣΩΣΕΚΑΙΠΑΛΙΝΕ 400000
13 I'LL-BE-HYMNING YOU AND AGAIN I

ΓΩΕΣΟΜΑΙΠΕΠΟΙΘΩΣΕΠΑΥ 600000
SHALL-BE HAVING-confidence ON Him

ΤΩΚΑΙΠΑΛΙΝΙΔΟΥΕΓΩΚΑΙ 800000
AND AGAIN BE-PERCEIVING I AND

ΤΑΠΑΙΔΙΑΑΜΟΙΕΔΩΚΕΝΘ 1000000
THE little-boys-girls WHICH to-ME GIVES THE God

ΕΟΣΕΠΕΙΟΥΝΤΑΠΑΙΔΙΑΚΕ 20
14 . since THEN THE little-boys-girls HAS-

ΚΟΙΝΩΝΗΚΕΝΑΙΜΑΤΟΣΚΑΙ 40
communioned OF-BLOOD AND

ΣΑΡΚΟΣΚΑΙΑΥΤΟΣΠΑΡΑΠΛ 60
OF-FLESH AND He BESIDE-NIGHly

ΗΣΙΩΣΜΕΤΕΣΧΕΝΤΩΝΑΥΤΩ 80
has-WITH-HAD OF-THE SAME

ΝΙΝΑΔΙΑΤΟΥΘΑΝΑΤΟΥΚΑΤ 600
THAT THRU THE DEATH He-SHOULD-

ΑΡΓΗΣΗΤΟΝΤΟΚΡΑΤΟΣΕΧΟ 2000
BE-DOWN-UN-ACTING THE-*one* THE HOLDing HAVING

ΝΤΑΤΟΥΘΑΝΑΤΟΥΤΟΥΤΕΣΤ 4000
OF-THE DEATH this IS

B o. A SHOULD-FROM-DOWN-CHANGE +ΟΚΑΤ
ΙΝΤΟΝΔΙΑΒΟΛΟΝΚΑΙΑΠΑΛ 6000
15 THE THRU-CASTer AND SHE'D-BE-FROM-

ΑΛΣΗΤΟΥΤΟΥΣΟΣΟΙΦΟΒΩΘ 8000
CHANGING these as-much-as to-FEAR OF-

ΑΝΑΤΟΥΔΙΑΠΑΝΤΟΣΤΟΥΖΗ 10000
DEATH THRU EVERY THE TO-BE-

$\overset{\$\ o.}{}$
ΝΕΝΟΧΟΙΗΣΑΝΔΟΥΛΕΙΑΣΟ 20000
16 LIVING liable WERE OF-SLAVery . NOT

ΥΓΑΡΔΗΠΟΥΑΓΓΕΛΩΝΕΠΙΛ 40000
for BIND-?-where OF-MESSENGERS it-IS-ON-

A ∈ o.
ΑΜΒΑΝΕΤΑΙΑΛΛΑΣΠΕΡΜΑΤ 60000
GETTING-UP but OF-seed

ΟΣΑΒΡΑΑΜΕΠΙΛΑΜΒΑΝΕΤΑ 80000
of-ABRAHAM it-IS-ON-GETTING-UP

p o.
ΙΟΘΕΝΩΦΕΙΛΕΝΚΑΤΑΠΑΝΤ 100000
17 WHICH-PLACE He-OWED according-to ALL

A Ω
ΑΤΟΙΣΑΔΕΛΦΟΙΣΟΜΟΙΩΘΗ 200000
to-THE brothers TO-BE-LIKENED

ΝΑΙΗΛΕΗΜΩΝΓΕΝΗΤΑΙ 400000
THAT MERCIful He-SHE'D-BE-BECOMING

ΚΑΙΠΙΣΤΟΣΑΡΧΙΕΡΕΥΣΤΑ 600000
AND BELIEving chief-SACRED-*one* THE

$\overset{\$\ o.}{}$
ΠΡΟΣΤΟΝΘΕΟΝΕΙΣΤΟΕΙΛΑ 800000
TOWARD THE God INTO THE TO-BE-PROPI-

A ∈ o. A+I misses A+I
ΣΚΕΣΘΑΙΤΑΣΑΜΑΡΤΙΑΣΤΟ 1000000
TIATING THE miss OF-THE

ΥΛΑΟΥΕΝΩΓΑΡΠΕΠΟΝΘΕΝΑ 2000000
18 PEOPLE . IN WHICH for HAS-EMOTIONED He

ps1 o. s2 o. s3* *omit* BEING-TRIED
ΥΤΟΣΠΕΙΡΑΣΘΕΙΣΔΥΝΑΤΑ 4000000
BEING-TRIED He-IS-ABLE

sp o.
ΙΤΟΙΣΠΕΙΡΑΖΟΜΕΝΟΙΣΒΟ 6000000
to-THE *ones*-BEING-TRIED TO-

ΗΘΗΣΑΙΟΘΕΝΑΔΕΛΦΟΙΑΓΙ 8000000
3 help . WHICH-PLACE brothers HOLY

ΟΙΚΛΗΣΕΩΣΕΠΟΥΡΑΝΙΟΥΜ 10000000
OF-CALLing ON-heavenly WITH-

to him. Yet now we are not as yet
9 seeing all subjected to him. Yet
we are observing Jesus, having
been made some whit inferior to
messengers (because of the suffering
of death, wreathed with glory and
honor), so that He should, by the
grace of God, be tasting death for
10 the sake of all. For it behooved
Him, because of Whom all is, and
through Whom all is, in leading
many sons into glory, to perfect
the Inaugurator of their salvation
11 through sufferings. For both He
Who is hallowing and those who
are being hallowed are all of One,
for which cause He is not ashamed
12 to be calling them brethren, saying,

"I shall be reporting Thy name to
My brethren,
In the midst of the ecclesia shall
I be singing hymns to Thee."

13 And again,

"*I* shall have confidence in Him."

And again,

"*Lo! I* and the little children whom
God gives Me!"

14 Since, then, the little children
have participated in blood and
flesh, *He,* too, was very nigh in partaking of the same, that, through
death, He should be abolishing him
who has the control of death, that
15 is, the Slanderer, and should be
clearing those whoever, in fear of
death, were through their entire life
16 liable to slavery. For assuredly it
is not taking hold of messengers,
but it is taking hold of the seed of
17 Abraham. Whence He must in all
things be made like the brethren,
that He should be becoming a merciful and faithful Chief Priest in
that which is toward God, to make
18 propitiation for the sins of the
people. For in that *He* has suffered, being tried, He is able to
help those who are being tried.

13 David's Son and David's Lord will like him, subdue all His enemies (1 Chron.22[18];Ps.110[1]). It is the very essence of His glory that this is only "till". When the last enemy has been abolished, the Son subordinates Himself. All enmity being banished, His sovereignty ceases.

14 Nothing is said here of the great part which angels play in judgment, for judgment, in its last analysis, is but a prelude to salvation. Paul says nothing of angelic ministry now, because our nearness to God precludes the necessity of any intermediaries. The higher the revelation, the nearer we approach the consummation, the more intimate is the creatures' fellowship with God and the less need there is of any link until finally all these vanish when God becomes All in all.

1-4 Here the teaching of Hebrews is definitely linked to that of the Lord in the gospels and those who heard him, in the Acts. Paul's ministries are thus carefully excluded. The fact that these ministries had failed to eventuate in the kingdom, is the ground for this exhortation, for, doubtless many paid no further heed to the promises, now that they seem to have failed of fruition. That the kingdom is in view is shown in the next paragraph. A study of the contexts of the above quotations reveals the fact that they all deal with "the future inhabited earth whereof we speak".

5 Nowhere are messengers or angels accorded a place of rule. In the future, in the heavens, we shall judge them. On the earth the Circumcision saints will have dominion. Even now the sovereignties and authorities in the heavens are distinguished from the messengers (Un.5[8-12]).

6 Man's inferiority to angels is only temporary. In the resurrection they will no longer be greater in strength and power (2 Pe.2[11]). Even in the heavens the saints of this economy will be above them. This is only hinted in Hebrews. The immediate "all" refers only to the earth (Ps.8).

8 The resurrection and exaltation of the suffering Saviour is the promise and pledge that He will elevate all who are His during the eons into the place of dominion over the universe. Only the One Who has been lowest can claim the place supreme.

9 The words "by the grace of God" may, originally, have been "apart from God". Tbis reading is supported by several early fathers and versions, as well as by the context.

11 The destruction of the earth and the heavens is but a crisis in their change (12), for they are not to be made non-existent, but created anew. All things are in a state of flux until the consummation. Only the Son remains the same, and through Him all else attains permanence and perfection.

1 It is not easy, in English, to distinguish between the celestial calling, here referred to, and the "calling above" (Phil.3[14]) of Paul's latest revelation. That which is celestial as to location is often spoken of in Ephesians, as our blessing among the celestials (1[3]), His seat (1[20]), our seat (2[6]), the sovereignties and authorities (3[16]), our wrestling (6[12]). This is in the dative case, which gives us the place in which anything is found. It occurs once in Hebrews (12[22]). The genitive denotes source or character. The shadow of the divine service of the celestials (Heb.8[5]) was on earth. So the city sought by the faithful (Heb.11[16]) will descend to earth (Un. 21[10]), and the celestial calling is from the ascended Christ, not to heaven, but from heaven. We are called to heaven, the Hebrews are addressed from heaven. They have no part in the calling above. Their blessings, though celestial in character, are on earth.

Our calling is gracious (Ro.11[29]), for God's glory (1 Co.1[26]), fraught with tbe highest expectations (Eph.1[18]), not in accord with our acts, but in accord with His own purpose and the grace which was given us in Christ Jesus before eonian times (2 Tim.1[9]), but this calling is conditional (3[6-14]) as in Peter, who exhorts his readers to confirm their calling through ideal acts (2 Pet.1[10]).

The spiritual in Israel are God's house (1 Pet.2[5]). Just as, at the exodus, Moses was over the nation, so now, God's Son is their Mediator. And as Moses combined the office of apostle with that of priest, so Christ is commissioned by God to the people and stands before God for the people.

7 The Pentecostal period is the anti-

3 Whence, holy brethren, partakers of a celestial calling, consider the Apostle and Chief Priest of our
2 avowal, Jesus, Who is faithful to Him Who makes Him, as Moses also
3 was in His whole house. For this One is worthy of more glory than Moses by as much as He Who constructs it has more honor than the
4 house. For every house is being constructed by some one, yet He
5 Who constructs all is God. And Moses, indeed, was faithful in His whole house as an attendant, for a testimony of that which should
6 be spoken. Yet Christ, as a Son over His house—whose house *we* are, that is, if we should be retaining the boldness and glorying of the expectation confirmed unto the consummation.

7 Wherefore, according as the holy spirit is saying,

"Today, if you should be hearing
His voice,
8 You should not be hardening your
hearts
As in the embitterment of the day
of trial in the wilderness,
9 Where your fathers try Me in the
testing
And were acquainted with My acts
forty years.
10 Wherefore I am disgusted with
this generation, and said,
'Ever are they straying in heart:
Yet *they* know not My ways,'
11 As I swear in My indignation,
'If they shall be entering into My
stopping—!'"

12 Beware, brethren, lest at some time there shall be in any of you a wicked heart of unbelief, in with-
13 drawing from the living God. But be entreating yourselves, day by day, until what is called "today", lest any of you may be hardened
14 by the seduction of sin. For we have become partners of Christ,

ΕΤΟΧΟΙΚΑΤΑΝΟΗCΑΤΕΤΟΝ 20
HAVERS DOWN-MIND-YE THE

ΑΠΟCΤΟΛΟΝΚΑΙΑΡΧΙΕΡΕΑ 40
commissioner AND chief-SACRED-*One*

A+Ε
ΤΗCΟΜΟΛΟΓΙΑCΗΜΩΝΙΗCΟ 60
OF-THE AVOWAL OF-US JESUS

ΥΝΠΙCΤΟΝΟΝΤΑΤΩΠΟΙΗCΑ 80
2 BELIEVING BEING to-THE *One*-making

p Ε *o.* AB *o.*
ΝΤΙΑΥΤΟΝΩCΚΑΙΜΩΥCΗCΕ 100
Him AS AND MOSES IN

Bp *omit* WHOLE
ΝΟΛΩΤΩΟΙΚΩΑΥΤΟΥΠΛΕΙΟ 20
3 WHOLE THE HOME OF-him . OF-MORE

p esteem this-*One*
ΝΟCΓΑΡΟΥΤΟCΔΟΞΗCΠΑΡΑ 40
for this-*One* esteem BESIDE

A *o.*
ΜΩΥCΗΝΗΞΙΩΤΑΙΚΑΘΟCΟΝ 60
MOSES He's-*been*-WORTHY according-to as-much-

B+Ε
ΠΛΕΙΟΝΑΤΙΜΗΝΕΧΕΙΤΟΥΟ 80
AS MORE VALUE IS-HAVING OF-THE HOME

ΙΚΟΥΟΚΑΤΑCΚΕΥΑCΑCΑΥΤ 200
THE *One*-constructing it .

ΟΝΠΑCΓΑΡΟΙΚΟCΚΑΤΑCΚΕ 20
4 EVERY for HOME IS-*be*ING-constructed

A Ε *o.*
ΥΑΖΕΤΑΙΥΠΟΤΙΝΟCΟΔΕΠΑ 40
by ANY THE-*One* YET ALL

ΝΤΑΚΑΤΑCΚΕΥΑCΑCΘΕΟCΚ 60
5 constructing God . AND

AB *o.*
ΑΙΜΩΥCΗCΜΕΝΠΙCΤΟCΕΝΟ 60
MOSES INDEED BELIEVING IN WHOLE

ΛΦΤΩΟΙΚΩΑΥΤΟΥΩCΘΕΡΑΠ 300
THE HOME OF-him AS retainer

ΩΝΕΙCΜΑΡΤΥΡΙΟΝΤΩΝΛΑΛ 20
INTO witness OF-THE SHOULD-BE-

ΗΘΗCΟΜΕΝΩΝΧΡΙCΤΟCΑΕΩ 40
6 *be*ING-TALKED . ANOINTED YET AS

CΥΙΟCΕΠΙΤΟΝΟΙΚΟΝΑΥΤΟ 60
SON ON THE HOME OF-Him

*s*1 *had* K
ΥΟΥΟΙΚΟCΕCΜΕΝΗΜΕΙCΕΑ 80
OF-WHOM HOME ARE WE IF-EVER

Ba1* *omit* EVEN
ΝΠΕΡΤΗΝΠΑΡΡΗCΙΑΝΚΑΙΤ 400
EVEN THE boldness AND THE

ΟΚΑΥΧΗΜΑΤΗCΕΛΠΙΔΟCΜΕ 20
BOAST OF-THE EXPECTATION UNTO

Bp *omit* UNTO FINISH confirmed
ΧΡΙΤΕΛΟΥCΒΕΒΑΙΑΝΚΑΤΑ 40
FINISH confirmed WE-SHOULD-DE-

CΧΩΜΕΝΔΙΟΚΑΘΩCΛΕΓΕΙΤ 60
7 retaining . THRU-WHICH according-as IS-saying THE

ΟΠΝΕΥΜΑΤΟΑΓΙΟΝCΗΜΕΡΟ 80
spirit THE HOLY TODAY

ΝΕΑΝΤΗCΦΩΝΗCΑΥΤΟΥΑΚΟ 500
IF-EVER OF-THE SOUND OF-Him TE-SHOULD-

ΥCΗΤΕΜΗCΚΛΗΡΥΝΗΤΕΤΑC 20
8 BE-HEARING NO YE-SHOULD-BE-HARDENING THE

s omits BESIDE-
ΚΑΡΔΙΑCΥΜΩΝΩCΕΝΤΩΠΑΡ 40
HEARTS OF-YOUp AS IN THE BESIDE-

s o.
ΑΠΙΚΡΑCΜΩΚΑΤΑΤΗΝΗΜΕΡ 60
BITTERing according-to THE DAY

sp o.
ΑΝΤΟΥΠΕΙΡΑCΜΟΥΕΝΤΗΕΡ 80
OF-THE trial IN THE DES-

sp o. PABs1* *omit* ME
ΗΜΩΟΥΕΠΕΙΡΑCΑΝΜΕΟΙΠΑ 600
9 OLATE where try ME THE FATHE S

A H=OF-US *s*2 *o.* *s*1 ΑΝΜΕ
ΤΕΡΕCΥΜΩΝΕΝΔΟΚΙΜΑCΙΑ 20
OF-YOUp IN testing

A *o.*
ΚΑΙΕΙΔΟΝΤΑΕΡΓΑΜΟΥΤΕC 40
AND THEY-PERCEIVED THE ACTS OF-ME FOUR-TY

B1 Δ
ΕΤΕCΙΝΤΑΕΤΗΔΙΟΠΡΟCΩ 60
10 YEARS THRU-WHICH I-TOWARD-

pK pA Θ+
ΧΘΙCΑΤΗΓΕΝΕΑΤΑΥΤΗΚΑΙ 80
DISGUST to-THE generation this AND

A Δ *o.* p *alds* ΕΝ IN
ΕΙΠΟΝΑΕΙΠΛΑΝΩΝΤΑΙΤΗΚ 700
I-said ever THEY-ARE-*be*ING-STRAYED to-THE HEART

p ΩΝΑΙΟ OF-them THRU-WHICH
ΑΡΔΙΑΑΥΤΟΙΔΕΟΥΚΕΓΝΩC 20
. they YET NOT KNOW

ΑΝΤΑCΟΔΟΥCΜΟΥΦCΩΜΟCΑ 40
11 THE WAYS OF-ME . AS I-SWEAR

ΕΝΤΗΟΡΓΗΜΟΥΕΙΕΙCΕΛΕΥ 60
IN THE INDIGNATION OF-ME IF THEY-WILL-BE-INT >-

ΟΝΤΑΙΕΙCΤΗΝΚΑΤΑΠΑΥC 80
COMING INTO THE DOWN-CEASING

p-AI
ΙΝΜΟΥΒΛΕΠΕΤΕΑΔΕΛΦΟΙΜ 800
12 OF-ME . BE-YE-looking brothers NO

sp Ε *o.*
ΗΠΟΤΕΕCΤΑΙΕΝΤΙΝΙΥΜΩΝ 20
?-when WILL-BE IN ANY OF-YOUp

A+Ε
ΚΑΡΔΙΑΠΟΝΗΡΑΑΠΙCΤΙΑC 40
HEART wicked OF-UN-BELIEF

ΕΝΤΩΑΠΟCΤΗΝΑΙΑΠΟΘΕΟΥ 60
IN THE TO-FROM-STAND FROM God

p-CATE
ΖΩΝΤΟCΑΛΛΑΠΑΡΑΚΑΛΕΙΤ 80
13 LIVING . but BE-YE-BESIDE-CALLING

ΕΕΑΥΤΟΥCΚΑΘΕΚΑCΤΗΝΗΜ 900
selves according-to EACH DAY

p o.
ΕΡΑΝΑΧΡΙCΟΥΤΟCΗΜΕΡΟΝ 20
UNTIL WHICH THE TODAY

A Ε *o.*
ΚΑΛΕΙΤΑΙΙΝΑΜΗCΚΛΗΡΥΝ 10
IS-*be*ING-CALLED THAT NO MAY-BE-BEING-HARD-

B OUT OF-YOUD ANY
ΘΗΤΙCΕΞΥΜΩΝΑΠΑΤΗΤΗCΑ 70
ENED ANY OUT OF-YOUp TO-SEDUCTION OF-THE MISS-

p P M Δ
ΜΑΡΤΙΑCΜΕΤΟΧΟΙΓΑΡΤΟΥ 50
14 ing . WITH-HAVERS for OF-THE

ΧΡΙCΤΟΥΓΕΓΟΝΑΜΕΝΕΑΝΠ 4000
ANOINTED WE-HAVE-BECOME IF-EVER EVEN

ΕΡΤΗΝΑΡΧΗΝΤΗCΥΠΟCΤΑC 20
THE ORIGINAL OF-THE UNDER-STANDing
A *adds* ΑΥΤΟΥ OF-Him
ΕΩCΜΕΧΡΙΤΕΛΟΥCΒΕΒΑΙ 40
UNTO FINISH confirmed

ΝΚΑΤΑCΧΟΜΕΝΕΝΤΩΛΕΓΕC 60
15 WE-SHOULD-BE-retaining IN THE TO-BE-*be*ING-said
A -Є *o.*
ΘΑΙCΗΜΕΡΟΝΕΑΝΤΗCΦΩΝΗ 90
TODAY IF-EVER OF-THE SOUND

CΑΥΤΟΥΑΚΟΥCΗΤΕΜΗCΚΑΗ 100
OF-Him YE-SHOULD-BE-HEARING NO YE-SHOULD-BE-
p +Є
ΡΥΝΗΤΕΤΑCΚΑΡΔΙΑCΥΜΩΝ 20
HARDENING THE HEARTS OF-YOUp

ΩCΕΝΤΩΠΑΡΑΠΙΚΡΑCΜΩΤΙ 40
16 AS IN THE BESIDE-BITTERing . ANY

ΝΕCΓΑΡΑΚΟΥCΑΝΤΕCΠΑΡΕ 60
for ΠΕΑRing THEY-BESIDE-

ΠΙΚΡΑΝΑΝΑΛΛΟΥΠΑΝΤΕCΟ 80
BITTER but NOT ALL THE
s Є o.
ΙΕΣΕΛΘΟΝΤΕCΕΞΑΙΓΥΠΤΟ 200
ones-OUT-COMING OUT OF-EGYPT
A *o.* A *adds* AND ΚΑΙ
ΥΔΙΑΜΩΥCΕΩCΤΙCΙΝΑΕΠΡ 20
17 THRU MOSES . to-ANY YET He-
A+Є B² Δ
ΟCΩΧΘΙCΕΝΤΕCΤΕCΣΑΡΑΚΟΝΤ 40
TOWARD-DISGUSTS FOUR-TY
A -ΕΝ-ΡΕΙΣUAding Π Є Ι Θ
ΑΕΤΗCΟΥΧΙΤΟΙCΑΜΑΡΤΗCΑ 60
YEARS . NOT to-THE *ones*-missing

CΙΝΩΝΤΑΚΩΛΑΕΠΕCΕΝΕΝΤ 80
OF-WHOM THE CARCASES FALLS IN THE

ΗΕΡΗΜΩΤΙCΙΝΑΕΩΜΟCΕΝΜ 300
18 DESOLATE . to-ANY YET He-SWEARS NO

ΗΕΙCΕΛΕΥCΕCΘΑΙΕΙCΤΗΝ 20
TO-BE-INTO-COMING *future* INTO THE

ΚΑΤΑΠΑΥCΙΝΑΥΤΟΥΕΙΜΗΤ 40
DOWN-CEASing OF-Him IF NO to-
sp o. p+Є
ΟΙCΑΠΕΙΘΗCΑCΙΝΚΑΙΒΛΕ 60
19 THE *ones*-UN-PERSUADing . AND WE-ABE-

ΠΟΜΕΝΟΤΙΟΥΚΗΔΥΝΗΘΗCΑ 80
looKING that NOT THEY-WERE-enABLED
s o. p+Є
ΝΕΙCΕΛΘΕΙΝΔΙΑΠΙCΤΙΑΝ 400
TO-BE-INTO-COMING THRU UNBELIEF .

ΦΟΒΗΘΩΜΕΝΟΥΝΜΗΠΟΤΕΚΑ 20
4 WE-MAY-BE-*be*ING-afraid THEN NO ?-when OF-
sp o. A+Є
ΤΑΛΕΙΠΟΜΕΝΗCΕΠΑΓΓΕΛΙ 40
*be*ING-left promise
s o.
ΑCΕΙCΕΛΘΕΙΝΕΙCΤΗΝΚΑΤ 600
TO-BE-INTO-COMING INTO THE DOWN-

ΑΠΑΥCΙΝΑΥΤΟΥΔΟΚΗΤΙCΙ 80
CEASing OF-Him MAY-BE-SEEMing ANY OUT

ΣΥΜΩΝΥCΤΕΡΗΚΕΝΑΙΚΑΙΓ 500
2 OF-YOUp TO-HAVE-WANTED AND for

ΑΡΕCΜΕΝΕΥΗΓΓΕΛΙCΜΕΝΟ 20
WE-ARE HAVING-*been*-WELL-MESSAGIZED

ΙΚΑΘΑΠΕΡΚΑΚΕΙΝΟΙΑΛΛΟ 40
DOWN-EVEN AND-those . but NOT

ΥΚΩΦΕΛΗCΕΝΟΛΟΓΟCΤΗCΑ 60
benefits THE saying OF-THE HEAR-
B² Γ
ΚΟΗCΕΚΕΙΝΟΥCΜΗCΥΝΚΕΚ 80
ing those NO HAVING-*been*-
s o. *sp o.*
ΕΡΑCΜΕΝΟΥCΤΗΠΙCΤΕΙΤΟ 600
TOGETHER-blendED to-THE BELIEF to-THE
A WE-MAY-BE- Ω
ΙCΑΚΟΥCΑCΙΝΕΙCΕΡΧΟΜΕ 20
3 *ones*-HEARing . WE-ARE-INTO-COMING
B ΓΑΡ for pB *omit* THE
ΘΑΟΥΝΕΙCΤΗΝΚΑΤΑΠΑΥCΙ 40
THEN INTO THE DOWN-CEASing

ΝΟΙΠΙCΤΕΥCΑΝΤΕCΚΑΘΩC 60
THE *ones*-BELIEving according-AS

ΕΙΡΗΚΕΝΩCΩΜΟCΑΕΝΤΗΟΡ 80
He-HAS-declarED AS I-SWEAR IN THE INDIG-
A *omits* IF p *omits* -INTO- p Є *o.*
ΓΗΜΟΥΕΙΕΙCΕΛΕΥCΟΝΤΑΙ 700
NATION OF-ME IF THEY-WILL-BE-INTO-COMING

ΕΙCΤΗΝΚΑΤΑΠΑΥCΙΝΜΟΥΚ 20
INTO THE DOWN-CEASing OF-ME AND-

ΑΙΤΟΙΤΩΝΕΡΓΩΝΑΠΟΚΑΤΑ 40
to-THE OF-THE ACTS FROM DOWN-CAST-

ΒΟΛΗCΚΟCΜΟΥΓΕΝΗΘΕΝΤΩ 60
ing OF-SYSTEM BEING-BECOME .
p *omits* for
ΝΕΙΡΗΚΕΝΓΑΡΠΟΥΠΕΡΙΤΗ 50
4 He-HAS-declarED for ?-where ABOUT THE

CΕΒΔΟΜΗCΟΥΤΩCΚΑΙΚΑΤΕ 600
SEVENTH thus AND DOWN-
p C A *omits* IN THE DAY THE SEVENTH
ΠΑΥCΕΝΟΘΕΟCΕΝΤΗΗΜΕΡΑ 20
CEASES THE God IN THE DAY

ΤΗΕΒΔΟΜΗΑΠΟΠΑΝΤΩΝΤΩΝ 40
THE SEVENTH FROM ALL OF-THE

ΕΡΓΩΝΑΥΤΟΥΚΑΙΕΝΤΟΥΤΩ 60
5 ACTS OF-Him . AND IN this
p *omits* IF
ΠΑΛΙΝΕΙΕΙCΕΛΕΥCΟΝΤΑΙ 80
AGAIN IF THEY-WILL-BE-INTO-COMING

ΕΙCΤΗΝΚΑΤΑΠΑΥCΙΝΜΟΥΕ 900
6 INTO THE DOWN-CEASing OF-ME . since
p o. *p o.* Ap Є *o.*
ΠΕΙΟΥΝΑΠΟΛΕΙΠΕΤΑΙΤΙΝ 20
THEN it-IS-*be*ING-FROM-LACKED ANY

ΑCΕΙCΕΛΘΕΙΝΕΙCΑΥΤΗΝΚ 40
TO-BE-INTO-COMING INTO her AND

ΑΙΟΙΠΡΟΤΕΡΟΝΕΥΑΓΓΕΛΙ 60
THE BEFORE-more *ones*-BEING-WELL-

CΘΕΝΤΕCΟΥΚΕΙCΗΛΘΟΝΔΙ 80
MESSAGIZED NOT INTO-CAME THRU
Bs o. Apr *o.* *s** C T *sp omit the* Є *s*¹ IS-definING ANY
ΑΔΠΕΙΘΕΙΑΝΠΑΛΙΝΤΙΝΑΟ 5000
7 UN-PERSUADableness AGAIN ANY IS-

that is, if we should be retaining the beginning of the assumption confirmed unto the consummation,
15 while it is being said

"'Today', if you should be hearing
His voice,
You should not be hardening your
hearts
As in the embitterment."

16 For some, hearing, embitter Him; but not all who come out of
17 Egypt through Moses. Now with whom is He disgusted forty years? Was it not those who sin, whose carcases fall in the wilderness?
18 Now to whom does He swear, not to be entering into His stopping, if not to those who are stubborn?
19 And we are observing that they could not enter because of unbelief.

4 We may fear then, lest, when a promise is being left of entering into His stopping, some one of you may be seeming to have been defi-
2 cient. For *we* also have been evangelized, even as they. But the word heard does not benefit them, not having been blended with faith
3 in those who hear. Then we who believe are entering into the stopping, according as He has declared,

"As I swear in My indignation,
'If they shall be entering into My
stopping—!'"

although the works occur from the
4 disruption of the world. For He has declared somewhere concerning the seventh thus: "And God stops on the seventh day from all
5 His works." And in this again,

"If they shall be entering into My
stopping—!"

6 Since, then, it is left for some to be entering into it, and those to whom the evangel was formerly preached did not enter because of
7 stubbornness, He is again specifying type of the wilderness experiences. As Israel wandered forty years in the desert, so now they wander a like period in the wastes of unbelief. The kingdom does not come.

7 The Hebrew of Ps.95[7-11] reads "as at Meribah" and "the day of Massah", and the passage refers to the twentieth of Numbers. The quotation substitutes their meanings. Meribah is "contention," or "bitterness," Massah is "trial." Thus he brings before us the two great occasions which exhibited the unbelief of the people. They followed the report of the ten spies, and refused to go into the land (Nu. 13, 14). Jehovah proposed to wipe them out and make a greater nation of Moses. But He relented, yet doomed them all, but Caleb and Joshua, to die in the wilderness. At Meribah or Massah the people had no water and they murmured against Moses and Jehovah (Ex.17[1-7]; Nu.20[1-13]). All those in the wilderness had been redeemed out of Egypt, yet they failed to enter the land because of unbelief. The Pentecostal believers who are addressed here find themselves in precisely the same predicament. The Lord had come, offering the kingdom, but they had refused to enter in. Now again the kingdom had been proclaimed, and now those who had been redeemed murmur because the kingdom is not set up. This epistle is meant for those at Meribah.

This quotation is the keynote of the warnings of this epistle. Despite them the bulk of the nation drew back, and we witness its wanderings to this day. Abraham was not an Israelite, nor a Jew, but his descendants who imitated his faith in obedience to the exhortations of this epistle are Hebrews indeed.

8 That the entrance into the land was only a typical suggestion of the reality is evident when the psalmist speaks of a future entrance. The word "rest" is not a correct rendering of the Hebrew "sabbath" or the Greek word here used. God was not tired when He first instituted the sabbath (Gen.2[2]). He stopped, not rested. So the unbeliever is not asked to rest from his works, to gather strength to resume them, but to stop because God has finished His work.

8 Joshua (in Greek the same as Jesus) signifies Jehovah the Saviour. He brought them into the land. Hence, while Moses and Aaron are discussed at length, their ministry being in the wilderness, Joshua is barely mentioned. This shows how consistently this epistle clings to the wilderness experiences of Israel. It is not concerned with the entrance into the promises.

9 The sabbatism which remains for Israel is the millennial kingdom. Those who, like Caleb and Joshua, spy out the land, and have confidence that God will fulfil His promise, enjoy the sabbatism by faith. All the rest are strewn along the wilderness.

12 The soul has to do with the physical senses. It is usually confused with the spirit. The nation in the wilderness was soulish. They sighed for the flesh pots of Egypt. They were sensual. So too with the people in our Lord's day, who responded to the loaves and fishes, but could not digest His words. And this is the danger with these Hebrew believers. They sighed for the physical blessings of the kingdom. But when the signs which accompanied its proclamation in the Pentecostal era withdrew, they fell away. Only the word of God is able to judge whether an action is spiritual or soulish.

13 "Him to Whom we are accountable" is an impressive and suggestive description of God whose Word makes apparent every thought of the heart.

14 Priesthood is a standing symbol of distance and alienation. There was no priest in Eden. There is no temple in the new creation (Un.21[22]). In the present economy of grace each one has unhindered access, by one spirit, to the Father (Eph.2[18]). The Aaronic priesthood arose out of Moses' inability to perform all the functions of a mediator. As Christ has no such disabilities He exercises all the duties pertaining to mediatorship, and thus becomes a Priest of a different order. From the time when no priest was needed, through Melchisedec, who was both priest and king, down to Aaron was a descent. The ascent is through Christ, Who is both Priest and King, to the last eon, when priesthood vanishes in reconciliation.

ing a certain day, "Today"—saying in David after so much time, according as has been declared before,

> "Today, if you should be hearing
> His voice,
> You should not be hardening your
> hearts."

8 For if Joshua causes them to stop,
He would not have spoken concerning another after these days.

9 Consequently a sabbatism is left
10 for the people of God. For he who
is entering into His stopping, *he*,
too, stops from his works even as
God from His own.

11 We should be endeavoring, then,
to be entering into that stopping,
lest some should be falling into the
12 same example of stubbornness. For
the word of God is living and active, and keener than any two-edged sword, and penetrating up to the parting of soul and spirit, as well as the articulations and marrow, and is a judge of the sentiments and thoughts of the heart.
13 And there is not a creature which
is not apparent before it. Now all
is naked and bared to the eyes of
Him to Whom we are accountable.

14 Having, then, a great Chief
Priest, Who has come through the
heavens, Jesus, the Son of God, we
may be holding to the avowal.
15 For we have not a Chief Priest not
able to sympathize with our infirmities, but One Who has been tried
in all respects alike, apart from
16 sin. With boldness, then, we may
be approaching the throne of grace,
that we may be obtaining mercy
and finding grace for opportune
help.

5 For every chief priest obtained
from among men is constituted for

ΡΙΖΕΙΗΜΕΡΑΝCΗΜΕΡΟΝΕΝ[20]
definING DAY TODAY IN

ΔΑΥΕΙΔΛΕΓΩΝΜΕΤΑΤΟCΟΥ[40]
DAVID SAYING after so-much

ΤΟΝΧΡΟΝΟΝΚΑΘΩCΠΡΟΕΙΡ[60]
TIME according-AS HAS-*been*-BEFORE-

ᵇΚΕΝ
ΗΤΑΙCΗΜΕΡΟΝΕΑΝΤΗCΦΩΝ[80]
declared TODAY IF-EVER OF-THE SOUND

ΗCΑΥΤΟΥΛΚΟΥCΗΤΕΜΗCΚΛ[100]
OF-Him YE-SHOULD-BE-HEARING NO YE-SHOULD-

ˢ-ΑΙ
ΗΡΥΝΗΤΕΤΑCΚΑΡΔΙΑCΥΜΩ[20]
BE-HARDENING THE HEARTS OF-YOU*p* .

8 ΝΕΙΓΑΡΑΥΤΟΥCΙΗCΟΥCΚΑ[40]
IF for them JESUS DOWN-

ᴮ ΑΡΑ CONSEQUENTLY
ΤΕΠΑΥCΕΝΟΥΚΑΝΠΕΡΙΑΛΛ[60]
CEASES NOT EVER ABOUT other

ᵖ*o.*
ΗCΕΛΑΛΕΙΜΕΤΑΤΑΥΤΑΗΜΕ[80]
He-TALKED after these DAYS .

ˢ¹ *omits* CON. IS-*b.-e.-l.* ˢᵖ *o.* ᴮ *o. o.* ᴬ ϵ *o.*
9 ΡΑCΑΡΑΑΠΟΛΕΙΠΕΤΑΙCΑΒ[200]
CONSEQUENTLY IS-*be*ING-FROM-LACKED SABBATH-

ˢ¹ *omits* SABBATHISM TO-THE PEOPLE OF-THE God
ΒΑΤΙCΜΟCΤΩΛΑΩΤΟΥΘΕΟΥ[20]
ism to-THE PEOPLE OF-THE God .

ΟΓΑΡΕΙCΕΛΘΩΝΕΙCΤΗΝΚΑ[40]
10 THE for *one*-INTO-COMING INTO THE DOWN-

ΤΑΠΑΥCΙΝΑΥΤΟΥΚΑΙΑΥΤΟ[60]
CEASing OF-Him AND he

ˢ²+ΠΑ *but erased*
CΚΑΤΕΠΑΥCΕΝΑΠΟΤΩΝΕΡΓ[80]
DOWN-CEASES FROM THE ACTS

ΩΝΑΥΤΟΥΩCΠΕΡΑΠΟΤΩΝΙΔ[300]
OF-him AS-EVEN FROM THE OWN

ΙΩΝΟΘΕΟCCΠΟΥΔΑCΩΜΕΝΟ[20]
11 THE God . WE-SHOULD-BE-*be*ING-DILIGENT THEN

ΥΝΕΙCΕΛΘΕΙΝΕΙCΕΚΕΙΝΗ[40]
TO-BE-INTO-COMING INTO that

ˢ+ϵ
ΝΤΗΝΚΑΤΑΠΑΥCΙΝΙΝΑΜΗΕ[60]
THE DOWN-CEASING THAT NO IN

ˢ¹* *omits* ANY ᴬˢᵖ *o.*
ΝΤΩΑΥΤΩΤΙCΥΠΟΔΕΙΓΜΑΤ[80]
THE SAME ANY UNDER-SHOW

ᴬˢᵖ *o.* ˢᵖ *o.*
12 ΙΠΕCΗΤΗCΑΠΕΙΘΕΙΑCΖΩΝ[400]
AB D-BE-FALLING OF-THE UNPERSUADableness.LIVING

ΓΑΡΟΛΟΓΟCΤΟΥΘΕΟΥΚΑΙΕ[20]
for THE saying OF-THE God AND IN-

ᴮ Α
ΝΕΡΓΗCΚΑΙΤΟΜΩΤΕΡΟCΥΠ[40]
ACTING AND CUT-more OVER

ΕΡΠΑCΑΝΜΑΧΑΙΡΑΝΔΙCΤΟ[60]
EVERY SWORD TWO-MOUTHED

ΜΟΝΚΑΙΔΙΙΚΝΟΥΜΕΝΟCΑΧ[80]
AND THRU-REACHING UNTIL

ᵖ+ϵ
ΡΙΜΕΡΙCΜΟΥΨΥΧΗCΚΑΙΠΝ[500]
PARTING OF-soul AND OF-

ΕΥΜΑΤΟCΑΡΜΩΝΤΕΚΑΙΜΥΕ[20]
spirit OF-CONNECTS BESIDES AND OF-MARROWS

ΑΩΝΚΑΙΚΡΙΤΙΚΟCΕΝΘΥΜΗ[40]
(spinal) AND JUDGE OF-IN-FEELINGS

ᵖ ϒ *o.* ᵖ+ϵ
CΕΩΝΚΑΙΕΝΝΟΙΩΝΚΑΡΔΙΑ[80]
AND OF-IN-MINDS OF-HEART .

ᴬ+ϵ
13 CΚΑΙΟΥΚΕCΤΙΝΚΤΙCΙCΑΦ[80]
AND NOT IS CREATION UN-

ΑΝΗCΕΝΩΠΙΟΝΑΥΤΟΥΠΑΝΤ[600]
APPEARing IN-VIEW OF-it ALL

ᴬ ι
ΑΔΕΓΥΜΝΑΚΑΙΤΕΤΡΑΧΗΛΙ[20]
YET NAKED AND HAVING-*been*-NECKIZED

CΜΕΝΑΤΟΙCΟΦΘΑΛΜΟΙCΑΥ[40]
to-THE VIEWers OF-

ΤΟΥΠΡΟCΟΝΗΜΙΝΟΛΟΓΟCΕ[60]
14 Him TOWARD WHOM to-US THE saying . HAV-

ΧΟΝΤΕCΟΥΝΑΡΧΙΕΡΕΑΜΕΓ[80]
ING THEN chief-SACRED-*One* GREAT

ᴬ *o.* ˢ *o. o.*
ΑΝΔΙΕΛΗΛΥΘΟΤΑΤΟΥCΟΥΡ[700]
HAVING-THRU-COME THE heavens

ΑΝΟΥCΙΗCΟΥΝΤΟΝΥΙΟΝΤΟ[10]
JESUS THE SON OF-THE

ΥΘΕΟΥΚΡΑΤΩΜΕΝΤΗCΟΜΟΛ[40]
God WE-MAY-BE-HOLDING OF-THE avowal .

ΟΥΙΑCΟΥΓΑΡΕΧΟΜΕΝΑΡΧΙ[60]
15 NOT for WE-ARE-HAVING chief-

ᴺ² Μ
ΕΡΕΑΜΗΔΥΝΑΜΕΝΟΝCΥΝΠΑ[80]
SACRED-*One* NO being-ABLE TO-TOGETHER-

ˢ *o.*
ΘΗCΑΙΤΑΙCΑCΘΕΝΕΙΑΙCΗ[800]
EMOTION to-THE UN-FIRMnesses OF-

ˢ *o.*
ΜΩΝΠΕΠΕΙΡΑCΜΕΝΟΝΔΕΚΑ[20]
US *one*-HAVING-*been*-tried YET accord-

ΤΑΠΑΝΤΑΚΑΘΟΜΟΙΟΤΗΤΑΧ[40]
ing-to ALL according-to LIKEness a-

ᴬ+ϵ
ΦΡΙCΑΜΑΡΤΙΑCΠΡΟCΕΡΧΩ[60]
16 part-from missing . WE-MAY-BE-TOWARD-

ΜΕΘΑΟΥΝΜΕΤΑΠΑΡΡΗCΙΑC[80]
COMING THEN WITH boldness

ΤΩΘΡΟΝΩΤΗCΧΑΡΙΤΟCΙΝΑ[900]
to-THE THRONE OF-THE grace THAT

ΛΑΒΩΜΕΝΕΛΕΟCΚΑΙΧΑΡΙΝ[20]
WE-MAY-BE-GETTING MERCY AND grace

ᴮ *omits* MAY-BE-FINDING
ΕΥΡΩΜΕΝΕΙCΕΥΚΑΙΡΟΝΒΟ[40]
MAY-BE-FINDING INTO WELL-SEASONED help .

ΗΘΕΙΑΝΠΑCΓΑΡΑΡΧΙΕΡΕΥ[60]
5 EVERY for chief-SACRED-*one*

CΕΞΑΝΘΡΩΠΩΝΛΑΜΒΑΝΟΜΕ[80]
OUT OF-humans *be*ING-GOTTEN-UP

ΝΟCΥΠΕΡΑΝΘΡΩΠΩΝΚΑΘΙC[6000]
OVER humans IS-*be*ING-DOWN-

ΤΑΤΑΙΤΑΠΡΟΣΤΟΝΘΕΟΝΙΝ 20
STOOD THE TOWARD THE God THAT
ℵp *omit* BESIDES
ΑΝΡΟΣΦΕΡΗ ΔΩΡΑΤΕ ΚΑΙΘΥ 40
he-MAY-BE-TOWARD-CARRYING oblations BESIDES AND SAC-

ΣΙΑΣΥΠΕΡΑΜΑΡΤΙΩΝΜΕΤΡ 60
2 RIFICES OVER misses TO-BE-MEAS-

ΙΟΠΑΘΕΙΝΔΥΝΑΜΕΝΟΣΤΟΙ 80
URE-EMOTIONING being-ABLE to-THE
s o.
ΑΓΝΟΟΥΣΙΝΚΑΙΠΛΑΝΩΜΕ 100
UN-KNOWING AND to-*ones-being*-STRAYED

ΝΟΙΣΕΠΕΙΚΑΙΑΥΤΟΣΠΕΡΙ 20
since AND He IS-being-
s o.
ΚΕΙΤΑΙΑΣΘΕΝΕΙΑΝΚΑΙΔΙ 40
3 ABOUT-LAID UN-FIRMness . AND THRU

Apb[1] *o.*
ΑΥΤΗΝΟΦΕΙΛΕΙΚΑΘΩΣΠΕΡ 60
her he-OWED according-AS ABOUT

ΙΤΟΥΛΑΟΥΟΥΤΩΣΚΑΙΠΕΡΙ 80
THE PEOPLE thus AND ABOUT
D *o.* = him
ΕΑΥΤΟΥΠΡΟΣΦΕΡΕΙΝΠΕΡΙ 200
self TO-BE-TOWARD-CARRYING ABOUT
b[1] *omits* ANY
ΑΜΑΡΤΙΩΝΚΑΙΟΥΧΕΑΥΤΩΤ 20
4 misses . AND NOT to-self ANY
B+Ε
ΙΣΑΜΒΑΝΕΙΤΗΝΤΙΜΗΝΑΛ 40
IS-GETTING-UP THE VALUE but

ΛΑΚΑΛΟΥΜΕΝΟΣΥΠΟΤΟΥΘΕ 60
one-being-CALLED by THE God
s[1] Δ *o.* B *apparently omits* D.-AS-E. AND A.
ΟΥΚΑΘΩΣΠΕΡΚΑΙΑΑΡΩΝΟΥ 80
5 DOWN-AS-EVEN AND AARON . thus

ΤΩΣΚΑΙΟΧΡΙΣΤΟΣΟΥΧΕΑΥ 300
AND THE ANOINTED NOT self
A∈CΘ *o.*
ΤΟΝΕΔΟΞΑΣΕΝΓΕΝΗΘΗΝΑΙ 20
esteems TO-BE-BEING-BECOME

ΑΡΧΙΕΡΕΑΛΛΑΛΛΑΛΗΣΑΣΠ 40
chief-SACRED-*One* but THE *One*-TALK*ing* TO-

ΡΟΣΑΥΤΟΝΥΙΟΣΜΟΥΕΙΣΥΕ 60
WARD Him SON OF-ME ARE YOU I

ΓΩΣΗΜΕΡΟΝΓΕΓΕΝΝΗΚΑΣΕ 80
TODAY HAVE-generated YOU

ΚΑΘΩΣΚΑΙΕΝΕΤΕΡΩΛΕΓΕΙ 400
6 according-AS AND IN DIFFERENT He-IS-saying

ΣΥΙΕΡΕΥΣΕΙΣΤΟΝΑΙΩΝΑΚ 20
YOU SACRED-*One* INTO THE eon ac-

ΑΤΑΤΗΝΤΑΞΙΝΜΕΛΧΙΣΕΔΕ 40
cording-to THE order MELCHISEDEK .
A X
ΚΟΣΕΝΤΑΙΣΗΜΕΡΑΙΣΤΗΣΣ 60
7 WHO IN THE DAYS OF-THE FLESH
b[1] *o.*
ΑΡΚΟΣΑΥΤΟΥΔΕΗΣΕΙΣΤΕΚ 80
OF-Him petitions BESIDES AND

ΑΙΙΚΕΤΗΡΙΑΣΠΡΟΣΤΟΝΔΥ 500
supplications TOWARD THE *One*-

ΝΑΜΕΝΟΝΣΩΖΕΙΝΑΥΤΟΝΕΚ 20
being-ABLE TO-BE-SAVING Him OUT

ΘΑΝΑΤΟΥΜΕΤΑΚΡΑΥΓΗΣΙΣ 40
OF-DEATH WITH clamor STRONG

ΧΥΡΑΣΚΑΙΔΑΚΡΥΩΝΠΡΟΣΕ 60
AND TEARS TOWARD-CARRY-

ΝΕΓΚΑΣΚΑΙΕΙΣΑΚΟΥΣΘΕΙ 80
ing AND BEING-INTO-HEARD

ΣΑΠΟΤΗΣΕΥΛΑΒΕΙΑΣΚΑΙΠ 600
8 FROM THE piety AND-EVEN
b[1] Π
ΕΡΩΝΥΙΟΣΕΜΑΘΕΝΑΦΕ ΝΕΠ 20
BEING SON He-LEARNED FROM WHICH He-

ΑΘΕΝΤΗΝΥΠΑΚΟΗΝΚΑΙΤΕ 40
9 EMOTIONED THE obedience AND BEING-

ΛΕΙΩΘΕΙΣΕΓΕΝΕΤΟΠΑΣΙΝ 60
matured He-BECAME to-ALL

ΤΟΙΣΥΠΑΚΟΥΟΥΣΙΝΑΥΤΩΑ 80
THE *ones*-obeying to-Him cause

ΙΤΙΟΣΣΩΤΗΡΙΑΣΑΙΩΝΙΟΥ 700
OF-saving eonian .

ΠΡΟΣΑΓΟΡΕΥΘΕΙΣΥΠΟΤΟΥ 20
10 BEING-accosted by THE

ΘΕΟΥΑΡΧΙΕΡΕΥΣΚΑΤΑΤΗΝ 40
God chief-SACRED-*One* according-to THE

ΤΑΞΙΝΜΕΛΧΙΣΕΔΕΚΠΕΡΙΟ 60
11 order OF-MELCHISEDEK ABOUT WHOM

ΥΠΟΛΥΣΗΜΙΝΟΛΟΓΟΣΚΑΙΔ 50
MANY to-US THE saying AND ILL-

ΥΣΕΡΜΗΝΕΥΤΟΣΛΕΓΕΙΝΕΠ 800
TRANSLATED TO-BE-SAYING since

ΕΙΝΩΘΡΟΙΓΕΓΟΝΑΤΕΤΑΙΣ 20
DULL YE-HAVE-BECOME to-THE

ΑΚΟΑΙΣΚΑΙΓΑΡΟΦΕΙΛΟΝΤ 40
12 HEARING . AND for OWING

ΕΣΕΙΝΑΙΔΙΔΑΣΚΑΛΟΙΔΙΑ 60
TO-BE TEACHers THRU
s o.
ΤΟΝΧΡΟΝΟΝΠΑΛΙΝΧΡΕΙΑΝ 30
THE TIME AGAIN need

ΕΧΕΤΕΤΟΥΔΙΔΑΣΚΕΙΝΥΜΑ 900
YE-ARE-HAVING OF-THE TO-BE-TEACHING YOUr
s o.
ΣΤΙΝΑΤΑΣΤΟΙΧΕΙΑΤΗΣΑΡ 20
ANY THE elements OF-THE ORIGIN-

ΧΗΣΤΩΝΛΟΓΙΩΝΤΟΥΘΕΟΥΚ 40
al OF-THE oracles OF-THE God AND
A-ΔΙ
ΑΙΓΕΓΟΝΑΤΕΧΡΕΙΑΝΕΧΟΝ 60
YE-HAVE-BECOME need HAVING
B *dots and* 1^{st} *omits* AND
ΤΕΣΓΑΛΑΚΤΟΣΚΑΙΟΥΣΤΕΡ 80
OF-MILK AND NOT OF-SOLID

ΕΑΣΤΡΟΦΗΣΠΑΣΓΑΡΟΜΕΤΕ 7000
13 NURTURE . EVERY for THE *one*-WITH-

men in that which is toward God,
that he may be offering oblations
2 as well as sacrifices for sins, able to
be moderate with the ignorant and
straying, since *he*, too, is encom-
3 passed with infirmity, and because
of it, he must, as for the people,
thus for himself also, be offering
concerning sins.

4 And no one is getting the honor
himself, but on being called by
God, according as even Aaron, also.
5 Thus Christ also does not glorify
Himself by becoming a chief priest,
but He Who speaks to Him,

> "*Thou* art My Son
> Today have *I* begotten Thee"!

6 according as, also, in a different
place He is saying,

> "Thou art a priest for the eon
> According to the order of Melchis-
> edec,"

7 Who, in the days of His flesh,
offering petitions and supplications
with strong clamor and tears to the
One Who is able to save Him out of
death, was hearkened to also for
8 His piety. And even He, being a
Son, learned obedience from that
9 which He suffered. And, being per-
fected, He became the cause of eo-
nian salvation to all who are obey-
10 ing Him, being accosted by God "a
Chief Priest according to the order
11 of Melchisedec," concerning which
there are matters, many and ab-
struse, for us to say, since you have
become dull of hearing.

12 For even when, because of the
time, you ought to be teachers, you
have need again of one to teach you
what are the rudimentary elements
of the oracles of God, and you have
come to have need of milk, and not
13 of solid nurture. For every one

1 The chief priest in Israel was able to sympathize with the human frailties of the people because he himself had the same, and sinned, like the rest. But Christ's sufferings, unspeakably more trying than any priest's, never led Him into sin. The priest could offer a sacrifice for himself. Christ could not, for He was the Sacrifice, which must be without blemish. Yet, though He had no sin and did no sin, His close contact with sin and its sufferings enables Him to enter into perfect sympathy with those thus placed.

4 The honors of the priesthood have been coveted or usurped only at awful cost. Korah, Dathan and Abiram claimed the priesthood and were swallowed up by the earth (Nu.16). The censers of those with them were made into broad plates to cover the altar as a memorial that no stranger, not of the seed of Aaron, may come near to offer incense before the Lord (Nu. 16^{40}). King Uzziah also transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense. In consequence, the leprosy rose up in his forehead before the priests, and he was thrust out, and was a leper to the day of his death (2 Chron.$26^{16\text{-}21}$). Hence it would appear a most serious matter for anyone outside the line of Aaron to set himself up as a priest. Only one called by God dare aspire to the honor. It is necessary, therefore that Christ Himself, Who was not of the tribe of Levi, much less a son of Aaron, should have a definite call. Not by personal ambition, but by the call of God which involved such suffering as is most repugnant to flesh and blood, did Christ obtain His priesthood. God did save Him out of death, but not from the "cup".

11 The Jews were blind to the failures and disabilities connected with the Aaronic priesthood, hence could not appreciate the necessity of a new order for the Messiah. This made the whole subject a difficult one to unfold to them. The principal lessons are drawn from the inspired omissions in the record, which require a measure of spiritual apprehension which they did not possess.

1 The six rudiments which form the foundation which the Hebrews are exhorted to leave for more mature teaching are closely connected with the proclamation of the kingdom, and are not the substructure of present truth. Repentance and baptism are the keys to the kingdom, and are not for the body of Christ. Peter, at Pentecost, proclaims repentance and baptism to the Jews—perhaps to some who later received this epistle. Faith is the basis on which the present administration of grace is built. The Jews were zealous religionists. Their ritual was the dead works of which they repented when they turned to Messiah.

"Faith on God" is probably the equivalent of our "belief in God", that is believing that He is, rather than what He has said. Believing God, as in Abraham's case, leads to justification, a grace entirely absent from this list.

2 Paul did not put baptism in the foundation of his evangel. He insisted that Christ had not sent him to baptize, but to evangelize (1 Co.1[17]). *Now* there is only one baptism—that in spirit, which unites us into one body (Eph.4[5]). In the kingdom proclamation, however, baptism in water was essential.

The imposition of hands for the conveyance of spiritual benefits especially through the apostles is also a characteristic of the kingdom economy.

There seems to be no reference here to the "resurrection from among the dead", but rather to resurrection in general, apart from which the kingdom cannot be set up. At that time will the saints in Israel awake and possess the kingdom promised to them in the prophets.

Eonian judgment characterizes the inception and progress of Messiah's reign. It begins with the severest judgments this earth has known.

These are the six foundation stones cast down by those who fell away among the Hebrews. They should have left them for maturity. Instead, they forsake them for apostasy. Instead of going back to Judaism, they would crucify again for themselves the Son of God.

4 This description applies only to those who participated in the Pente-

who is partaking of milk is untried in the word of righteousness, for he
14 is a minor. Now solid nurture is for the mature, who, because of habit, have faculties exercised to discriminate between the ideal and the evil.

6 Wherefore, leaving the rudiments of the word of Christ, we should be carried on to maturity, not disrupting again a foundation of repentance from dead
2 works, and faith on God, of the teaching of baptizings, besides the imposition of hands as well as the resurrection of the dead, and
3 eonian judgment. And this will we be doing, that is, if God should be permitting.

4 For it is impossible for those who were once enlightened, besides tasting the celestial gratuity, and becoming partakers of holy
5 spirit, and tasting the ideal declaration of God, as well as the
6 powers of the future eon, and are falling aside, to be renewing them again to repentance while crucifying for themselves the Son of God again and holding Him up to in-
7 famy. For land which is drinking the shower coming often upon it, and bringing forth herbage fit for those because of whom it is farmed, is partaking of blessing from God,
8 yet, bringing forth thorns and star thistles, it is disqualified, and near a curse, whose finish is burning.

9 Now we are persuaded better things concerning you, beloved, and those which have salvation, even if
10 we are speaking thus. For God is not unjust, to be forgetting your work and the love which you display for His name, when you serve
11 the saints, and are serving. Now

χωνγαλακτοσαπειροσλο20
having of-milk un-tried of-say-

γουδικαιοσυνηςνηπιος40
ing of-justice minor

γαρεστιντελειωνδεεςτ60
14 for he-is . of-mature yet is

ινηςτερεατροφηςτωνδια80
the solid nurture of-the-*ones* thru

Α Αι *for* ∈ Αη ∈ *o.*
τηνεξιντααισθητηριαγ100
the habit the sense-keepers hav-

εγυμνασμεναεχοντωνπρ20
ing-*been*-exercised having toward

οσδιακρισινκαλουτεκα40
thru-judging of-ideal besides and

ικακουδιοαφεντεςτοντ60
6 of-evil . that-which from-letting the of-

ηςαρχηςτουχριστουλογ80
the original of-the anointed saying

ονεπιτηντελειοτηταφε200
on the maturity we-sh'ld

ρωμεθαμηπαλινθεμελιο20
be-*being*-carried no again foundation

νκαταβαλλομενοιμετανο40
down-casting of-after-mind

οιαπονεκρωνεργωνκα60
from dead acts and

ιπιστεωςεπιθεονβαπτι80
2 of-belief on God of-dippings

Β Ν
σμωνδιδαχηςεπιθεσεως300
teaching of-on-placing

Β *omits* besides
τεχειρωναναστασεωςτε20
besides of-hands of-up-standing besides

νεκρωνκαικριματοσαιω40
of-dead-*ones* and of-judgment eonian .

Α Φ
νιουκαιτουτοποιησομε60
3 and this we-will-be-doing

νεανπερεπιτρεπηοθεος80
if-ever-even may-be-permitting the God .

αδυνατονγαρτουσαπαξ400
4 un-able for the-*ones* once be-

ωτισθενταςτεγευσαμενου20
ing-enlightened tasting

στεπησαφωρεαςτησεπουρ40
besides the gratuity of-the on-heavenly

Α Ν
ανιουκαιμετοχουσγενη60
and with-havers being-become

θενταςπνευματοσαγιου80
of-spirit holy

καικαλονγευσαμενουσθ500
5 and ideal tasting of-

εουρημαδυναμειςτεμελ20
God declaration abilities besides of-be-

λοντοςαιωνοςκαιπαραπ40
6 ing-about eon and beside-falling

εσονταςπαλινανακαινι60
again to-be-up-newing

ζειναειςμετανοιανανασ80
into after-mind up-impaling

ταυρουνταςεαυτοιςτον600
to-selves the

Α3 *o.*
υιοντουθεουκαιπαραδε20
son of-the God and beside-showizing

ιγματιζονταςγηγαρηπι40
7 . land for the drink-

Β Ν
ουσατονεπαυτηςερχομε60
ing the on her coming

Α many-times coming Α+∈
νονπολλακιςγετονκαιτ80
many-times shower and bring-

ικτουσαβοτανηνευθετο700
ing-forth herbage well-placed

νεκεινοιςδιουσκαιγεω20
to-those thru whom and it-is-*being*-

ργειταιμεταλαμβανειε40
land-worked is-with-getting of-

υλογιαςαποτουθεουεκφ60
8 blessedness from the God . out-

ερουσαδεακανθαςκαιτρ80
carrying yet point-flowers and three-

ιβολουσαδοκιμοςκαικα600
casts un-tested and of-im-

ταρασεγγυςηστοτεαοσε20
precation near of-whom the finish in-

ιςκαυσινπεπεισμεθαδε40
9 to burning . we-have-*been*-persuaded yet

*a1** Δ ∈ Λ Φ *o.*=brothers
περιυμωναγαπητοιτακρ60
about your beloved the better

a o.
εισσωνακαιεχομενασωτ80
and having of-saving

ηριαςεικαιουτωςαλλου900
if and thus we-are-talking

μενουγαραδικοςοθεοσε20
10 . not for unjust the God to-

πιλαθεσθαιτουεργουυμ40
be-forgetting of-the work of-

Δ Ν
ωνκαιτηςαγαπηςηνενδ60
your and of-the love of-which ye-in-

Α3 -Αι
ειξασθεεισταονομααυτ80
show into the name of-Him

ουδιακονησαντεςτοιςα800
thru-serving to-the holy-

ΓΙΟΙCΚΑΙΔΙΑΚΟΝΟΥΝΤΕC 20
once AND THRU-SERVING

ΕΠΙΘΥΜΟΥΜΕΝΔΕΕΚΑCΤΟΝ 40
11 WE-ARE-ON-FEELING YET EACH

ΑΙΓο.
ΥΜΩΝΤΗΝΑΥΤΗΝΕΝΔΕΙΚΝΥ 60
OF-YOU*r* THE SAME TO-BE-IN-SHOWING

CΘΑΙCΠΟΥΔΗΝΠΡΟCΤΗΝΠΛ 80
DILIGENCE TOWARD THE assur-

ΗΡΟΦΟΡΙΑΝΤΗCΕΛΠΙΔΟCΑ 100
ance OF-THE EXPECTATION UN-

ΧΡΙΤΕΛΟΥCΙΝΑΜΗΝΩΘΡΟΙ 20
12 TIL FINISH THAT NO DULL

Δs+Ε
ΓΕΝΗCΘΕΜΙΜΗΤΑΙΔΕΤΩΝΔ 40
YE-SH'D-BE-BECOMING IMITATORS YET OF-THE THRU

ΙΑΠΙCΤΕΩCΚΑΙΜΑΚΡΟΘΥΜ 60
BELIEF AND FAR-FEELING

ΙΑCΚΛΗΡΟΝΟΜΟΥΝΤΩΝΤΑC 80
OF-tenantING THE

Α+Ε
ΕΠΑΓΓΕΛΙΑCΤΩΓΑΡΑΒΡΑΑ 200
13 promises . to-THE for ABRAHAM

ε ο.
ΜΕΠΑΓΓΕΙΛΑΜΕΝΟCΘΕΟC 20
promis*ing* THE God

ΕΠΕΙΚΑΤΟΥΔΕΝΟCΕΙΧΕΝΜ 40
since according-to OF-NOT-YET-ONE He-HAD OF-

ΕΙΖΟΝΟCΟΜΟCΑΙΩΜΟCΕΝΚ 60
GREATer TO-SWEAR He-SWEARS ac-

ΑΘΕΑΥΤΟΥΛΕΓ ΩΝΕΙΜΗΝΕΥ 80
14 cording-to Self SAYING IF IN-SOOTH bless-

ΛΟΓΩΝΕΥΛΟΓΗCΩCΕΚΑΙΠΛ 300
ING I'LL-BE-blessING YOU AND multi-

ΗΘΥΝΩΝΠΛΗΘΥΝΩCΕΚΑΙΟΥ 20
15 plyING I'LL-BE-multiplyING YOU AND thus

ΤΩCΜΑΚΡΟΘΥΜΗCΑCΕΠΕΤΥ 40
FAR-FEEL*ing* he-ON-HAPPENED

Α+Ε
ΧΕΝΤΗCΕΠΑΓΓΕΛΙΑCΑΝΘΡ 60
16 OF-THE promise . humans

ΩΠΟΙΓΑΡΚΑΤΑΤΟΥΜΕΙΖΟΝ 80
for according-to THE GREATer

ΟCΟΜΝΥΟΥCΙΝΚΑΙΠΑCΗCΑ 400
ARE-SWEARING AND OF-EVERY to-

ΥΤΟΙCΑΝΤΙΛΟΓΙΑCΠΕΡΑC 20
them contradiction end

ΕΙCΒΕΒΑΙΩCΙΝΟΟΡΚΟCΕΝ 40
17 INTO confirmation THE OATH . IN

D ΩC -ly
ΩΠΕΡΙCCΟΤΕΡΟΝΒΟΥΛΟΜΕ 60
WHICH more-exceeding intending

Α+ΑCΘ
ΝΟCΟΘΕΟCΕΠΙΔΕΙΞΑΙΤΟΙ 80
THE God TO-exhibit to-THE

ΚΛΗΡΟΝΟΜΟΙCΤΗCΕΠΑΓΓ 500
tenants OF-THE promise

Α+Ε
ΕΛΙΑCΤΟΑΜΕΤΑΘΕΤΟΝΤΗC 20
THE UN-after-PLACED OF-THE

Β+Ε
ΒΟΥΛΗCΑΥΤΟΥΕΜΕCΙΤΕΥC 40
COUNSEL OF-Him mediates

ΕΝΟΡΚΩΙΝΑΔΙΑΔΥΟΠΡΑΓΜ 60
18 to-OATH . THAT THRU TWO PRACTISES

ΑΤΩΝΑΜΕΤΑΘΕΤΩΝΕΝΟΙCΑ 80
UN-after-PLACED IN WHICH UN-

Α Ε ο. ΤΟΝ THE+As1*
ΔΥΝΑΤΟΝΨΕΥCΑCΘΑΙΘΕΟΝ 600
ABLE TO-FALSify God

ΙCΧΥΡΑΝΠΑΡΑΚΛΗCΙΝΕΧΩ 20
STRONG BESIDE-CALLing WE-MAY-BE-

ΜΕΝΟΙΚΑΤΑΦΥΓΟΝΤΕCΚΡΑ 40
HAVING THE *once*-DOWN-FLEEING TO-HOLD

ε ο.
ΤΗCΑΙΤΗCΠΡΟΚΕΙΜΕΝΗCΕ 60
OF-THE BEFORE-LYING EX-

ΛΠΙΔΟCΗΝΩCΑΓΚΥΡΑΝΕΧΟ 50
19 PECTATION WHICH AS ANCHOR WE-ARE-

Α+Ν
ΜΕΝΤΗCΨΥΧΗCΑCΦΑΛΗΤΕΚ 700
HAVING OF-THE soul UN-TOTTERED BESIDES AND

ΑΙΒΕΒΑΙΑΝΚΑΙΕΙCΕΡΧΟΜ 20
confirmed AND *be*ING-INTO-COME

ΕΝΗΝΕΙCΤΟΕCΩΤΕΡΟΝΤΟΥ 40
INTO THE INTO-more OF-THE

ΚΑΤΑΠΕΤΑCΜΑΤΟCΟΠΟΥΠΡ 60
20 DOWN-EXPANDer THE-?-where BE-

ΟΔΡΟΜΟCΥΠΕΡΗΜΩΝΕΙCΗΛ 90
FORE-RUNner OVER US INTO-CAME

ΘΕΝΙΗCΟΥCΚΑΤΑΤΗΝΤΑΞΙ 800
JESUS according-to THE order

ε+Ε
ΝΜΕΛΧΙCΕΔΕΚΑΡΧΙΕΡΕΥC 20
MELCHISEDEK chief-SACRED-*one*

ΓΕΝΟΜΕΝΟCΕΙCΤΟΝΑΙΩΝΑ 40
BECOMING INTO THE eon .

Βs+Ε Α Χ
ΟΥΤΟCΓΑΡΟΜΕΛΧΙCΕΔΕΚΒ 60
7 this for THE MELCHISEDEK KING

ΑCΙΛΕΥCCΑΛΗΜΙΕΡΕΥCΤΟ 50
of-SALEM SACRED-*one* OF-THE

ΥΘΕΟΥΤΟΥΥΨΙCΤΟΥΟCCΥΝ 900
God THE HIGHest WHO TOGETHER-

ΑΝΤΗCΑCΑΒΡΑΑΜΥΠΟCΤΡΕ 20
meeting ABRAHAM to-RETURNING

ΦΟΝΤΙΑΠΟΤΗCΚΟΠΗCΤΩΝΒ 40
FROM THE STRIKE OF-THE KINGS

ΑCΙΛΕΩΝΚΑΙΕΥΛΟΓΗCΑCΑ 60
AND bless*ing* him

s PARTS FROM ALL D EVERY
ΥΤΟΝΩΚΑΙΔΕΚΑΤΗΝΑΠΟΠΑ 50
2 to-WHOM AND TENth FROM ALL

D ΟC
ΝΤΩΝΕΜΕΡΙCΕΝΑΒΡΑΑΜΠΡ 9000
PARTS ABRAHAM BEFORE

we are yearning for each of you to be displaying the same diligence toward the assurance of the expec-
12 tation until the consummation, that you should not be becoming dull. Now be imitators of those who through faith and patience are enjoying the promises of the allotment.

13 For God, promising Abraham, since He had no one greater to
14 swear by, swears by Himself, saying, "In sooth, if it is blessing, I shall be blessing you, and multiplying, I shall be multiplying
15 you!" And thus, being patient, he happened on the promise.

16 For men are swearing by a greater, and to them an oath for confirmation is an end of all con-
17 tradiction, in which God, intending more superabundantly to exhibit to the enjoyers of the allotment of the promise the immutability of His counsel, interposes with an oath,
18 that by two immutable matters, in which it is impossible for God to lie, we may have a strong consolation who are fleeing for refuge to lay hold of the expectation lying
19 before us, which we have as an anchor of the soul, both secure and confirmed, and entering into the in-
20 terior beyond the curtain, where the Forerunner, Jesus, entered for our sakes, becoming Chief Priest according to the order of Melchisedec for the eon.

7 For this Melchisedec, king of Salem, priest of God Most High, who meets with Abraham returning from the combat with the kings
2 and blesses him, to whom Abraham parts a tithe, also, from all, being

costal blessings. They were enlightened, they tasted the celestial gratuity, they became partakers of holy spirit, and God's declaration, and they only experienced the powers of the kingdom eon, and many of them fell aside. These blessings were based on their repentance, or change of mind, which was induced largely by the miracles which they saw. When the kingdom failed to appear, and its powers vanished, their repentance went also. Hence the impossibility of renewing it, for the means which produced it were no longer in evidence. Such a course is not possible in a day of grace, such as we live in. In place of repentance and pardon, we have faith and justification, which know no falling away, being entirely of grace, from first to last.

11 Brotherly kindness manifested in the service of the saints is several times commended in this epistle (10 ^{34},13^{1}), and will be rewarded in accord with the promise of Mt.10$^{40\text{-}42}$.

12 "Through faith and patience" the promises may be enjoyed even by those who are actually strangers and expatriates on the earth.

13 That all are not to apostatize is evident from God's oath to Abraham. This truth is offered as an incentive to those who still remain faithful, to persevere to the consummation. It is only thus that the salvation of the Pentecostal saint was assured. The general fulfilment of God's oath to Abraham was beyond question, for God swore by the highest possible power to fulfil it, yet the special blessing of each one of his physical descendants depends, in some degree, not merely on their faith, but their faithfulness. This is the great distinguishing feature, which sinks it far below the grace which is lavished on us, sinners of the nations. We do not need this anchor of the soul, hence it is extended only to those who belong to Abraham by ties of flesh.

1 Melchisedec is notable chiefly for what is not recorded of him. There is no reason to believe that he was, personally, the mystical and miraculous character which is his as a type of the priesthood of Christ. He doubtless was a man like other men, for God had some among the nations who

had been brought to a close acquaintance with their Creator.

The Melchisedec priesthood should be studied in its contrasts with the Aaronic priesthood. Its greatest difference lies in the fact that it combines the office of king with that of priest. This is the ideal way. It was only because of the failure of Moses that Aaron was given a share in his mediatorial office. It is God's purpose that the nation of Israel shall be a kingdom of priests (Ex.19[6]), a royal priesthood (1 Pet.2[9]). They will rule the nations for God and bring the nations' offerings to God. So it behooves their Head to be both Priest and King.

The other great point of dissimilarity lies in the matter of succession. The continuance of the Aaronic priesthood was made a matter of descent, and nothing was so vital to a priest as his genealogy. He must be able to tell his father and his mother and trace his lineage clear back to Aaron or he could not even be a priest. And he must provide for this succession by marrying within the priestly caste. In notable contrast to this we have no recorded genealogy of Melchisedec whatever, no mention of father or mother, and no succession, for his death is carefully excluded from the fleeting glimpse we get of him on the pages of inspiration. These omissions are intentional, for only thus can his priesthood picture the priesthood of Christ, Who does not require a genealogy or a successor.

2 The writer fixes our attention on the significance and sequence of these titles. Righteousness must underlie peace in Christ's priestly work as elsewhere (Ps.72[3];85[10];Isa.32[14];9[4]). So also justification is the ground of the infinitely greater favor of peace (Ro. 5[1]).

3 The Aaronic priesthood was a treadmill which never accomplished its object. The Melchisedec priesthood of Christ lasts during the millennium, and accomplishes its purpose, for no priest is found necessary in the new creation (Un.22[22]), when God dwells with mankind (Un.21[3]).

4 As further evidence of the superiority of the Melchisedec priesthood, our attention is directed to the tithe,

first, indeed, translated "king of righteousness", yet thereupon king of Salem, also, which is "king of
3 Peace", fatherless, motherless, without a genealogy, nor having a beginning of days or consummation of life, yet picturing the Son of God, is remaining a priest to a finality.

4 Now you are beholding how eminent this one is to whom the patriarch Abraham gives even a tithe of
5 the best of the booty. And, indeed, those of the sons of Levi who obtain the priestly office have directions to take tithes from the people according to the law, that is, their brethren, though they have come
6 out of the loins of Abraham. Yet he who is not in their genealogy has tithed Abraham, and has blessed him who has the promises.

7 Now, beyond all contradiction the inferior is blessed by the better.
8 And here, indeed, dying men are obtaining tithes, yet there one of whom it is testified that he is living.
9 And, so to speak, through Abraham,
10 even Levi, who is obtaining tithes, has been tithed, for he was still in the loins of his father when Melchisedec meets with him.

11 Indeed, then, if perfection were through the Levitical priesthood (for the people have been placed under law by it) what need is there still for a different priest to arise according to the order of Melchisedec, and not be accounted accord-
12 ing to the order of Aaron? For, the priesthood being transferred, of necessity there is coming to be a
13 transference of law also, for He of Whom these things are said has partaken of a different tribe, from which no one has given heed to the
14 altar. For it is taken for granted

ΦΤΟΝΜΕΝΕΡΜΗΝΕΥΟΜΕΝΟC 20
INDEED *being*-TRANSLATED

ΒΑCΙΛΕΥCΔΙΚΑΙΟCΥΝΗCΕ 40
KING OF-*justice* CH-

ΠΕΙΤΑΔΕΚΑΙΒΑCΙΛΕΥCCΑ 60
THEREAFTER YET AND KING SALEM

ΑΗΜΟΕCΤΙΝΒΑCΙΛΕΥCΕΙΡ 80
WHICH IS KING OF-PEACE

ΗΝΗCΑΠΑΤΟΡΑΜΗΤΟΡΑΓΕΝ 100
3 UN-FATHER UN-MOTHER UN-generate-

ΕΛΛΟΓΗΤΟCΜΗΤΕΑΡΧΗΝΗΜ 20
said NO-BESIDES ORIGIN OF-

ΕΡΟΝΜΗΤΕΖΟΗCΤΕΛΟCΕΧΟ 40
DAYS NO-BESIDES OF-LIFE FINISH HAVING

ΝΑΦΟΜΟΙΟΟΜΕΝΟCΔΕΤΟΥΙΟ 60
FROM-LIKENING YET to-THE SON

ΤΟΥΘΕΟΥΜΕΝΕΙΙΕΡΕΥCΕΙ 80
OF-THE God IS-REMAINING SACRED-*one* INTO

CΤΟΔΙΗΝΕΚΕCΘΕΩΡΕΙΤΕΔ 200
4 THE THRU-CARRY . YE-ABE-beholding YET

B *omits* AND
ΕΠΗΛΙΚΟCΟΥΤΟCΩΚΑΙΔΕΚ 20
PRIME this to-WHOM AND TENth

A GIVES ABRAHAM
ΑΤΗΝΑΒΡΑΑΜΕΔΩΚΕΝΕΚΤΟ 40
ABRAHAM GIVES OUT OF-THE

A H B E+
ΝΑΚΡΟΘΙΝΙΩΝΟΠΑΤΡΙΑΡΧ 60
EXTREMITY-PILES THE patriarch

ΗCΚΑΙΟΙΜΕΝΕΚΤΩΝΥΙΩΝΛ 80
5 AND THE-*ones* INDEED OUT OF-THE SONS OF-

A *o.* A^{s} *o.*
ΕΥΕΙΤΗΝΙΕΡΑΤΕΙΑΝΑΑΜΒ 300
LEVI THE SACREDING GETTING-UP

ΑΝΟΝΤΕCΕΝΤΟΑΗΝΕΧΟΥCΙ 20
direction ABE-HAVING

A^{s} Y
ΝΑΠΟΔΕΚΑΤΟΙΝΤΟΝΑΑΟΝΚ 40
TO-BE-FROM-TENthING THE PEOPLE AC-

this IS *supplied by* n^{2} *in margin*
ΑΤΑΤΟΝΝΟΜΟΝΤΟΥΤΕCΤΙΝ 00
cording-to THE LAW this IS

ΤΟΥCΑΔΕΛΦΟΥCΑΥΤΩΝΚΑΙ 80
THE brothers OF-them AND-

ΠΕΡΕΣΕΑΗΛΥΘΟΤΑCΕΚΤΗC 400
EVEN *ones*-HAVING-OUT-COME OUT OF-THE

ΟCΦΥΟCΑΒΡΑΑΜΟΔΕΜΗΓΕΝ 20
6 LOIN *of*-ABRAHAM . THE YET NO *one*-BEING-

ΕΛΛΟΓΟΥΜΕΝΟCΕΣΑΥΤΩΝΔ 40
generate-said OUT OF-them HAS-

n^{1}* *omit* THE
ΕΔΕΚΑΤΩΚΕΝΤΟΝΑΒΡΑΑΜΚ 60
TENthED THE ABRAHAM AND

ΑΙΤΟΝΕΧΟΝΤΑΤΑCΕΠΑΓΓΕ 80
THE *one*-HAVING THE promises

A H A C A+E
ΑΙΑCΕΥΛΟΓΗΚΕΝΧΩΡΙCΑΔ 500
7 he-HAS-blessED . apart-from YET

ΠΑCΗCΑΝΤΙΛΟΓΙΑCΤΟΕΛΑ 20
EVERY contradiction THE INFERIOR

A^{s} *o.*
ΤΤΟΝΥΠΟΤΟΥΚΡΕΙΤΤΟΝΟC 40
by THE better

ΕΥΛΟΓΕΙΤΑΙΚΑΙΩΔΕΜΕΝΔ 60
8 IS-*being*-blessED AND here INDEED TENths

ΕΚΑΤΑCΑΠΟΘΝΗCΚΟΝΤΕCΑ 80
FROM-DYING bu-

ΝΘΡΩΠΟΙΑΑΜΒΑΝΟΥCΙΝΕΚ 600
mans ABE-GETTING-UP there

ΕΙΔΕΜΑΡΤΥΡΟΥΜΕΝΟCΟΤΙ 20
YET *one-being*-witnessED that

D^{s} *o.*
ΖΗΚΑΙΩCΕΠΟCΕΙΠΕΙΝΔΙΑ 40
9 he-IS-LIVING,AND AS say TO-BE-SAVING THRU

A *o.* s^{1}* *o.*
ΑΒΡΑΑΜΚΑΙΛΕΥΕΙCΟΔΕΚΑ 60
ABRAHAM AND LEVI THE TENths

ΤΑCΑΑΜΒΑΝΟΝΔΕΔΕΚΑΤΟΤ 80
one-GETTING-UP HAS-*been*-TENthED .

ΑΙΕΤΙΓΑΡΕΝΤΗΟCΦΥΙΤΟΥ 700
10 STILL for IN THE LOIN OF-THE

ΠΑΤΡΟCΗΝΟΤΕCΥΝΗΝΤΗCΕ 20
FATHER he-WAS when TOGETHER-meets

A+O THE
ΝΑΥΤΩΜΕΑΧΙCΕΔΕΚΕΙΜΕΝ 40
11 to-him MELCHISEDEK . IF INDEED

B^{1} *o.* A+E
ΟΥΝΤΕΛΕΙΩCΙCΔΙΑΤΗCΛΕ 60
THEN maturing THRU THE LE-

A *o.* B *omits* WAS
ΥΕΙΤΙΚΗCΙΕΡΩCΥΝΗCΗΝΟ 60
VITIC SACREDhood WAS THE

ΛΑΟCΓΑΡΕΠΑΥΤΗCΝΕΝΟΜΟ 800
PEOPLE for ON her HAS-*been*-LAW-

X *probably made out of a* T *by* B
ΘΕΤΗΤΑΙΤΙCΕΤΙΧΡΕΙΑΚΑ 20
PLACED ANY STILL need accord-

ΤΑΤΗΝΤΑΞΙΝΜΕΑΧΙCΕΔΕΚ 40
ing-to THE order *of*-MELCHISEDEK

ΕΤΕΡΟΝΑΝΙCΤΑCΘΑΙΙΕΡΕ 60
DIFFERENT TO-STAND-UP SACRED-*one*

ΑΚΑΙΟΥΚΑΤΑΤΗΝΤΑΞΙΝΑΑ 60
AND NOT according-to THE order OF-

ΡΩΝΛΕΓΕCΘΑΙΜΕΤΑΤΙΘΕΜ 900
12 AARON TO-BE-*being*-said . OF-*being*-after-PLACED

ΕΝΗCΓΑΡΤΗCΙΕΡΩCΥΝΗCΕ 20
for THE SACREDhood OUT

B *omits* AND OF-LAW
ΣΑΝΑΓΚΗCΚΑΙΝΟΜΟΥΜΕΤΑ 10
OF-necessity AND OF-LAW after-PLACing

A+E B+E
ΘΕCΙCΓΙΝΕΤΑΙΕΦΟΝΓΑΡΑ 60
13 IS-BECOMING . ON WHOM for IS-

ΕΓΕΤΑΙΤΑΥΤΑΦΥΛΗCΕΤΕΡ 80
being-said these OF-tribe DIFFERENT

ΑCΜΕΤΕCΧΗΚΕΝΑΦΗCΟΥΔΕ 10000
HAS-WITH-HAS FROM WHOM NOT-YET-

ΙCΠΡΟCΕCΧΗΚΕΝΤΩΘΥCΙΑ 20
ONE HAS-heeded to-the SACRIFICE-

CΤΗΡΙΩΠΡΟΔΗΛΟΝΓΑΡΟΤΙ 40
14 place - BEFORE-EVIDENT for that

ΕΞΙΟΥΔΑΝΑΤΕΤΑΛΚΕΝΟΚ 60
OUT OF-JUDA HAS-UPrisen THE Mas-

ΥΡΙΟCΗΜΩΝΕΙCΗΝΦΥΛΗΝΠ 80
ter OF-US INTO WHICH tribe A-
s1* MOSES NOT-YET-ONE A o.

ΕΡΙΙΕΡΕΩΝΟΥΔΕΝΜΩΥCΗC 100
BOUT SACRED-*ones* NOT-YET-ONE MOSES

A NOMON LAW *dim*
ΕΛΑΛΗCΕΝΚΑΙΠΕΡΙCCΟΤΕ 20
15 TALKS . AND more-exceeding

ΡΟΝΕΤΙΚΑΤΑΔΗΛΟΝΕCΤΙΝ 40
STILL DOWN-EVIDENT it-is

n *omits* THE
ΕΙΚΑΤΑΤΗΝΟΜΟΙΟΤΗΤΑΜΕ 60
IF according-to THE LIKEness *of*-MEL-
s1+Ε
ΑΧΙCΕΔΕΚΑΝΙCΤΑΤΑΙΙΕΡ 80
CHISEDEK IS-UP-STANDING SACRED-

ΕΥCΕΤΕΡΟCΟCΟΥΚΑΤΑΝΟΜ 200
16 *one* DIFFERENT WHO NOT according-to LAW

B1 o.
ΟΝΕΝΤΟΥΗCCΑΡΚΙΝΗCΓΕΓ 20
OF-direction FLESH-y HAS-

ΟΝΕΝΑΛΛΑΚΑΤΑΔΥΝΑΜΙΝΖ 40
BECOME but according-to ABILITY OF-

ΖΗCΑΚΑΤΑΛΥΤΟΥΜΑΡΤΥΡΕ 60
17 LIFE UN-DOWN-LOOSED . He-is-witnessING

AS Ε o.
ΙΤΑΙΓΑΡΟΤΙCΥΙΕΡΕΥCΕΙ 80
for that YOU SACRED-*One* INTO

CΤΟΝΑΙΩΝΑΚΑΤΑΤΗΝΤΑΞΙ 300
THE eon according-to THE order

B+Ε
ΝΜΕΑΧΙCΕΔΕΚΑΘΕΤΗCΙCΜ 20
18 *of*-MELCHISEDEK . UN-PLACing IN-

AB+Ε
ΕΝΓΑΡΓΙΝΕΤΑΙΠΡΟΑΓΟΥC 40
DEED for IS-BECOMING OF-BEFORE-LEADING

ΗCΕΝΤΟΛΗCΔΙΑΤΟΑΥΤΗCΑ 60
direction THRU THE OF-her UN-

CΘΕΝΕCΚΑΙΑΝΩΦΕΛΕCΟΥΔ 80
19 FIRMness AND UN-beneficialness NOT-YET-

ΕΝΓΑΡΕΤΕΛΕΙΩCΕΝΟΝΟΜΟ 400
ONE for matures THE LAW

AS o.
CΕΠΕΙCΑΓΩΓΗΔΕΚΡΕΙΤΤΟ 20
ON-INTO-LEADing YET OF-better

A WE-MAY-DE-N. Ω
ΝΟCΕΛΠΙΔΟCΔΙΗCΕΓΓΙΖΟ 40
EXPECTATION THRU WHICH WE-ARE-NEARING

ΜΕΝΤΟΘΕΟΚΑΙΚΑΘΟCΟΝΟΥ 60
20 to-THE God . AND according-to as-much-as NOT
A+Ε
ΧΩΡΙCΟΡΚΩΜΟCΙΑCΟΙΜΕΝ 80
apart-from OATH-SWEARing THE INDEED

A+Ε
ΓΑΡΧΩΡΙCΟΡΚΩΜΟCΙΑCΕΙ 500
for apart-from OATH-SWEARing ARE

B2 |
CΙΝΙΕΡΕΙCΓΕΓΟΝΟΤΕCΟΔ 20
21 SACRED-*ones* HAVING-BECOME . THE YET
s1 ΤΑΩ (s1* *spells* WITH ΜΕΤΑ)
ΕΜΕΘΟΡΚΩΜΟCΙΑCΔΙΑΤΟΥ 40
WITH OATH-SWEARing THRU THE

ΛΕΓΟΝΤΟCΠΡΟCΑΥΤΟΝΩΜΟ 60
saying TOWARD Him SWEARS

CΕΝΚΥΡΙΟCΚΑΙΟΥΜΕΤΑΜΕ 80
Master AND NOT WILL-BE-BEING-
s1* *omits* INTO THE eon

ΑΗΘΗCΕΤΑΙCΥΙΕΡΕΥCΕΙC 600
after-CARED YOU SACRED-*one* INTO

B3* *omit* according-to THE order *of*-MELCHISEDEK
ΤΟΝΑΙΩΝΑΚΑΤΑΤΗΝΤΑΞΙΝ 20
THE eon according-to THE order
s2+*from* INTO *to* MELCHI- *at side, and in full at foot of column*

ΜΕΑΧΙCΕΔΕΚΚΑΤΑΤΟCΟΥΤ 40
22 *of*-MELCHISEDEK . according-to so-much
s2+Ν AS2 *omit* AND 30.
ΟΚΑΙΚΡΕΙΤΤΟΝΟCΔΙΑΘΗΚ 60
AND better covenant

ΗCΓΕΓΟΝΕΝΕΓΓΥΟCΙΗCΟΥ 80
HAS-BECOME SPONSOR JESUS .

CΚΑΙΟΙΜΕΝΠΛΕΙΟΝΕCΕΙC 700
23 AND THE-*ones* INDEED MORE ARE
A SACRED-*ones* HAVING-BECOME
ΙΝΓΕΓΟΝΟΤΕCΙΕΡΕΙCΔΙΑ 20
HAVING-BECOME SACRED-*ones* THRU

ΤΟΘΑΝΑΤΩΚΩΛΥΕCΘΑΙΠΑΡ 30
THE to-DEATH TO-BE-*being*-FORBIDDEN TO-BE-

ΑΜΕΝΕΙΝΟΔΕΔΙΑΤΟΜΕΝΕΙ 60
24 BESIDE-REMAINING . THE YET THRU THE TO-BE-REMAIN-

ΝΑΥΤΟΝΕΙCΤΟΝΑΙΩΝΑΑΠΑ 80
ING him INTO THE eon UN-BESIDE-

ΡΑΒΑΤΟΝΕΧΕΙΤΗΝΙΕΡΩCΥ 800
STEPPED IS-HAVING THE SACRED-hood

ΝΗΝΟΘΕΝΚΑΙCΩΖΕΙΝΕΙCΤ 20
25 WHICH-PLACE AND TO-BE-SAVING INTO THE

ΟΠΑΝΤΕΛΕCΔΥΝΑΤΑΙΤΟΥC 40
EVERY-FINISH IS-ABLE THE-*ones*

ΠΡΟCΕΡΧΟΜΕΝΟΥCΔΙΑΥΤΟ 60
TOWARD-COMING THRU Him

ΥΤΩΘΕΩΠΑΝΤΟΤΕΖΩΝΕΙCΤ 90
to-THE God always LIVING INTO THE

ΟΕΝΤΥΓΧΑΝΕΙΝΥΠΕΡΑΥΤΩ 900
TO-BE-pleading OVER them .
s *omits* AND
ΝΤΟΙΟΥΤΟCΓΑΡΗΜΙΝΚΑΙΕ 20
26 such for to-US AND BE-

ΠΡΕΠΕΝΑΡΧΙΕΡΕΥCΟCΙΟC 40
HOOVED chief-SACRED-*one* DENION

A *adds* ΚΑΙ AND
ΑΚΑΚΟCΑΜΙΑΝΤΟCΚΕΧΩΡΙ 60
UN-EVIL UN-DEFILED HAVING-*been*-SPACE-

CΜΕΝΟCΑΠΟΤΩΝΑΜΑΡΤΩΛΩ 80
IZED FROM THE missers

ΝΚΑΙΥΨΗΛΟΤΕΡΟCΤΩΝΟΥΡ 11000
AND HIGHER OF-THE heavens

that our Lord has risen out of Judah, to which tribe Moses speaks
15 nothing concerning priests. And it is still more superabundantly sure, if a different priest is arising according to the likeness of Mel-
16 chisedec, Who has not come to be according to the law of a fleshly precept, but according to the power
17 of an indissoluble life. For He is testifying that

"Thou art a priest for the eon
According to the order of Melchisedec,"

18 For, indeed, there is coming to be a repudiation of the preceding precept, because it is weak and
19 without benefit, for the law perfects nothing, yet is the superinduction of a better expectation, through which we are drawing near to God.

20 And, inasmuch as it was not apart from the swearing of an oath (for they, indeed, are priests, having become so apart from the
21 swearing of an oath, yet He with the swearing of an oath by Him Who is saying to Him,

"The Lord swears and will not regret it,
'Thou art a priest for the eon
According to the order of Melchisedec.'")

22 by so much also has Jesus become the sponsor of a better covenant.

23 And they, indeed, are more [than one], having become priests because death prevents them from
24 abiding, yet He, because He is remaining for the eon, has an invio-
25 late priesthood. Whence, also, He is able to save to the uttermost those approaching God through Him, always being alive to plead for them.

26 For such a Chief Priest became us, benign, innocent, undefiled, separated from sinners, and coming to

which, in Israel, was the special portion of the Levites. Abraham, himself, the progenitor of the nation, actually paid tithes to this priest, and in him, the whole Levitical priesthood paid tithes to another and higher order. Nor is this all, for Melchisedec blessed Abraham, and so bestowed his benediction on the Levitic succession. This alone shows that his order is distinctly superior to that of Aaron.

11 It would be very difficult for the Hebrews to acknowledge the failure of the Aaronic priesthood. Yet this is distinctly involved in the announcement of a priest after a different order. Had our Lord come of the family of Aaron, He would have been associated with an order which began in failure and which will never effect the reconciliation between God and His creatures which priesthood is intended to bring about: Hence His genealogy proclaims Him Israel's King, but He ignores all genealogies in His priestly place. Instead, He has the much higher honor of being qualified for office by the divine oath, including an assurance that, unlike the Aaronic priesthood, there will be no regrets for the failure and insufficiency of His ministry.

23 If the Melchisedec priesthood should last forever (instead of for the eon) then it too, would come under the condemnation of never bringing anything to perfection or finality. Then there would be a temple and priesthood on the new earth; indeed, it would continue beyond the consummation, and form an insurmountable barrier between God and some of His creatures. Priesthood is a sign of estrangement; it vanishes when God is at peace with His people. Hence, though the Lord's life is indissoluble (7^{16}) and the priesthood inviolate (7^{24}), unbroken by death, it is always limited to one eon, beyond which there can be no priesthood, because there is no estrangement.

26 The glories of this Chief Priest refer to His relation to God, to men, to the law. He is knit to God by loving devotion. He is innocent of any tinge of malice toward men, and He is undefiled by a spot of moral defilement. He is separate from sinners because of His exaltation to His office.

27 The fact that the sacrificial system under the law demanded sacrifices for the sins of the priests as well as for the people, shows that it was a weak and imperfect and temporary expedient. Add to this the fact that these sacrifices continued to be offered daily, and never brought any permanent relief, and we see clearly that it was never intended to do more than suggest the true Sacrifice, which the Son offered once, which needs no repetition. It is evident, therefore, that He could not have associated Himself with the Aaronic order without degrading His great sacrifice. They served among the shadows of the heavenly tabernacle. He entered the true.

1 The tabernacle and temple furniture did not include a seat. The high priest's work was never completed, hence, he never sat down in the holy places. In striking contrast, the Chief Priest of the new order has finished His work, and sits at the right hand of the Majesty in the heavens.

The "sum" is that the sanctuary is heaven itself: the Chief Priest is the Son of God. His priestly work began after His ascension (v. 4). Aaronic priesthood was instituted at Sinai (Ex.24) after Israel had been redeemed, for the purpose of maintaining the people in the blessedness of redemption.

5 The tabernacle and its service were patterned after a heavenly original. It was not an exact copy, however, but an adumbration or shadow, merely giving the main outlines. The heavenly offerings seem to be mainly oblations or gifts, and probably had no sacrificial victims other than the great sacrifice of Christ. The earthly copy was given to teach the great lessons of God's righteousness and holiness, and man's unfitness and distance from Him, as well as the way of approach which is acceptable to Him until the true Sacrifice pours out His soul and makes an end of sins.

6 The heavenly tabernacle is not associated with the covenant and promises which came from Sinai along with the earthly model. Everything connected with the new Mediator is better. This is especially true of the new covenant which He will make when the kingdom commences.

27 be higher than the heavens, Who has no necessity day by day, even as the chief priests, to be offering up sacrifices first for their own sins, thereupon for those of the people, for this He does once, when of-
28 fering up Himself. For the law is constituting men chief priests who have infirmity, yet the word sworn in the oath which is after the law, the Son, perfected for the eon.

8 Now this is the sum of what is being said: we have such a Chief Priest, Who is seated at the right of the throne of the Majesty in the
2 heavens, a Minister of the holy places and of the true tabernacle, which the Lord pitches, and not man.

3 For every chief priest is constituted to offer oblations as well as sacrifices. Whence it is necessary for This One also to have something
4 which He may offer. Indeed, then, if He were on earth He would not even be a priest, there being those who offer oblations according to the
5 law, who are offering an example and shadow of the divine service of the celestials, according as Moses has been apprised when about to finish the tabernacle, "For be seeing," He is averring, "that you shall be doing all in accord with the model shown you in the mountain."

6 Yet now He has happened upon a more excellent ministry, inasmuch as He is the Mediator, also, of a better covenant, which has been insti-
7 tuted on better promises. For if there were no complaint found with that first one, no place would
8 have been sought for a second. For, complaining to them, He is saying,

"'*Lo!* the days are coming', the Lord is saying,
'And I shall be concluding with the house of Israel and with the

ΑΝΦΝΓΕΝΟΜΕΝΟCΟCΟΥΚΕΧ 20
27 BECOMING . WHO NOT IS-HAV-

ΕΙΚΑΘΗΜΕΡΑΝΑΝΑΓΚΗΝΩC 40
ING according-to DAY necessity AS-

ΠΕΡΟΙΑΡΧΙΕΡΕΙCΠΡΟΤΕΡ 60
EVEN THE chief-SACRED-*ones* BEFORE-more

ΟΝΥΠΕΡΤΩΝΙΔΙΩΝΑΜΑΡΤΙ 80
OVER THE OWN misses

ΩΝΘΥCΙΑCΑΝΑΦΕΡΕΙΝΕΠΕ 100
SACRIFICES TO-BE-UP-CARRYING ON-THERE-

ΙΤΑΤΩΝΤΟΥΛΑΟΥΤΟΥΤΟΓΑ 20
AFTER OF-THE-*ones* OF-THE PEOPLE this for

ΡΕΠΟΙΗCΕΝΕΦΑΠΑΞΕΑΥΤΟ 40
He-DOES ON-once self

as ΠΡΟC -TOWARD- *for* ΑΝ UP-
ΝΑΝΕΝΕΓΚΑCΟΝΟΜΟCΓΑΡΑ 60
28 UP-CARRY*ing* . THE LAW for hu-

ΝΘΡΩΠΟΥCΚΑΘΙCΤΗCΙΝΑΡ 80
mans IS-DOWN-STANDING chief-

ΧΙΕΡΕΙCΕΧΟΝΤΑCΑCΘΕΝΕ 200
SACRED-*ones* HAVING UN-FIRMness

ΙΑΝΟΛΟΓΟCΔΕΤΗCΟΡΚΩΜΟ 20
THE saying YET OF-THE OATH-SWEARing

CΙΑCΤΗCΜΕΤΑΤΟΝΝΟΜΟΝΥ 40
THE after THE LAW SON

ΙΟΝΕΙCΤΟΝΑΙΩΝΑΤΕΤΕΛΕ 60
INTO THE eon HAVING-*been*-matur-

ΙΩΜΕΝΟΝΚΕΦΑΛΑΙΟΝΔΕΕΠ 80
A *in* N
8 ED . HEAD (sum) YET ON
o. A

ΙΤΟΙCΛΕΓΟΜΕΝΟΙCΤΟΙΟΥ 300
THE *be*ING-said such

ΤΟΝΕΧΟΜΕΝΑΡΧΙΕΡΕΑΟCΕ 20
WE-ARE-HAVING chief-SACRED-*One* WHO is-
A+Ε
ΚΑΘΙCΕΝΕΝΔΕ ΣΙΑΤΟΥΘΡΟ 40
seated IN HIGHT OF-THE THRONE

ΝΟΥΤΗCΜΕΓΑΛΩCΥΝΗCΕΝΤ 60
OF-THE GREATHOOD IN THE

ΟΙCΟΥΡΑΝΟΙCΤΩΝΑΓΙΩΝΛ 80
2 heavens OF-THE HOLIES offi-
sn[1]*o.*

ΕΙΤΟΥΡΓΟCΚΑΙΤΗCCΚΗΝΗ 400
cial AND OF-THE BOOTH

CΤΗCΑΛΗΘΙΝΗCΗΝΕΠΗΞΕΝ 20
THE TRUE WHICH FASTENS
ns[1]* *omit* AND

ΟΚΥΡΙΟCΚΑΙΟΥΚΑΝΘΡΩΠΟ 40
THE Master AND NOT human .

CΠΑCΓΑΡΑΡΧΙΕΡΕΥCΕΙCΤ 60
3 EVERY for chief-SACRED-*one* INTO THE

ΟΠΡΟCΦΕΡΕΙΝΔΩΡΑΤΕΚΑΙ 80
TO-BE-TOWARD-CARRYING oblations BESIDES AND

ΘΥCΙΑCΚΑΘΙCΤΑΤΑΙΟΘΕΝ 500
SACRIFICES IS-*be*ING-DOWN-STOOD WHICH-PLACE

s[1] *later adds this* AND
ΑΝΑΓΚΑΙΟΝΕΧΕΙΝΤΙΚΑΙΤ 20
necessary TO-BE-HAVING ANY AND this-

ΟΥΤΟΝΟΠΡΟCΕΝΕΓΚΗΕΙΜΕ 40
4 *One* WHICH He-MAY-TOWARD-CARRY . IF INDEED

ΝΟΥΝΗΝΕΠΙΓΗCΟΥΔΑΝΗΝΙ 60
THEN He-WAS ON LAND NOT-YET EVEN He-WAS SA-

ΕΡΕΥCΟΝΤΩΝΤΩΝΠΡΟCΦΕΡ 80
CRED-*one* OF-BEING THE *ones*-TOWARD-CARRY-
ABs[1]* *omit* THE
ΟΝΤΩΝΚΑΤΑΤΟΝΝΟΜΟΝΤΑΔ 600
ING according-to THE LAW THE OB-
As o.

ΩΡΑΟΙΤΙΝΕCΥΠΟΔΕΙΓΜΑΤ 20
5 lations WHO-ANY to-UNDER-SHOW

ΙΚΑΙCΚΙΑΛΑΤΡΕΥΟΥCΙΝΤ 40
AND SHADE ARE-offer*ing*-DIVINE-SERVICE OF-

ΩΝΕΠΟΥΡΑΝΙΩΝΚΑΘΩCΚΕΧ 60
THE ON-heavenlies according-AS HAS-*been*-
A *o.*
ΡΗΜΑΤΙCΤΑΙΜΩΥCΗCΜΕΛΛ 80
apprised MOSES being-ABOUT

ΩΝΕΠΙΤΕΛΕΙΝΤΗΝCΚΗΝΗΝ 700
TO-BE-ON-FINISHING THE BOOTH
s o.
ΟΡΑCΑΡΦΗCΙΝΠΟΙΗCΕΙCΠ 20
BE-SEEING for He-IS-AVERRING YOU'LL-BE-DOING ALL

ΑΝΤΑΚΑΤΑΤΟΝΤΥΠΟΝΤΟΝΔ 40
according-to THE type THE *one*-

ΕΙΧΘΕΝΤΑCΟΙΕΝΤΩΟΡΕΙ 60
6 BEING-SHOWN to-YOU IN THE mountain . NOW
B *o.*
ΥΝΙΔΕΔΙΑΦΟΡΩΤΕΡΑCΤΕΤ 80
YET OF-more-excelling He-HAS-
o. A*s*[1]* *s o.* *s*[1] *o.* A+Ε
ΕΥΧΕΝΛΕΙΤΟΥΡΓΙΑCΟCΩΚ 800
HAPPENED officiation to-as-much-as
A *o.* *s* covenant IS
ΑΙΚΡΕΙΤΤΟΝΟCΕCΤΙΝΔΙΑ 20
AND better IS covenant
s[1] *omits* IS *to* better DS+Ε
ΘΗΚΗCΜΕCΙΤΗCΗΤΙCΕΠΙΚ 40
MIDST WHICH-ANY ON liet-
As o. C I N *was not omitted by s*[1]
ΡΕΙΤΤΟCΙΝΕΠΑΓΓΕΛΙΑΙC 60
ter promises

ΝΕΝΟΜΟΘΕΤΗΤΑΙΕΓΑΡΗΠ 80
7 HAS-*been*-LAW-PLACED . IF for THE BE-

ΡΩΤΗΕΚΕΙΝΗΗΝΑΜΕΜΠΤΟC 900
FORE that WAS UN-BLAMable
n[1] *o.* *o.* = -DIFFERENT
ΟΥΚΑΝΔΕΥΤΕΡΑCΕΖΗΤΕΙΤ 20
NOT EVEN OF-SECOND *was*-SOUGHT

ΟΤΟΠΟCΜΕΜΦΟΜΕΝΟCΓΑΡΑ 40
8 PLACE . BLAMING for them
As[1]* Y
ΥΤΟΙCΛΕΓΕΙΔΟΥΗΜΕΡΑΙ 60
He-IS-saying BE-PERCEIVING DAYS

ΕΡΧΟΝΤΑΙΛΕΓΕΙΚΥΡΙΟCΚ 80
ARE-COMING IS-saying Master AND

ΑΙCΥΝΤΕΛΕCΩΕΠΙΤΟΝΟΙΚ 12000
I-SHALL-BE-concluding ON THE HOME

ΟΝΙCΡΑΗΛΚΑΙΕΠΙΤΟΝΟΙΚ 20
of-ISRAEL AND ON THE HOME
s1* o.

ΟΝΙΟΥΔΑΔΙΑΘΗΚΗΝΚΑΙΝΗ 40
of-JUDA covenant NEW
s1* o. o.

ΝΟΥΚΑΤΑΤΗΝΔΙΑΘΗΚΗΝΗΝ 60
9 NOT according-to THE covenant WHICH

ΕΠΟΙΗCΑΤΟΙCΠΑΤΡΑCΙΝΑ 80
I-make to-THE FATHERS OF-

+IC
D DAYS
ΥΤΩΝΕΝΗΜΕΡΑΕΠΙΛΑΒΟΜΕ 100
them IN DAY OF-ON-GETTING

ΝΟΥΜΟΥΤΗCΧΕΙΡΟCΑΥΤΩΝ 20
OF-ME THE HAND OF-them

ΕΞΑΓΑΓΕΙΝΑΥΤΟΥCΕΚΓΗC 40
TO-BE-OUT-LEADING them OUT OF-LAND

ΑΙΓΥΠΤΟΥΟΤΙΑΥΤΟΙΟΥΚΕ 60
OF-EGYPT that they NOT IN-

s o.
ΝΕΜΕΙΝΑΝΕΝΤΗΔΙΑΘΗΚΗΜ 80
REMAIN IN THE covenant OF-

ΟΥΚΑΓΩΗΜΕΛΗCΑΥΤΩΝΛΕ 200
ME AND-I UN-CARE OF-them IS-say-

ΓΕΙΚΥΡΙΟCΟΤΙΑΥΤΗΗΔΙΑ 20
10 ING Master that this THE covenant

A *adds* MOY OF-ME
ΘΗΚΗΗΝΔΙΑΘΗCΟΜΑΙΤΩΟΙ 40
WHICH I-SHALL-BE-covenanting to-THE HOME

ΚΩΙCΡΑΗΛΜΕΤΑΤΑCΗΜΕΡΑ 60
of-ISRAEL after THE DAYS

s o.
CΕΚΕΙΝΑCΛΕΓΕΙΚΥΡΙΟCΔ 60
those IS-saying Master . GIV-

ΙΔΟΥCΝΟΜΟΥCΜΟΥΕΙCΤΗΝ 300
ING LAWS OF-ME INTO THE

ΔΙΑΝΟΙΑΝΑΥΤΩΝΚΑΙΕΠΙΚ 20
THRU-MIND OF-them AND ON HEARTS

s1* N (B *has* ϵ. *It* (n o. o. o.) *may have been* C)
ΑΡΔΙΑCΑΥΤΩΝΕΠΙΓΡΑΨΩΔ 40
OF-them I-SHALL-BE-ON-WRITING them

ΥΤΟΥCΚΑΙΕCΟΜΑΙΑΥΤΟΙC 60
AND I-SHALL-BE to-them

ΕΙCΘΕΟΝΚΑΙΑΥΤΟΙΕCΟΝΤ 80
INTO God AND they WILL-BE

s *had* Y
ΑΙΜΟΙΕΙCΛΑΟΝΚΑΙΟΥΜΗΔ 400
11 to-ME INTO PEOPLE . AND NOT NO THEY-

ΙΔΑΣΩCΙΝΕΚΑCΤΟCΤΟΝΠΟ 20
SHOULD-BE-TEACHING EACH THE citizen

B+ϵ
ΑΙΤΗΝΑΥΤΟΥΚΑΙΕΚΑCΤΟC 40
OF-him AND EACH

ΤΟΝΑΔΕΛΦΟΝΑΥΤΟΥΛΕΓΩΝ 60
THE brother OF-him SAYING

ΓΝΩΘΙΤΟΝΚΥΡΙΟΝΟΤΙΠΑΝ 80
BE-KNOWING THE Master that ALL

n1 o. o. B+ϵ
ΤΕCΕΙΔΗCΟΥCΙΝΜΕΑΠΟΜΙ 500
WILL-BE-PERCEIVING ME FROM LITTLE

ΚΡΟΥΕΩCΜΕΓΑΛΟΥΑΥΤΩΝΟ 20
12 TILL OF-GREAT OF-them . that

AB+ϵ
ΤΙΛΕΩCΕCΟΜΑΙΤΑΙCΑΔΙ 40
PROPITIOUS I-SHALL-BE to-THE UN-JUST-

B+ϵ
ΚΙΑΙCΑΥΤΩΝΚΑΙΤΩΝΑΜΑΡ 60
nesses OF-them AND OF-THE misses

Bs1* *omit* AND OF-THE UN-LAWness OF-them
ΤΙΩΝΑΥΤΩΝΚΑΙΤΩΝΑΝΟΜΙ 90
OF-them AND OF-THE UN-LAWness

ΩΝΑΥΤΩΝΟΥΜΗΜΝΗCΘΩΕΤΙ 600
OF-them NOT NO I-MAY-BE-BEING-REMINDED STILL

s ϵ o.
ΕΝΤΩΛΕΓΕΙΝΚΑΙΝΗΝΠΕΠΑ 20
13 IN THE TO-BE-SAYING NEW He-HAS-

s o.
ΛΑΙΩΚΕΝΤΗΝΠΡΩΤΗΝΤΟΔΕ 40
OLDED THE BEFORE . THE YET

ΠΑΛΑΙΟΥΜΕΝΟΝΚΑΙΓΗΡΑC 60
being-OLDED AND VETERAN

ΚΟΝΕΓΓΥCΑΦΑΝΙCΜΟΥΕΙΧ 90
9 NEAR OF-UN-APPEARing . HAD

Bs o. B *omits* AND
ΕΝΜΕΝΟΥΝΚΑΙΗΠΡΩΤΗΔΙΚ 700
INDEED THEN AND THE BEFORE JUST-

s o.
ΑΙΩΜΑΤΑΛΑΤΡΕΙΑCΤΟΤΕΑ 20
effects OF-DIVINE-SERVICE THE BESIDES HO-

ΓΙΟΝΚΟCΜΙΚΟΝCΚΗΝΗΓΑΡ 40
2 LY SYSTEMIC . BOOTH for

ΚΑΤΕCΚΕΥΑCΘΗΗΠΡΩΤΗΕΝ 60
IS-constructed THE BEFORE IN

ΗΗΤΕΛΥΧΝΙΑΚΑΙΗΤΡΑΠΕΖ 50
WHICH THE BESIDES LAMPSTAND AND THE table

A+ϵ
ΑΚΑΙΗΠΡΟΘΕCΙCΤΩΝΑΡΤΩ 500
AND THE BEFORE-PLACing OF-THE BREAD

B+AND THE GOLDen censer *As omit* THE A *adds* ΑΓΙΩΝ
ΝΗΤΙCΛΕΓΕΤΑΙΤΑΑΓΙΑΜΕ 20
3 WHICH-ANY IS-*being*-said THE HOLY . after

B *above* 802 *adds* ΚΑΙΤΟΧΡΥCΟΥΝΘΥΜΙΑΤΗΡΙΟΝ
ΤΑΔΕΤΟΔΕΥΤΕΡΟΝΚΑΤΑΠΕ 40
YET THE SECOND DOWN-EXPANDer

A *omits* THE s1* o.
ΤΑCΜΑCΚΗΝΗΗΛΕΓΟΜΕΝΗΤ 60
BOOTH THE *one*-*be*INO-said THE

As1* *omit* OF-THE B *omits* GOLDen
ΑΓΙΑΤΩΝΑΓΙΩΝΧΡΥCΟΥΝ 80
4 HOLY OF-THE HOLIES GOLDen

B1 o. B *omits* incense-instrument AND
ΕΧΟΥCΑΘΥΜΙΑΤΗΡΙΟΝΚΑΙ 900
HAVING incense-instrument AND

ΤΗΝΚΙΒΩΤΟΝΤΗCΔΙΑΘΗΚΗ 20
THE ARK OF-THE covenant

CΠΕΡΙΚΕΚΑΛΥΜΜΕΝΗΝΠΑΝ 40
HAVING-*been*-ABOUT-COVERED EVERY-

ΤΟΘΕΝΧΡΥCΙΟΝΗCΤΑΜΝΟ 60
PLACE to-GOLD (*dim.*) IN WHICH urn

CΧΡΥCΕΧΟΥCΑΤΟΜΑΝΝΑΚ 80
GOLDen HAVING THE MANNA AND

D *omits* THE
ΑΙΗΡΑΒΔΟCΑΑΡΩΝΗΒΛΑCΤ 13000
THE ROD *of*-AARON THE *one*-GERMINATing

house of Judah a new covenant,
9 Not in accord with the covenant
which I make with their fathers
In the day of My taking hold of
their hand to be leading them
out of the land of Egypt,
Seeing that *they* do not remain in
My covenant,
And *I* neglect them', the Lord is
saying,
10 'Seeing that this is the cov-
enant which I shall be covenant-
ing with the house of Israel
after those days,' the Lord is
saying:
'Imparting My laws to their com-
prehension,
Even on their hearts shall I be
inscribing them,
And I shall be to them for a God,
and *they* shall be to Me for a
people.
11 And by no means should each be
teaching his [fellow] citizen,
And each his brother, saying,
"Know the Lord!"
Seeing that all will be acquainted
with Me, from their little to
their great,
12 Seeing that I shall be propitious
to their injustices,
And of their sins and their lawless-
nesses may I under no circum-
stances be still reminded'."

13 In saying "new" He has made the former old. Now that which is becoming old and decrepit is near its disappearance.

9 The former also, indeed then, had statutes of divine service, be-
2 sides a holy system. For a taber-
nacle is constructed, in the front of which is the lampstand as well as the table and the showbread, which is termed the holy place.
3 Now after the second curtain is the tabernacle which is termed the
4 holy of holies, having the golden censer and the ark of the covenant covered about everywhere with gold, in which was the golden urn having the manna, and Aaron's staff which germinates, and the

8 Few phrases are so unfortunately confusing as "the New Testament". The Greek word for "testament" and its Hebrew equivalent never carry the ordinary meaning of a will, or legal instrument for the disposal of property after death. They are close equivalents of our "covenant" or "contract". To speak of the Greek Scriptures as "the New Testament", and the Hebrew as "the Old Testament" is most misleading, because, as a matter of fact the new covenant is found in the "Old Testament". Jeremiah gives it in full (Jer.31[31-34]). It has never been in force yet, and "New Testament times" will not come until after the time of great affliction when Jehovah calls Israel and Judah back to Himself. In truth, the new covenant is not for the nations at all, though, of course, a large section of the "New Testament" is especially for the nations.

The "old covenant" is not the Hebrew scriptures, but the compact made with Israel at Mount Sinai. It was two-sided. The people proposed to do their part and Jehovah engaged to do His. They promised to obey Him, but dismally failed to do so, consequently He could not fulfill His promises to bless them.

The new covenant which He will make with them after they have been restored to their land, and have received their Messiah, is radically different from the old. The people have no active part in it whatever. All depends on Jehovah. Hence it will not be a failure. The law that was written on stones will be written on their hearts. Instead of demanding a penalty for every infraction, He will be propitious. Instead of recalling their sins and lawlessnesses, He will blot them out. Instead of an "atonement" or covering for sin made by the blood of he-goats and calves, the blood of Christ will put them completely away. At present we have the infinitely higher privilege of confidence in God Himself, not His promises or His covenants. The law is not inscribed on our hearts, but we were caused to die to the law through the body of Christ. We are not a regeneration but a new creation.

2 In the holy place of the tabernacle, just before the curtain which separated it from the holy of holies, were two pieces of furniture, the table with the bread on the north, the lampstand on the south (Ex.26[35];40[22-25]). These typified the great truths of communion and testimony. No sunlight could enter the holy places. All light was supplied by the holy oil, which typified the holy spirit, thus indicating that all real knowledge of God must come, not through the light of nature, but through divine revelation. The bread is typical of Christ, the Bread which is God's delight and man's sustenance. Communion with God is possible only through Him.

The holy place speaks of man's need in approaching God. The holy of holies exhibits the higher truth of God's desire for worship. Sweet incense floated up to Him from the golden altar. His Presence abode above the ark of the covenant between the cherubim. The stone tablets of the covenant were securely hid from sight beneath the lid of the ark, which was the propitiatory or mercy seat. Here it is that Jehovah met the mediator of His people.

The word rendered "censer" is sometimes translated "golden altar". But it is used twice in the LXX of a "censer in his hand" (2 Chron.26[19]; Ezek.8[11]), and never of the golden altar. This was before the vail, not in the holy of holies. Worship is not in view, so the altar is not mentioned.

6 The chief lesson of the tabernacle structure (as well as that of the temple) never seems to have entered the minds and hearts of Israel. A God Who hid Himself behind thick curtains, and Who forbade access into His presence except on rare occasions, Who divided the holy places into two compartments and dwelt alone in the furthest one, out of reach of all except the high priest once a year, makes it evident that the way to Him is far from open. And, as a consequence, the services based on these barriers must be impotent to clear the way, and were temporary measures, lasting only until Christ would crush all barriers by His surpassing sacrifices, and open the way of access to His presence.

5 tablets of the covenant. Yet up
over it were the cherubim of glory
overshadowing the propitiatory,
concerning which there is nothing
in particular to be said now.

6 Now these having been construct-
ed thus, the priests, indeed, go
continually into the front taber-
nacle performing the divine service,
7 yet into the second, the chief priest
only, once a year, not apart from
blood, which he is offering for him-
8 self and the errors of the people, by
this the holy spirit making it evi-
dent that the way of the holy places
has not as yet been manifested
while the front tabernacle still has
9 a standing: which is a parable for
the present period, according to
which oblations as well as sacrifices
are being offered which cannot make
the one offering divine service per-
10 fect as to the conscience, only (in
foods and drinks and baptizings ex-
celling, and statutes for the flesh)
lying on them until the period of
reformation.

11 Now Christ, coming along a
Chief Priest of that future good,
through the greater and more per-
fect tabernacle, made without
hands, that is, not of this creation,
12 entered once into the holy places,
not through the blood of he-goats
and calves, but through His own
blood, finding eonian redemption.

13 For if the blood of he-goats and
of bulls and the ashes of a heifer,
sprinkling the contaminated, is hal-
lowing to the cleanness of the flesh,
14 how much rather shall the blood of
Christ, Who, through the eonian
spirit offers Himself flawless to

ΗCΑCΑΚΑΙΑΙΠΑΑΚΕCΤΗCΔ 20
AND THE tablets OF-THE cov-

ΙΑΘΗΚΗCΥΠΕΡΑΝΩΔΕΑΥΤΗ 40
5 enant . OVER-UP YET OF-her

s o. A M
CΧΕΡΟΥΒΕΙΝΔΟΞΗCΚΑΤΑC 60
CHERUBIM OF-esteem DOWN-SHADING

A o. o. B+Є
ΚΙΑΖΩΝΤΑΤΟΙΑΑCΤΗΡΙΟΝ 80
THE PROPITIATORY

s adds but erases ЄN B o.
ΠΕΡΙΩΝΟΥΚΕCΤΙΝΝΥΝΔΕΓ 100
ABOUT WHICH NOT it-IS NOW TO-BE-

ΕΙΝΚΑΤΑΜΕΡΟCΤΟΥΤΩΝΔΕ 20
6 SAYING according-to PART . OF-these YET

ΟΥΤΩCΚΑΤΕCΚΕΥΑCΜΕΝΩΝ 40
thus HAVING-*been*-constructED

ΕΙCΜΕΝΤΗΝΠΡΩΤΗΝCΚΗΝΗ 60
INTO INDEED THE BEFORE BOOTH

ΝΔΙΑΠΑΝΤΟCΕΙCΙΑCΙΝΟΙ 80
THRU EVERY INTO-ABE THE

ΙΕΡΕΙCΤΑCΛΑΤΡΕΙΑCΕΠ 200
SACRED-*ones* THE DIVINE-SERVICE ON-

ΤΕΛΟΥΝΤΕCΕΙCΔΕΤΗΝΔΕΥ 20
7 FINISHING INTO YET THE SECOND

ΤΕΡΑΝΑΠΑΞΤΟΥΕΝΙΑΥΤΟΥ 40
once OF-THE year

A1 *omits* THE A+Є
ΜΟΝΟCΟΑΡΧΙΕΡΕΥCΟΥΧΩΡ 60
ONLY THE chief-SACRED-*one* NOT apart-from

ΙCΑΙΜΑΤΟCΟΠΡΟCΦΕΡΕΙΥ 80
BLOOD WHICH he-IS-TOWARD-CARRYING O-

ΠΕΡΕΑΥΤΟΥΚΑΙΤΩΝΤΟΥΛΑ 300
VER self AND THE OF-THE PEOPLE

ΟΥΑΓΝΟΗΜΑΤΩΝΤΟΥΤΟΔΗΛ 20
8 UN-KNOW-effects this OF-mak-

ΟΥΝΤΟCΤΟΥΠΝΕΥΜΑΤΟCΤΟ 40
ING-EVIDENT THE spirit THE

ΥΑΓΙΟΥΜΗΠΩΠΕΦΑΝΕΡΩCΘ 60
HOLY NO-AS-YET TO-HAVE-*been*-made-APPEAR

ΑΙΤΗΝΤΩΝΑΓΙΩΝΟΔΟΝΕΤΙ 80
THE OF-THE HOLIES WAY STILL

ΤΗCΠΡΩΤΗCCΚΗΝΗCΕΧΟΥC 400
OF-THE BEFORE BOOTH HAVING

ΗCCΤΑCΙΝΗΤΙCΠΑΡΑΒΟΛΗ 20
9 STANDING . WHICH-ANY BESIDE-CAST

ΕΙCΤΟΝΚΑΙΡΟΝΤΟΝΕΝΕCΤ 40
INTO THE SEASON THE HAVING-IN-STOOD

ΗΚΟΤΑΚΑΘΗΝΔΩΡΑΤΕΚΑΙΘ 60
according-to WHICH oblations DESIDES AND

ΥCΙΑΙΠΡΟCΦΕΡΟΝΤΑΙΜΗΔ 80
SACRIFICES ARE-*being*-TOWARD-CARRIED NO be-

A8 o.
ΥΝΑΜΕΝΑΙΚΑΤΑCΥΝΕΙΔΗC 500
ING-ABLE according-to conscience

4 o.
ΙΝΤΕΛΕΙΩCΑΙΤΟΝΛΑΤΡΕΥ 20
TO-mature THE *one*-offering-DIVINE-

A o.
ΟΝΤΑΜΟΝΟΝΕΠΙΒΡΩΜΑCΙΝ 40
10 SERVICE . ONLY ON FOODS

A o.
ΚΑΙΠΟΜΑCΙΝΚΑΙΔΙΑΦΟΡΟ 60
AND DRINKS AND to-excelling

A8* *omit* AND
ΙCΒΑΠΤΙCΜΟΙCΚΑΙΔΙΚΑΙ 80
DIPPings AND JUST-effects

ΩΜΑΤΑCΑΡΚΟCΜΕΧΡΙΚΑΙΡ 600
OF-FLESH UNTO SEASON

ΟΥΔΙΟΡΘΩCΕΩCΕΠΙΚΕΙΜΕ 20
OF-THRU-ERECTING ON-LYING .

ΝΑΧΡΙCΤΟCΔΕΠΑΡΑΓΕΝΟΜ 40
11 ANOINTED YET BESIDE-BECOMING

B OF-BECOMINGS ΓΕΝΟΜΕ
ΕΝΟCΑΡΧΙΕΡΕΥCΤΩΝΜΕΛΛ 60
chief-SACRED-*one* OF-THE beING-ABOUT

ΝΩΝ
ΟΝΤΩΝΑΓΑΘΩΝΔΙΑΤΗCΜΕΙ 80
GOODp THRU THE GREATer

A Ω
ΖΟΝΟCΚΑΙΤΕΛΕΙΟΤΕΡΑCC 700
AND more-mature BOOTH

ΚΗΝΗCΟΥΧΕΙΡΟΠΟΙΗΤΟΥΤ 20
NOT HAND-made this

ΟΥΤΕCΤΙΝΟΥΤΑΥΤΗCΤΗCΚ 40
IS NOT OF-this THE CRE-

ΤΙCΕΩCΟΥΔΕΔΙΑΙΜΑΤΟCΤ 60
12 ATION NOT-YET THRU BLOOD OF-

ΡΑΓΩΝΚΑΙΜΟCΧΩΝΔΙΑΔΕΤ 80
HE-GOATS AND OF-CATTLE THRU YET OF-

ΟΥΙΔΙΟΥΑΙΜΑΤΟCΕΙCΗΛΘ 800
THE OWN BLOOD He-INTO-CAME

s1 *adds* ΕΙCΤΑΑΓΙΑ INTO THE HOLIES
ΕΝΕΦΑΠΑΞΕΙCΤΑΑΓΙΑΛΑΙΩ 20
ON-once INTO THE HOLIES eonian

ΝΙΑΝΛΥΤΡΩCΙΝΕΥΡΑΜΕΝΟ 40
LOOSening FINDing .

ΕΙΓΑΡΤΟΑΙΜΑΤΡΑΓΩΝΚΑ 60
13 IF for THE BLOOD OF-HE-GOATS AND

ΙΤΑΥΡΩΝΚΑΙCΠΟΔΟCΔΑΜΑ 80
OF-BULLS AND ASHES OF-HEIFER

ΑΕΩCΡΑΝΤΙΖΟΥCΑΤΟΥCΚΕ 900
SPRINKLING THE *ones*-

ΚΟΙΝΩΜΕΝΟΥCΑΓΙΑΖΕΙΠΡ 20
HAVING-*been*-COMMONED IS-HOLYizing TOWARD

ΟCΤΗΝΤΗCCΑΡΚΟCΚΑΘΑΡΟ 40
THE OF-THE FLESH cleanness

ΤΗΤΑΠΟCΩΜΑΛΛΟΝΤΟΑΙΜΑ 60
14 to-how-much RATHER THE BLOOD

ΤΟΥΧΡΙCΤΟΥΟCΔΙΑΠΝΕΥΜ 80
OF-THE ANOINTED WHO THRU spirit

s2 *has* ΑΓΙΟΥ HOLY *in margin*
ΑΤΟCΑΙΩΝΙΟΥΕΑΥΤΟΝΠΡΟ 14000
eonian Self TOWARD-

CHNEГKENAMΦMONTΦΘЄΦK 20
CARRIES UN-FLAWED to-THE God WILL-
| n *is missing beyond this point*
AΘAPIЄITHNCYNЄIΔHCIN 40
BE-cleansING THE conscience
A H=-us
YMΦNAПONEKPΦNEPГΦNEI 60
OF-YOUp FROM DEAD ACTS INTO
CTOΛATPEYEINΘЄΩZΩNTI 80
THE TO-BE-offerING-DIVINE-SERVICE to-God LIVING
s omits AND TRUE
KAIAΛHΘEINΩKAIΔIATOY 100
15 AND TRUE . AND THRU this
TOΔIAΘHKHCKAINHCMЄCI 20
covenant NEW MIDer
THCЄCTINOПΩCΘANATOYГ 40
He-IS WHICH-how OF-DEATH BE-
ЄNOMENOYЄICAПOΛYTPΩC 60
COMING INTO FROM-LOOSening
INTΩNЄПITHПPΩTHΔIAΘH 80
OF-THE ON THE BEFORE covenant
KHПAPABACЄΦNTHNЄПAГГ 200
BESIDE-STEPS THE promise
A+Є
ЄAIANΛABΩCINOIKЄKAHM 20
MAY-BE-GETTING THE *ones*-HAVING-*been*-
ЄNOITHCAIΩNIOYKAHPON 40
CALLED OF-THE eonian tenancy .
OMIACOПOYГAPΔIAΘHKHΘ 60
16 THE-?-where for covenant DEATH
A Є o.
ANATΦNANAГKHΦЄPЄCΘAI 80
necessity TO-BE-*be*ING-CARRIED
TOYΔIAΘЄMENOYΔIAΘHKH 300
17 OF-THE *one*-*be*ING-covenanted . covenant
ГAPЄПINЄKPOICBЄBAIAЄ 20
for ON DEAD-*ones* confirmed since
s1* T s+Є As o.
ПЄIMHПOTЄICXYЄIOTЄZH 40
NO ?-when IS-beING-STRONG when IS-LIVING
s o.
OΔIAΘЄMENOCOΘЄNOYΔЄH 60
18 THE *one*-*be*ING-covenanted . WHICH-PLACE NOT-YET THE
A+Є
ПPΩTHXΩPICAIMATOCЄNK 80
BEFORE apart-from BLOOD HAS-*been*-
As Є o.
ЄKAINICTAIΛAΛHΘЄICHC 400
19 IN-NEWED . OF-BEING-TALKED
s1* *omits* THE
ГAPПACHCЄNTOΛHCKATAT 20
for EVERY direction according-to THE
A o.
ONNOMONYПOMΦYCЄΦCПAN 40
LAW UNDER MOSES to-EVERY
TITΩΛAΩΛABΦNTOAIMATΦ 60
THE PEOPLE GETTING THE BLOOD OF-THE
s2 *cancels and brackets* AND OF-THE HE-GOATS
NMOCXΦNKAITΦNTPATΦNM 80
CATTLE AND OF-THE HE-GOATS WITH
ЄTAYΔATOCKAIЄPIOYKOK 500
water AND WOOL scarlet

KINOYKAIYCCΩПOYAYTOT 20
AND HYSSOP it BESIDES
ЄTOBIBAIONKAIПANTATO 40
THE SCROLLet AND EVERY THE
NAΛAONЄPANTICЄNAЄГΩNT 60
20 PEOPLE he-SPRINKLES saying this
OYTOTOAIMATHCΔIAΘHKH 80
THE BLOOD OF-THE covenant
s o.
CHCЄNЄTЄIΛATOПPOCYMA 600
OF-WHICH directs TOWARD YOUp
COΘЄOCKAITHNCKHNHNΔЄ 20
21 THE God . AND THE BOOTH YET
s o.
KAIПANTATACKЄYHTHCΛЄ 40
AND ALL THE INSTRUMENTS OF-THE offici-
A+Є
ITOYPГIACTΩAIMATIOMO 60
ation to-THE BLOOD LIKE-AS
IΩCЄPANTICЄNKAICXЄΔO 80
22 he-SPRINKLES . AND ALMOST
NЄNAIMATIПANTAKAΘAPI 700
IN BLOOD ALL IS-*be*ING-cleansED
A Є o.
ZЄTAIKATATONNOMONKAI 20
according-to THE LAW AND
A+Є
XΩPICAIMATЄKXYCIACOY 40
apart-from BLOOD-OUT-POURing NOT
A+Є A+Є
ГINЄTAIAΦЄCICANAГKHC 60
23 IS-BECOMING FROM-LETTing . necessity THEN
As o.
YNTAMENYПOΔЄIГMATATΩ 80
THE INDEED UNDER-SHOWS OF-THE
NЄNTOICOYPANOICTOYTO 800
IN THE heavens these
ICKAΘAPIZЄCΘAIAYTAΔЄ 20
TO-BE-*be*ING-cleansED they YET
As o.
TAЄПOYPANIAKPЄITTOCI 40
THE ON-heavenlies to-better
s o.
NΘYCIAICПAPATAYTACOY 60
24 SACRIFICES BESIDE these . NOT
s o.
ГAPЄICXЄIPOПOIHTAЄIC 80
for INTO HAND-DONE INTO-
HAΘЄNAГIAXPICTOCANTI 900
CAME HOLIES ANOINTED INSTEAD-
A+Є
TYПATΩNAΛHΘINΩNAΛΛЄI 20
types OF-THE TRUE but INTO
CAYTONTONOYPANONNYNЄ 40
SAME THE heaven NOW TO-
A N
MΦANICΘHNAITOПPOCΩПΦ 60
BE-IN-APPEARIZED to-THE face
TOYΘЄOYYПЄPHMΩNOYΔIN 80
25 OF-THE God OVER US . NOT-YET THAT
A+Є
AПOΛΛAKICПPOCΦЄPHEAY 15000
MANY-times He-MAY-BE-TOWARD-CARRYING self

God, be cleansing your conscience from dead works to be offering divine service to the living and true God?

15 And, because of this, He is the Mediator of a new covenant, so that, a death occurring for the deliverance of the transgressions of those under the first covenant, those who have been called may be obtaining the promise of an eonian en-
16 joyment of the allotment. For, where there is a covenant, it is necessary to bring in the death of the
17 covenant victim, for a covenant is confirmed over the dead, since it avails at no time when the covenant victim is living.

18 Whence not even the first has been dedicated apart from blood.
19 For, every precept being spoken by Moses to the entire people according to the law, taking the blood of calves and of he-goats, with water and scarlet wool and hyssop, he sprinkles the scroll itself as well as
20 the entire people, saying, "This is the blood of the covenant which God
21 directs with you." Now the tabernacle also, and all the vessels of the ministry he likewise sprinkles with
22 blood. And almost all is being cleansed in blood according to the law, and, apart from bloodshed comes no pardon.

23 It is necessary, then, for the examples, indeed, of what is in the heavens to be cleansed by these, yet the celestial things themselves by
24 better sacrifices than these. For Christ entered not into holy places made by hands, representations of the true, but into heaven itself, now to be disclosed before the face
25 of God for our sakes. Nor is it that He may be offering Himself

13 This refers to the two great sin-offerings of Lev. 16 and Num. 19. The victim was burned, the ashes preserved, and water that flowed over them availed to purify. This ordinance fills an important place in Israel's future as well as its past (Ezek. 36[24]).

15 This new covenant is for Israel and Judah only. The nations have no part in it at all. They never had the law and never will have it. They never had a divine service or a tabernacle, neither were the promises made to them. All of this is for the Hebrews only.

16 Covenants, in ancient times, were ratified by means of sacrifices. When Jehovah wished to confirm His covenant with Abram, five different animals were divided into halves, which were laid over against one another so that the contracting parties could pass in between them, thus indicating that they ratified the covenant (Gen.15[8-21]). As this covenant was one of pure grace on God's part, Abram was not allowed to pass between the pieces. The symbols of Jehovah's presence passed through alone, thus confirming the covenant without conditions on the part of Abram. Until the victims have been slain no covenant was considered binding.

16 The rendering "testament" and "testator" has no concord whatever with the context. It is true that a testament is of no force while the testator is living, but that has no possible application here. If the covenant with Abram were a testament made by God, then, according to the reasoning, it has no force so long as God lives! The old covenant was confirmed by death—not the death of either party to the covenant, but by the sacrifices which the young men offered (Ex.24[5-8]). The blood of these victims was sprinkled on the scroll of the covenant and on the people.

18 The old covenant, under which the people rashly contracted to do all that the law demanded, was dedicated with the blood of calves and he-goats. The new is inaugurated with the blood of Christ, which has power to fend all failure, and refuses all human help.

26 It is evident that Christ did not appear at "the end of the world", nor, indeed, at the conclusion of the eons. Neither has sin been completely eliminated. Such, however, is the efficacy of His sacrifice, that we know that sin must eventually be banished from the universe. And we know also that this will be at the conclusion of the eons. Hence this somewhat complicated sentence has been rendered to this effect.
27 This is not a general statement concerning all men, but the men who have been in view continually, that is, the Levitical priests. The word judgment has no reference to the judgment of mankind for sin, but the setting to rights of those cases in Israel which continued until the death of the high priest. The innocent man-slayer lived in the city of refuge until the death of the great priest (Nu.35$^{22-29}$). Then he might return to his patrimony. This was his "judgment". The parallel demands that this judgment correspond with the salvation which will come to those who are awaiting Christ. He, the great Chief Priest, has died, and in due time Israel, the man-slayer, shall return to the land of his possession.
28 This appearance of Christ refers to His return to Israel. He will bring salvation to all, whether they watch or are drowsy (1 Thess.5^{10}) when He comes for us. But to Israel He brings salvation to those awaiting Him. Just as the high priest entered the holy of holies on the great day of atonement and came out to bless the waiting throng, so Christ has entered the heavenly sanctuary and will bring a benediction when He comes.
1 The sacrifices under the law were but dim figures of the great Sacrifice. They made atonement, that is, a covering for sin. The offering up of Christ did away with atonement, for it put away the sins which had been covered by the blood of bulls and goats. Atonement covered sin, pardon put it away, but justification, which we enjoy, goes far beyond both. The Hebrews were not justified.
5 The unbeliever's objection that the God of Israel was a terrible God Who delighted in the blood of slain beasts, is here directly denied. The whole sacrificial system, not only as an

often, even as the chief priest is entering into the holies of holies
26 yearly by the blood of others, since then He must often be suffering from the disruption of the world, yet now, once, has He been manifested through His sacrifice, for the repudiation of sin at the conclusion of the eons.
27 And, inasmuch as it is reserved to the men to be dying once, yet
28 after this judgment, thus Christ, also, being offered once for the bearing of the sins of many, will be seen a second time, by those awaiting Him, apart from sin, for salvation, through faith.

10 For the law, having a shadow of future good, not the very image of the matters, they with their same sacrifices which they are offering yearly are never finally able to per-
2 fect those approaching. Else should they not cease being offered, because those offering divine service, having been once cleansed, have no longer a
3 conscience as to sins? But in them there is a recollection of sins
4 yearly, for it is impossible for the blood of bulls and of he-goats to be eliminating sins.
5 Wherefore, entering into the world, He is saying,

"Sacrifice and offering
Thou wilt not,
Yet a body dost Thou adapt to Me.
6 In holocausts and those concerning sin
Thou dost not delight.
7 Then said I,
'*Lo! I* am arriving (in the summary of the scroll it is written of Me)
To do Thy will, O God.'"

8 Above, when saying that "Sacrifice and offering and holocausts

ΤΟΝ ΩC ΠΕΡΟΑΡΧΙΕΡΕΥCΕΙ 20
AS-EVEN THE chief-SACRED-*one* IS-
A s1* *omit* OF-THE HOLIES
CΕΡΧΕΤΑΙ ΕΙC ΤΑ ΑΓΙΑ ΤΩΝ 40
INTO-COMING INTO THE HOLIES OF-THE
ΑΓΙΩΝ ΚΑΤ ΕΝΙΑΥΤΟΝ ΕΝ ΑΙ 60
HOLIES according-to year IN BLOOD
ΜΑΤΙ ΑΛΛΟΤΡΙΩ ΕΠΕΙ ΕΔΕΙ 80
26 OTHER-placed since it-WAS-BINDING
A+ϵ
ΑΥΤΟΝ ΠΟΛΛΑΚΙC ΠΑΘΕΙΝ Α 100
Him MANY-times TO-BE-EMOTIONING FROM
ΠΟ ΚΑΤΑΒΟΛΗC ΚΟCΜΟΥ ΝΥΝ 20
DOWN-CASTING OF-SYSTEM NOW
ΙΔΕ ΑΠΑΞ ΕΠΙ CΥΝΤΕΛΕΙΑ Τ 40
YET once ON TOGETHER-FINISH OF-
ΩΝ ΑΙ ΩΝΩΝ ΕΙC ΑΘΕΤΗCΙΝ Τ 60
THE eons INTO UN-PLACing OF-
ΗC ΑΜΑΡΤΙΑC ΔΙΑ ΤΗC ΘΥCΙ 80
THE missing THRU THE SACRIFICE
ΑC ΑΥΤΟΥ ΠΕΦΑΝΕΡ ΩΤΑΙ ΚΑ 200
27 OF-Him He-HAS-*been*-ma le-APPEAR AND
ΙΚΑ ΘΟ CΟΝ ΑΠΟΚΕΙΤΑΙ ΤΟΙ 20
according-to as-much-as it-IS-*being*-reserved to-THE
ΑΝΘΡΩΠΟΙC ΑΠΑΞ ΑΠΟΘΑΝ 40
humans once TO-BE-FROM-DYING
A+ϵ
ΕΙΝ ΜΕΤΑ ΔΕ ΤΟΥΤΟ ΚΡΙCΙC 60
after YET this JUDGing
ΟΥΤΩ CΚΑΙ Ο ΧΡΙCΤΟC ΑΠΑΞ 80
28 thus AND THE ANOINTED once
ΠΡΟCΕΝΕΧΘΕΙC ΕΙC ΤΟ ΠΟΛ 300
BEING-TOWARD-CARRIED INTO THE OF-MANY
ΑΦΩΝ ΑΝΕΝΕΓΚΕΙΝ ΑΜΑΡΤΙΑ 20
TO-BE-UP-CARRYING misses
A+ϵ
CΕΚ ΔΕΥΤΕΡΟΥ ΧΩΡΙC ΑΜΑΡ 40
OUT OF-SECOND apa t-from missing
ΤΙ ΑC ΟΦΘΗCΕΤΑΙ ΤΟΙC ΑΥΤ 60
WILL-BE-BEING-VIEWED to-THE-*ones* Him
ΟΝΑΠΕΚΔΕΧΟΜΕΝΟΙC ΕΙC C 90
FROM-OUT-RECEIVING INTO SAV-
s omits THRU BELIEF
ΩΤΗΡΙΑΝ ΔΙΑ ΠΙCΤΕΩC CΚΙ 100
10 ing THRU BELIEF . SHADE
ΑΝΤ ΑΡΕΧ ΩΝ ΟΝΟΜΟC Τ ΩΝ ΜΕ 20
for HAVING THE LAW OF-THE being-
ΑΛΛΟΝΤΩΝ ΑΓΑΘ ΩΝ ΟΥΚ ΑΥΤΗ 40
ABOUT GOOD*p* NOT SAME
ΝΤΗΝ ΕΙΚΟΝΑ ΤΩΝ ΠΡΑΓΜΑΤ 60
THE image OF-THE PRACTISES
ΩΝ ΚΑΤ ΕΝΙΑΥΤΟΝ ΤΑΙC ΑΥΤ 80
according-to year to-THE SAME
A *omits* OF-them WHICH
ΑΙC ΘΥCΙΑΙC ΑΥΤΩΝ ΑC ΠΡΟ 500
SACRIFICES OF-them WHICH THEY-ARE-

CΦΕΡΟΥCΙΝ ΕΙC ΤΟ ΔΙΗΝΕΚ 20
TOWARD-CARRYING INTO THE THRU-CARRY
A *adds* ΑΙ A ϵ o.
ΕC ΟΥΔΕ ΠΟΤΕ ΔΥΝΑΝΤΑΙ ΤΟ 40
NOT-YET-?-when THEY-ARE-ABLE THE-*ones*
s o.
ΥC ΠΡΟCΕΡΧΟΜΕΝΟΥC ΤΕΛΕ 60
ones-TOWARD-COMING TO-mature .
ΙΩ CΑΙ ΕΠΕΙ ΟΥΚ ΑΝ ΕΠΑΥCΑ 80
2 since NOT EVEN THEY-CEASE
ΝΤΟ ΠΡΟCΦΕΡΟΜΕΝΑΙ ΔΙΑ Τ 600
*be*ING-TOWARD-CARRIED THRU THE
s o.
ΟΜΗ ΑΕ ΜΙΑΝ ΕΧΕΙ ΝΕΤΙ CΥΝ 20
NO-YET-ONE TO-BE-HAVING STILL con-
s o.
ΕΙ ΔΗCΙΝ ΑΜΑΡΤΙΩΝ ΤΟΥ CΑ 40
science OF-misses THE *ones*-
A ϵ
ΑΤ ΡΕΥΟΝΤΑC ΑΠΑΞ ΚΕΚΑΘΑ 60
offerING-DIVINE-SERVICE once HAVING-*been*-
ΡΙCΜΕΝΟΥC ΑΛΛΑ ΕΝ ΑΥΤΑΙC 80
3 cleansed . but IN them
ΑΝΑΜΝΗCΙC ΑΜΑΡΤΙΩΝ ΚΑΤ 700
UP-REMINDing OF-misses according-to
ΕΝΙΑΥΤΟΝ ΑΔΥΝΑΤΟΝ ΓΑΡ Α 20
4 year . UN-ABLE for BLOOD
s OF-HE-GOATS AND OF-BULLS
ΙΜΑΤΑ ΥΠΩΝ ΚΑΙ ΤΡΑΓΩΝ Α Φ 40
OF-BULLS AND OF-HE-GOATS TO-BE-
As ϵ o. s o.
ΑΙΡΕΙΝ ΑΜΑΡΤΙΑC ΑΔΙΟΕΙC 60
5 FROM-LIFTING misses . THRU-WHICH INTO-
ΕΡΧΟΜΕΝΟC ΕΙC ΤΟΝ ΚΟCΜΟ 80
COMING INTO THE SYSTEM
Ν ΛΕΓΕΙ ΘΥCΙΑΝ ΚΑΙ ΠΡΟC Φ 800
He-IS-saying SACRIFICE AND TOWARD-CARRY
ΟΡΑΝΟΥ Κ ΗΘΕΛΗCΑC CΩ ΜΑ Δ 20
NOT YOU-WILL BODY YET
ΕΚΑΤΗΡΤΙCΩ ΜΟΙ Ο ΛΟΚΑΥΤ 40
6 YOU-DOWN-EQUIP to-ME . WHOLE-BURNS
ΩΜΑΤΑ ΚΑΙ ΠΕΡΙ ΑΜΑΡΤΙΑC 60
AND ABOUT missing
s ϵ
ΟΥΚ ΗΥΔΟΚΗCΑC ΤΟΤΕ ΕΙΠΟ 90
7 NOT YOU-WELL-SEEM then I-said
s1 *omits* I-AM-ARRIVING
ΝΙΔΟΥ Η Κ ΦΕΝΚΕΦΑΛΙΔΙ ΒΙ 900
BE-PERCEIVING I-AM-ARRIVING IN HEADING OF-
ΒΑΙΟΥ ΓΕΓΡΑΠΤΑΙ ΠΕΡΙ ΕΜ 20
SCROLLet it-HAS-*been*-WRITTEN ABOUT ME
ΟΥΤΟΥ ΠΟΙΗCΑΙ Ο ΘΕΟC ΤΟΘ 10
OF-THE TO-DO THE God THE WILL
ΕΛΗΜΑCΟΥ ΑΝΩ ΤΕΡΟΝ ΛΕΓΩ 60
8 OF-YOU . UPper saying
As1* C
ΝΟΤΙ ΘΥCΙΑΝ ΚΑΙ ΠΡΟC Φ Ο Ρ 90
that SACRIFICE AND TOWARD-CARRY
As1* C
ΑΝ ΚΑΙ Ο ΛΟΚΑΥΤΩΜΑΤ ΑΚΑΙ 16000
AND WHOLE-BURNS AND

ΠΕΡΙΑΜΑΡΤΙΑCΟΥΚΗΘΕΛΗ 20
ABOUT missing NOT YOU-WILL

s ∈
CΑCΟΥΔΕΗΥΔΟΚΗCΑCΑΙΤΙ 40
NOT-YET YOU-WELL-SEEM WHICH-ANY

ΝΕCΚΑΤΑΝΟΜΟΝΠΡΟCΦΕΡΟ 60
according-to LAW ARE-*being*-TOWARD-

ΝΤΑΙΤΟΤΕΕΙΡΗΚΕΝΙΔΟΥΗ 80
9 CARRIED then He-HAS-declared BE-PERCEIVING I-

As1* *omit* THE God
ΚΩΤΟΥΠΟΙΗCΑΙΟΘΕΟCΤΟΘ 100
AM-ARRIVING OF-THE TO-DO THE God THE WILL

ΕΛΗΜΑCΟΥΑΝΑΙΡΕΙΤΟΠΡΩ 20
OF-YOU . He-IS-UP-LIFTING THE BEFORE

ΤΟΝΙΝΑΤΟΔΕΥΤΕΡΟΝCΤΗC 40
THAT THE SECOND He-SHOULD-BE-

ΗΕΝΩΘΕΛΗΜΑΤΙΗΓΙΑCΜΕΝ 60
10 STANDING, IN WHICH WILL HAVING-*been*-HOLYIZED

ΟΙΕCΜΕΝΔΙΑΤΗCΠΡΟCΦΟΡ 80
WE-ARE THRU THE TOWARD-CARRYing

ΑCΤΟΥCΩΜΑΤΟCΙΗCΟΥΧΡΙ 200
OF-THE BODY OF-JESUS ANOINTED

s *omits* chief-
CΤΟΥΕΦΑΠΑΞΚΑΙΠΑCΜΕΝΑ 20
11 ON-once . AND EVERY INDEED chief- 17

s1* officiating according-to DAY
ΡΧΙΕΡΕΥCΕCΤΗΚΕΝΚΑΘΗΜ 10
SACRED-*one* HAS-STOOD according-to DAY

sp1 o.
ΕΡΑΝΛΕΙΤΟΥΡΓΩΝΚΑΙΤΑC 60
officiating AND THE

A+∈
ΑΥΤΑCΠΟΛΛΑΚΙCΠΡΟCΦΕΡ 80
SAME MANY-times TOWARD-CARRYING

ΩΝΘΥCΙΑCΑΙΤΙΝΕCΟΥΔΕΠ 300
SACRIFICES WHICH-ANY NOT-YET-?-when

A Δ| *for* ∈
ΟΤΕΔΥΝΑΝΤΑΙΠΕΡΙΕΛΕΙΝ 20
ARE-ABLE TO-BE-ABOUT-LIFTING

p N
ΑΜΑΡΤΙΑCΟΥΤΟCΔΕΜΙΑΝΥ 40
12 misses . this-*One* YET ONE O-

p N
ΠΕΡΑΜΑΡΤΙΩΝΠΡΟCΕΝΕΓΚ 60
VER misses TOWARD-CARRY*ing*

ΑCΘΥCΙΑΝΕΙCΤΟΔΙΗΝΕΚΕ 80
SACRIFICE INTO THE THRU-CARRY

A+∈ As1* K=OUT A ΩN *for* A
CΕΚΑΘΙCΕΝΕΝΔΕΞΙΑΤΟΥΘ 400
is-seated IN RIGHT OF-THE God

ΕΟΥΤΟΛΟΙΠΟΝΕΚΔΕΧΟΜΕΝ 20
13 THE rest OUT-RECEIVING

ΟCΕΩCΤΕΘΩCΙΝΟΙΕΧΘΡΟΙ 40
TILL MAY-BE-BEING-PLACED THE enemies

p *omits* OF-Him
ΑΥΤΟΥΥΠΟΠΟΔΙΟΝΤΩΝΠΟΔ 60
OF-Him UNDER-FOOT OF-THE FEET

ΩΝΑΥΤΟΥΜΙΑΓΑΡΠΡΟCΦΟΡ 80
14 OF-Him . to-ONE for TOWARD-CARRYing

s o.
ΑΤΕΤΕΛΕΙΩΚΕΝΕΙCΤΟΔΙΗ 500
HE-HAS-matured INTO THE THRU-

ΝΕΚΕCΤΟΥCΑΓΙΑΖΟΜΕΝΟΥ 20
CARRY THE *ones*-*be*ING-HOLYIZED .

p ∈
CΜΑΡΤΥΡΕΙΔΕΗΜΙΝΚΑΙΤΟ 40
15 IS-witnessING YET to-US AND THE

ΠΝΕΥΜΑΤΟΑΓΙΟΝΜΕΤΑΓΑΡ 60
spirit THE HOLY after for

p *add* Δ∈ YET
ΤΟΕΙΡΗΚΕΝΑΙΑΥΤΗΗΔΙΑΘ 80
16 THE TO-HAVE-declared this THE covenant

ΗΚΗΗΝΔΙΑΘΗCΟΜΑΙΠΡΟCΑ 600
WHICH I'LL-BE-covenanting TOWARD them

ΥΤΟΥCΜΕΤΑΤΑCΗΜΕΡΑCΕΚ 20
after THE DAYS those

p o.
ΕΙΝΑCΛΕΓΕΙΚΥΡΙΟCΔΙΔΟ 40
IS-saying Master GIVING

ΥCΝΟΜΟΥCΜΟΥΕΠΙΚΑΡΔΙΑ 60
LAWS OF-ME ON HEARTS

ΓΑΥΤΩΝΚΑΙΕΠΙΤΗΝΔΙΑΝΟ 80
OF-them AND ON THE THRU-MIND

ΙΑΝΑΥΤΩΝΕΠΙΓΡΑΨΩΑΥΤΟ 700
OF-them I'LL-BE-ON-WRITING them

p *omits* OF-them
ΥCΚΑΙΤΩΝΑΜΑΡΤΙΩΝΑΥΤΩ 20
AND OF-THE misses OF-them

ΝΚΑΙΤΩΝΑΝΟΜΙΩΝΑΥΤΩΝΟ 40
AND OF-THE UN-LAWnesses OF-them NOT

p | s3 -Ω
ΥΜΗΜΝΗCΘΗCΟΜΑΙΕΤΙΟΠΟ 60
18 NO I-SHALL-BE-BEING-REMINDED STILL . THE-?-where

s1* o. s1* *omits* OF-these
ΥΔΕΑΦΕCΙCΤΟΥΤΩΝΟΥΚΕΤ 80
YET FROM-LETTING OF-these NOT-STILL

p misses +I
ΙΠΡΟCΦΟΡΑΠΕΡΙΑΜΑΡΤΙΑ 300
TOWARD-CARRY ABOUT missing .

CΕΧΟΝΤΕCΟΥΝΑΔΕΛΦΟΙΠΑ 20
19 HAVING THEN brothers bold-

ΡΡΗCΙΑΝΕΙCΤΗΝΕΙCΟΔΟΝ 40
ness INTO THE INTO-WAY

ΤΩΝΑΓΙΩΝΕΝΤΩΑΙΜΑΤΙΙΗ 60
OF-THE HOLIES IN THE BLOOD OF-

Ap ∈ o.
CΟΥΗΝΕΝΕΚΑΙΝΙCΕΝΗΜΙΝ 80
20 JESUS WHICH He-IN-NEWS to-US

ΟΔΟΝΠΡΟCΦΑΤΟΝΚΑΙΖΩCΑ 900
WAY TOWARD-SLAIN AND LIVING

ΝΔΙΑΤΟΥΚΑΤΑΠΕΤΑCΜΑΤΟ 20
THRU THE DOWN-EXPANDER

CΤΟΥΤΕCΤΙΝΤΗCCΑΡΚΟCΑ 40
this IS OF-THE FLESH OF-

ΥΤΟΥΚΑΙΙΕΡΕΑΜΕΓΑΝΕΠΙ 60
21 Him AND SACRED-*one* GREAT ON

ΤΟΝΟΙΚΟΝΤΟΥΘΕΟΥΠΡΟCΕ 80
22 THE HOME OF-THE God WE-MAY-BE-

A+∈
ΡΧΩΜΕΘΑΜΕΤΑΑΛΗΘΙΝΗCΚ 17000
TOWARD-COMING WITH TRUE HEART

and those concerning sin Thou
wilt not, neither dost Thou de-
light" (which are being offered
9 according to law) then He has
declared, "*Lo!* I am arriving
to do Thy will, O God!" He is des-
patching the first, that He should
10 establish the second. By which will
we are hallowed through the offer-
ing of the body of Jesus Christ
once.

11 And every chief priest, indeed,
stands ministering daily and offer-
ing often the same sacrifices, which
never can take sins from about us.
12 Yet This One, when offering one
sacrifice for sins, is seated to a fi-
nality at the right hand of God,
13 waiting furthermore till His ene-
mies may be placed as a footstool
14 for His feet. For by one offering
He has made those who are hal-
lowed perfect to a finality.

15 Now the holy spirit also is testi-
fying to us, for after having de-
16 clared, "'This is the covenant
which I shall be covenanting with
them after those days', the Lord is
saying, 'imparting My laws to their
hearts, I shall be inscribing them
17 even on their comprehension, and
of their sins and their lawlessnesses
shall I under no circumstances be
18 still reminded.'" Now where there
is a pardon of these, there is no
longer offering concerned with sin.

19 Having, then, brethren, boldness
for the entrance of the holy places
20 by the blood of Jesus, by a recent-
ly slain and living way which He
dedicates for us, through the cur-
21 tain, that is, His flesh, and a great
22 Priest over the house of God, we
may be approaching with a true

atonement for sin, but also as a means of worship by whole burnt offerings, gave Him no pleasure in itself, but only as it was typical of the true. The physical perfection of an animal was nothing to Him except as a reminder of the moral and spiritual perfection of the One Who came to do His will. The blood of beasts could cover sins, but had no power to put them away, yet it foretold the true Sacrifice, and the sufferings which suffice to offset all sins—covered or uncovered—and eventually to justify all who have committed them as well as to vindicate God for the presence of sin in the world. These grander results are not, of course, in view in this epistle.

7 So Christ "offers Himself flawless to God", not at the cross, but on coming into the world, as the Israelite presented his sacrifice at the door of the tabernacle (Lev.1[1-5]).

11 The great difference between the Levitical sacrifices and that of their Antitype is graphically brought before us in the action of the chief priests and the inaction of Christ. Indeed, had the sacrifices of the law been really efficacious, like that of Christ, there never would have been a priesthood and a sacrificial system. Moses would have offered one sacrifice, such as that at the inauguration of the covenant (Ex.24[5]), and, there being no further necessity for sacrifice, there would have been no need for a priesthood. The Aaronic priesthood is built on its own inadequacy. Its continuous round of unavailing ritual knew no goal, brooked no cessation, and gave no rest. No priest was allowed to sit in the holy places, for his work was never final. In these things the type is in contrast with the antitype, for Christ is seated in the holy of holies so far as His priesthood is concerned.

15 Under the new covenant, when Judah and Israel are restored to their land, the sin offering will be offered again (Eze.43[22]), but it is evident that it will not be for those who have been pardoned.

19 The "recently slain way" is a reference to the path into the temple. On either side were the bodies of the sacrifices which had just been slain, and offered to Jehovah. It, however, was a dead way, and no one but a priest

dares enter upon it. The way now lies through the death and resurrection of Christ, hence is a living way, though recently slain. Then even the priest dares not venture through the curtain, behind which the Shekinah glory dwelt. Now, however, the Hebrews of every tribe have access, not only into the outer court of the priests, but into the holy place and into the holy of holies, where the high priest went but once a year. He went with fear and trembling, but they are invited to enter with assurance, because of the efficacy of this sprinkled blood and the cleanliness which comes through His word (Jn.15[3]). It is as worshipers they are to approach. This epistle speaks of Christ's priesthood, and not of that of His people.

[27] Under the law, one who sinned "presumptuously" (Nu.15[30]), or, as the Hebrew has it, "with a high hand", was to be cut off from among his people, because he had despised the word of Jehovah and broken His commandment. The man who gathered sticks on the sabbath day was stoned to death (Nu.15[32-36]). The voluntary sin here referred to is doubtless the repudiation of the truth and apostasy from the faith. The faith of the Hebrews, having been founded on the powers and signs which were given as a token of the near approach of the kingdom, was sorely tried when these signs ceased and the kingdom did not come. But those who drew back could not do so without reproaching God and trampling on the Son of God and inviting the fiery jealousy of Jehovah. For such there is no sin offering, since they refuse the only Sacrifice that is of any avail. They are calling down the vengeance of God.

How great is the contrast between these Hebrews and those who came under the ministry of Paul! Their faith did not fail for lack of evidence, because it was never founded on it (2 Co.5[7]). They come so completely under the dominion of grace, that persistence in sin would only increase the outflowing of favor (Ro.6[1]). We are beyond the sphere of condemnation (Ro.8[1]). The Hebrews were never introduced into such grace as this, for their destiny is the kingdom.

heart, in the assurance of faith, with hearts sprinkled from a wicked conscience, and a body bathed in clean water.

[23] We may be retaining the avowal of the expectation without wavering, for faithful is He Who prom-
[24] ises. And we may be considering one another to incite to love and
[25] ideal acts, not abandoning the assembling of ourselves together, according to the custom of some, but entreating, and so much rather as you are observing the day drawing near.

[26] For our sinning voluntarily after obtaining the recognition of the truth is no longer leaving a sacri-
[27] fice concerned with sins, yet there is a certain fearful waiting for judgment and fiery jealousy, about to be
[28] eating the hostile. Anyone repudiating Moses' law is dying without pity on the testimony of two or
[29] three. Of how much worse punishment, do you suppose, will he be counted worthy who tramples on the Son of God, and deems the blood of the covenant by which he is hallowed common, and outrages the
[30] spirit of grace? For we are acquainted with Him Who is saying, "'Vengeance is mine, *I* shall retaliate!' the Lord is saying," and again, "The Lord will be judging
[31] His people." It is fearful to be falling into the hands of the living God!

[32] Now be recollecting the former days in which, being enlightened, you endure a vast competition of
[33] sufferings, in this, indeed, being a gazing stock of reproaches as well as afflictions, yet in this, becoming participants of those behaving

ΑΡΔΙΑCΕΝΠΛΗΡΟΦΟΡΙΑΠΙ 20
IN assurance OF-
s2 ∈ P
CΤΕΩCΡΕΡΑΝΤΙCΜΕΝΟΙΤΑ 40
BELIEF HAVING-*been*-SPRINKLED THE
s o.
CΚΑΡΔΙΑCΑΠΟCΥΝΕΙΔΗCΕ 60
HEARTS FROM conscience
Α o.
Ϲ Ϲ ΠΟΝΗΡΑCΚΑΙΛΕΛΟΥCΜΕ 80
wicked AND HAVING-*been*-BATHED
ΝΟΙΤΟCΩΜΑΥΔΑΤΙΚΑΘΑΡΩ 100
THE BODY to-water clean
Α+∈
ΚΑΤΕΧΩΜΕΝΤΗΝΟΜΟΛΟΓΙΑ 20
23 WE-MAY-BE-retaining THE avowal
s1* *adds* ΤΗΣ Η(Α+∈)ΜΩΝ
ΝΤΗCΕΛΠΙΔΟCΑΚΛΙΝΗΠΙC 40
OF-THE EXPECTATION UN-CLINE BELIEV-
ΤΟCΓΑΡΟ∈ΠΑΓΓΕΙΛΑΜΕΝΟ 60
ing for THE *One*-promising
ΚΑΙΚΑΤΑΝΟΩΜΕΝΑΛΛΗΛΟ 80
24 AND WE-MAY-BE-DOWN-MINDING one-another
ΥCΕΙCΠΑΡΟΞΥCΜΟΝΑΓΑΠΗ 200
INTO BESIDE-SHARPENING OF-LOVE
ΚΑΙΚΑΛΩΝΕΡΓΩΝΜΗΕΓΚΑ 20
25 AND OF-IDEAL ACTS NO abandoning
s o.
ΤΑΛΕΙΠΟΝΤΕCΤΗΝΕΠΙCΥΝ 40
THE ON-TOGETHER-
ΑΓΩΓΗΝ∈ΑΥΤΩΝΚΑΘΩCΕΘΟ 60
s1* o.
LEADING OF-selves according-AS CUSTOM
CΤΙCΙΝΑΛΛΑΠΑΡΑΚΑΛΟΥΝ 60
to-ANY but BESIDE-CALLING
ΤΕCΚΑΙΤΟCΟΥΤΩΜΑΛΛΟΝΟ 300
AND to-so-much RATHER as-
s1*-ΟΝ
ϹΩΒΛ∈ΠΟΝΤΕΕΓΓΙΖΟΥCΑΝΤ 20
much-as YE-ARE-looking NEARING THE
ΗΗΗΜΕΡΑΝ∈ΚΟΥCΙΩCΓΑΡΑ 40
26 DAY . voluntarily for OF-
ΜΑΡΤΑΝΟΝΤΩΝΗΜΩΝΜΕΤΑΤ 60
missing OF-US after THE
s1* C s1+A
ΟΛΑΒ∈ΙΝΤΗΝ∈ΠΙΓΝΩCΙΝΤ 80
TO-BE-GETTING THE ON-Knowledge OF-
ΗCΑΛΗΘ∈ΙΑCΟΥΚ∈ΤΙΠ∈Ρ Ι 400
THE TRUTH NOT-STILL ABOUT
s o. Α ∈ o.
ΑΜΑΡΤΙΩΝΑΠΟΛ∈ΙΠ∈ΤΑΙ 20
misses IS-*be*ING-FROM-LACKED BAC-
ΥCΙΑΦΟΒ∈ΡΑΔ∈ΤΙCΕΚΔΟΧ 40
27 RIFICE FEARful YET ANY OUT-RECEPTION
ΗΚΡΙCΕΩCΚΑΙΠΥΡΟCΖΗΛΟ 60
OF-JUDGing AND OF-FIRE BOILing
Ϲ∈Ϲ∈ΙΝΜ∈ΛΛΟΝΤΟCΤΟΥ 80
TO-BE-EATING OF-being-ABOUT THE
ΥΠ∈ΝΑΝΤΙΟΥCΑΘ∈ΤΗCΑC 500
28 hostiles . UN-PLAC*ing*
Α o. Α+∈
ΤΙCΝΟΜΟΝΜΩΥϹ∈ϹΧΩΡΙC 20
ANY LAW OF-MOSES apart-from
Α+∈
ΟΙΚΤΙΡΜΩΝ∈ΠΙΔΥCΙΝΗΤΡ 40
PITY ON TWO OR THREE
ΙCΙΝΜΑΡΤΥCΙΝΑΠΟΘΝΗCΚ 60
witnesses IS-FROM-DYING
Α ΑΙ *for* ∈
∈ΙΠΟCΩΔΟΚ∈ΙΤ∈Χ∈ΙΡΟΝΟ 80
29 to-how-much YE-ARE-SEEMING OF-WORSE
ΓΑΣΙΩΘΗCΕΤΑΙΤΙΜΩΡΙΑC 600
WILL-BE-BEING-counted-WORTHY OF-punishment
ΟΤΟΝΥΙΟΝΤΟΥΘ∈ΟΥΚΑΤΑΠ 20
THE-*one* THE SON OF-THE God DOWN-TREAD*ing*
ΑΤΗCΑCΚΑΙΤΟΑΙΜΑΤΗCΔΙ 40
AND THE BLOOD OF-THE COV-
ΑΘΗΚΗCΚΟΙΝΟΝΗΓΗCΑΜ∈Ν 60
enant COMMON deem*ing*
A *omits* IN WHICH he-IS-HOLYIZED
ΟϹ∈ΝΩΗΓΙΑϹΘΗΚΑΙΤΟΠΝ∈ 80
IN WHICH he-IS-HOLYIZED AND THE spirit
ΥΜΑΤΗCΧΑΡΙΤΟC∈ΝΥΒΡΙC 700
OF-THE grace IN-OUTRAG*ing* .
ΑϹΟΙΔΑΜ∈ΝΓΑΡΤΟΝ∈ΙΠΟΝ 20
30 WE-HAVE-PERCEIVED for THE *One*-saying
ΑΣ+∈
ΤΑ∈ΜΟΙ∈ΚΔΙΚΗCΙϹ∈ΓΩΑΝ 40
TO-ME OUT-JUSTING I SHALL-
s1* *omits* IS-SAYING Master s2 o.
ΤΑΠΟΔΩCΩΛ∈ΓΕΙΚΥΡΙΟCΚ 60
BE-repaying IS-saying Master AND
s2 Master WILL-BE-JUDGING
ΑΙΠΑΛΙΝΚΡΙΝ∈ΙΚΥΡΙΟCΤ 80
AGAIN WILL-BE-JUDGING Master THE
ΟΝΑΛΟΝΑΥΤΟΥΦΟΒ∈ΡΟΝΤΟ 800
31 PEOPLE OF-Him . FEARful THE
s o. s o.
∈ΜΠ∈Ϲ∈ΙΝ∈ΙϹΧ∈ΙΡΑCΘ∈Ο 20
TO-BE-IN-FALLING INTO HANDS OF-God
ΥΖΩΝΤΟCΑΝΑΜΙΜΝΗCΚ∈Ϲ∈ 40
32 LIVING . TO-BE-UP-REMINDING
s1*∈o. *s origi nally was* ΑΜΑΡΤΙΑC
ΑΙΔ∈ΤΑCΠΡΟΤ∈ΡΟΝΗΜ∈ΡΑ 60
YET THE BEFORE- no e DAYS
ΥΜΩΝ miss OF-YOUR *for* DAYS
Ϲ∈ΝΑΙCΦΩΤΙCΘ∈ΝΤ∈CΠΟΛ 80
IN WHICH BEING-enLIGHTened MANY
ΑΗΝΑΘΛΗCΙΝΥΠ∈Μ∈ΙΝΑΤ∈ 900
COMPETition YE-UNDER-REMAIN
s o.
ΠΑΘΗΜΑΤΩΝΤΟΥΤΟΜ∈ΝΟΝ∈ 20
33 OF-EMOTIONS this INDEED to-RE-
ΙΔΙCΜΟΙCΤ∈ΚΑΙΘΛΙΨ∈Ϲ Ι 40
PROACHES BESIDES AND to-CONSTRICTIONS
ΝΘ∈ΑΤΡΙΖΟΜ∈ΝΟΙΤΟΥΤΟΔ 60
*be*ING-gaze-IZED this YET
∈ΚΟΙΝΩΝΟΙΤΩΝΟΥΤΩCΑΝΑ 80
communioners OF-THE thus *ones*-UP-
ϹΤΡ∈ΦΟΜ∈ΝΩΝΓ∈ΝΗΘ∈ΝΤ∈ 18000
TURNING (behaving) BEING-BECOME .

s o. A omits OF-ME
ΣΚΑΙΓΑΡΤΟΙΣΔΕΣΜΙΟΙΣΜ 20
34 AND for to-THE prisoners OF-

ΟΥΣΥΝΕΠΑΘΗΣΑΤΕΚΑΙΤΗΝ 40
ME YE-TOGETHER-EMOTION AND THE

ΑΡΠΑΓΗΝΤΩΝΥΠΑΡΧΟΝΤΩΝ 60
SNATCHing OF-THE belongings

ΥΜΩΝΜΕΤΑΧΑΡΑΣΠΡΟΣΕΔΕ 80
OF-YOUp WITH JOY YE-TOWARD-RECEIVE
A+Є s o. o. o. p o.
ΞΑΣΘΕΓΙΝΩΣΚΟΝΤΕΣΕΧΕΙ 100
KNOWING TO-BE-HAVING

sp o. p Ω
ΝΕΑΥΤΟΥΣΚΡΕΙΣΣΟΝΑΥΠΑ 20
selves better belonging
As1* omit IN heavens
ΡΞΙΝΕΝΟΥΡΑΝΟΙΣΚΑΙΜΕΝ 40
IN heavens AND REMAINING

ΟΥΣΑΝΜΗΑΠΟΒΑΛΗΤΕΟΥΝΤ 60
35 . NO YE-SH'D-BE-FROM-CASTING THEN THE

ΗΝΠΑΡΡΗΣΙΑΝΥΜΩΝΗΤΙΣΕ 80
boldness OF-YOUp WHICH-ANY IS-

ΧΕΙΜΕΓΑΛΗΝΜΙΣΘΑΠΟΔΟΣ 200
HAVING GREAT HIRE-FROM-giving .

s1* need YE-ARE-HAVING p -Αι
ΙΑΝΥΠΟΜΟΝΗΣΓΑΡΕΧΕΤΕΧ 20
36 OF-UNDER-REMAINING for YE-ARE-HAVING need

s o.
ΡΕΙΑΝΙΝΑΤΟΘΕΛΗΜΑΤΟΥΘ 40
THAT THE WILL OF-THE God

s Δ
ΕΟΥΠΟΙΗΣΑΝΤΕΣΚΟΜΙΣΗΣ 60
DOing YE-SHOULD-BE-being-
s -Δι Ap+Є p omits for
ΘΕΤΗΝΕΠΑΓΓΕΛΙΑΝΕΤΙΓΑ 80
37 requited THE promise . STILL for

ΡΜΙΚΡΟΝΟΣΟΝΟΣΟΝΟΕΡΧΟ 300
LITTLE as-much-as as-much-as THE One-COMING
s1*+C
ΜΕΝΟΣΗΞΕΙΚΑΙΟΥΧΡΟΝΙΣ 20
WILL-BE-ARRIVING AND NOT IS-delaying .

p omits OF-ME
ΙΟΔΕΔΙΚΑΙΟΣΜΟΥΕΚΠΙΣΤ 40
38 THE YET JUST OF-ME OUT OF-BELIEF

ΕΩΣΖΗΣΕΤΑΙΚΑΙΕΑΝΥΠΟΣ 60
WILL-BE-LIVING AND IF-EVER he-SHOULD-BE-
s o. p OF-ME THE soul
ΤΕΙΛΗΤΑΙΟΥΚΕΥΔΟΚΕΙΗΨ 80
UNDER-PUTTING NOT IS-WELL-SEEMING THE soul
p o.
ΥΧΗΜΟΥΕΝΑΥΤΩΗΜΕΙΣΔΕΟ 400
39 OF-ME IN him . WE YET NOT

ΥΚΕΣΜΕΝΥΠΟΣΤΟΛΗΣΕΙΣΑ 20
ARE OF-UNDER-PUTTing INTO de-
s o. s1 C
ΠΩΛΕΙΑΝΑΛΛΑΠΙΣΤΕΩΣΕΙ 40
struction but OF-BELIEF INTO

ΣΠΕΡΙΠΟΙΗΣΙΝΨΥΧΗΣΕΣΤ 60
11 procuring OF-soul . IS
p o.
ΙΝΔΕΠΙΣΤΙΣΕΛΠΙΖΟΜΕΝΩ 80
YET BELIEF OF-*be*ING-EXPECTED
p Δ p OF-PRACTISES UNDER-STANDing
ΝΥΠΟΣΤΑΣΙΣΠΡΑΓΜΑΤΩΝΕ 500
UNDER-STANDing OF-PRACTISES EX-

p N A O Y Λ
ΛΕΓΧΟΣΟΥΒΛΕΠΟΜΕΝΩΝΕΝ 20
2 POsing NOT *be*ING-looked IN

p o.
ΤΑΥΤΗΣΓΑΡΕΜΑΡΤΥΡΗΘΗΣΑ 40
this for WERE-witnessED

sp o.
ΝΟΙΠΡΕΣΒΥΤΕΡΟΙΠΙΣΤΕΙ 60
3 THE SENIORS . TO-BELIEF

p+Є A Є o.
ΝΟΟΥΜΕΝΚΑΤΗΡΤΙΣΘΑΙΤΟ 90
WE-ARE-MINDING TO-HAVING-*been*-DOWN-EQUIPPED THE

ΥΣΑΙΩΝΑΣΡΗΜΑΤΙΘΕΟΥΕΙ 600
eons to-declaration OF-God INTO

s1 o. o. o. o. o. o.
ΣΤΟΜΗΕΚΦΑΙΝΟΜΕΝΩΝΤΟΒ 30
THE NO OUT OF-APPEARING THE *be*-
p+Є
ΛΕΠΟΜΕΝΟΝΓΕΓΟΝΕΝΑΙΠΙ 40
4 ING-looked TO-HAVE-BECOME . to-

s o.
ΣΤΕΙΠΑΕΙΟΝΑΘΥΣΙΑΝΑΒΕ 60
BELIEF MORE SACRIFICE ABEL

p+Є p N'
ΑΠΑΡΑΚΑΙΝΠΡΟΣΗΝΕΓΚΕΝ 50
BESIDE CAIN TOWARD-CARRIES

p omits to-THE God
ΤΩΘΕΩΔΙΗΣΕΜΑΡΤΥΡΗΘΗΣ 700
to-THE God THRU WHICH he-WAS-witnessED TO-

ΙΝΑΙΔΙΚΑΙΟΣΜΑΡΤΥΡΟΥΝ 20
BE JUST OF-WITNESSING

p to- -Ω
ΤΟΣΕΠΙΤΟΙΣΔΩΡΟΙΣΑΥΤΟ 40
ON THE oblations OF-him
As1* to- Ω o. Ω o.
ΥΤΟΥΘΕΟΥΚΑΙΔΙΑΥΤΗΣΑΠ 70
THE God AND THRU her FROM-

ΟΘΑΝΩΝΕΤΙΛΑΛΕΙΠΙΣΤΕΙ 30
5 DYING STILL he-IS-TALKING. to-BELIEF

ΕΝΩΧΜΕΤΕΤΕΘΗΤΟΥΜΗΙΔΕ 800
ENOCH WAS-after-PLACED OF-THE NO TO-BE-PER-
p Є
ΙΝΘΑΝΑΤΟΝΚΑΙΟΥΧΗΥΡΙΣ 20
CEIVING DEATH AND NOT WAS-FOUND
s1 omits THRU- s1+ΤΕ
ΚΕΤΟΔΙΟΤΙΜΕΤΕΘΗΚΕΝΑΥ 40
THRU-that after-PLACES him

ΤΟΝΟΘΕΟΣΠΡΟΓΑΡΤΗΣΜΕΤ 60
THE God . BEFORE for OF-THE after-
A o. o. As1* omit OF-him
ΑΘΕΣΕΦΣΑΥΤΟΥΜΕΜΑΡΤΥΡ 80
PLACing OF-him he-HAS-*been*-witnessED
A Δ
ΗΤΑΙΕΥΗΡΕΣΤΗΚΕΝΑΙΤΩΘ 900
TO-HAVE-WELL-PLEASED to-THE God
A+Є
ΕΩΧΩΡΙΣΔΕΠΙΣΤΕΩΣΑΔΥΝ 20
6 . apart-from YET BELIEF UN-ABLE

ΑΤΟΝΕΥΑΡΕΣΤΗΣΑΙΠΙΣΤΕ 40
TO-WELL-PLEASE TO-BELIEVE

ΥΣΑΙΓΑΡΔΕΙΤΟΝΠΡΟΣΕΡΧ 60
for IS-BINDING THE *one*-TOWARD-COMING
ps1* *omit* to-THE
ΟΜΕΝΟΝΤΩΘΕΩΟΤΙΕΣΤΙΝΚ 50
to-THE God that He-IS AND

p omits -OUT-
ΑΙΤΟΙΣΕΚΖΗΤΟΥΣΙΝΑΥΤΟ 1900
to-THE *one*-OUT-SEEKing Him

34 thus. For you sympathize with my prisoners also, and anticipate the pillage of your possessions with joy, knowing you yourselves have better and permanent property in the heavens.

35 You should not, then, be casting away your boldness, which is hav-
36 ing a great reward, for you have need of endurance, that, doing the will of God, you should be requited
37 with the promise. For still how very little, "He Who is coming will be arriving and is not delay-
38 ing." "Yet My just one shall be living by faith," and "If he should be shrinking, My soul is not delight-
39 ing in him." Yet *we* are not of those shrinking back to destruction, but of faith for the securing of the soul.

11 Now faith is an assumption of what is being expected, a conviction concerning matters which are not
2 being observed; for in this testi-
3 mony was borne to the elders. By faith we are apprehending the eons to have been readjusted to a declaration of God, so that what is being observed has not come out of what is apparent.

4 By faith Abel offers to God more of a sacrifice than Cain, through which it was testified that he was just, having God's testimony to his oblations, and through this, dying, he is still speaking.

5 By faith Enoch was transferred, so as not to be aware of death, and was not found, because God transfers him. For before his transference he has the testimony of having been well pleasing to God.
6 Now apart from faith it is impossible to be well pleasing, for he who is approaching God must believe that He is, and is becoming a Re-

1 Faith is neither "substance" nor "evidence", as is the usual rendering of this passage. The word "substance" is changed to "confidence" in most later translations, as this word seems to agree with its context in 2 Co.9[4];11[17]. But "confidence" is not at all suitable in He.1[3], where the A. V. has "person". The Revisers change this to "substance"—the very rendering they refuse in this passage! But faith is intangible, the very opposite of substance. It assumes that to be truth which it expects to become fact in the future. The word "assumption" fits every passage in which this word occurs and opens up a marvelous vista of truth, as when we are told that the Son is the Emblem of the divine assumptions. God assumes various characters during His administration of the eons. He is Creator, Saviour, Judge, and Reconciler. In every assumption He is represented by His Son, Who, as His Emblem, is also the Creator, Saviour, Judge, and Reconciler. In his second epistle to the Corinthians, Paul assumes the attitude of boasting. Faith cannot become "substance" without being transmuted into sight.

3 That the worlds were framed is not pertinent to this passage. It deals with the change in God's administration of the eons as a result of the refusal of the kingdom proclamation. God has come in afresh, and, through the revelations made to the apostle Paul, has readjusted the eons to suit the conditions brought about by the apostasy of Israel. Those associated with this new grace find that, in spirit, not the kingdom, but the new creation has come (2 Co.5[17]), and not only so, but the very consummation has arrived (1 Co.10[11]). This does not preclude the actual kingdom in the future for which the Hebrews hope. They died in faith, like the elders, not having received the promises. The faith of the Pentecostal Hebrews was largely founded on miracles and signs. Our sheer faith has no foundation but God's declaration. Therefore, in spirit, we soar far ahead of the Hebrews, beyond the Regeneration, into the New Creation.

4 Cain is a type of natural religion, which offers a bloodless sacrifice,

which it has "acquired" from the cursed ground. Abel, "vanity", recognizing sin, was the first man to shed blood. Cain would not shed the blood of an animal, but does not shrink from shedding his brother's blood.

5 Enoch, in order to believe God, had a special revelation. Jude quotes from this early prophecy (Ju.14,15). Though he walked with God, he evidently walked in the midst of a most ungodly generation, which, indeed, prepared the earth for the deluge. He registered his faith in the approaching judgment by naming his firstborn son Methuselah, which has been interpreted as "when he is dead it shall be sent". The deluge came in the year of his death. His longevity speaks of God's longsuffering.

7 As Enoch's faith kept him out of the impending judgment to which he testified, so Noah's faith led him safely through it. One was called upon to warn, the other to work. The building of the ark must have been a tremendous task to undertake in the face of the derision and opposition of the whole world. It was a continual reminder of the threatened doom, and condemned them by its very presence.

8 In this account God takes no notice of the failures of faith. Abraham, indeed, obeyed, when called out of Ur. Yet it was a partial obedience, and tardy, for he did not leave his father's house, but tarried in Haran until his father's death. Neither is there any hint here of his sojourn in Egypt (Gen. 12[10]), of his effort to fulfil God's promise by taking Hagar, or, at the very height of his faith, requiring a covenant to confirm Jehovah's promise (Gen.15[8]). Such lapses as these are not in line with this catalogue of the faithful, but, in Abraham's case especially, it helps us to see that even he failed in his highest excellence.

13 Here we have the key to this notable chapter. The Hebrews did not desire faith; they wanted fulfilment. They wanted no more promises, but performances. They wanted the kingdom to come. But the time had not yet come. The nation is apostate. God had begun a work among the nations, through the apostle Paul, which must be finished first. What then, is left for the Hebrews? They are exwarder of those who seek Him out.

7 By faith Noah, being apprised of that which is not as yet being observed, being pious, constructs an ark for the salvation of his house, through which he condemns the world, and became an enjoyer of the allotment of the righteousness which is in accord with faith.

8 By faith Abraham, being called, obeys, coming out into the place which he was about to obtain to enjoy as an allotment, and came out, not versed in where he is coming.

9 By faith he sojourns in the land of promise as an alien land, dwelling in tabernacles with Isaac and Jacob, the joint tenants of the same prom-

10 ise. For he waited for the city having foundations, whose Artisan and Architect is God.

11 By faith Sarah herself obtained power for the disruption of seed, and brought forth beyond the period of her prime, since she deems

12 the Promiser faithful. Wherefore, also, were begotten by one, and this of one made dead, as the constellations of heaven in multitude, and as the sand beside the sea shore innumerable.

13 These all died in faith, not being requited with the promises, but, perceiving them at a distance, salute them also, and avow that they are strangers and expatriates on the

14 earth. For those who are saying such things are disclosing that they are seeking for a country of their

15 own. And, if, indeed, they had remembered that from which they came out they might have had occa-

16 sion to go back again. Yet now they are craving a better, that is, a

ΝΜΙCΘΑΠΟΔΟΤΗCΓΕΙΝΕΤΑ 20
HIRE-FROM-GIver IS-BECOMING .

ΑΡΡΑΔΥΝΑΜΙΝΕΙCΚΑΤΑΒΟ 20
ABILITY INTO DOWN-CASting

ΠΙCΤΕΙΧΡΗΜΑΤΙCΘΕΙCΝ 40
7 to-BELIEF BEING-appriSED NOAH

ΑΗΝCΠΕΡΜΑΤΟCΕΛΑΒΕΝΚΑ 40
OF-seed GOT AND
A^{s1}* *omit* BROUGHT-FORTH

ΩΕΠΕΡΙΤΩΝΜΗΔΕΠΩΒΛΕΠΟ 00
ABOUT THE NO-YET-as-yet *be*ING-looked

ΙΠΑΡΑΚΑΙΡΟΝΗΛΙΚΙΑCΕΤ 80
BESIDE SEASON OF-PRIME BROUGHT-

ΜΕΝΩΝΕΥΛΑΒΗΘΕΙCΚΑΤΕC 80
BEING-pious constructs

ΕΚΕΝΕΠΕΙΠΙCΤΟΝΗΓΗCΑΤ 80
FORTH since BELIEVing she-deems

ΚΕΥΑCΕΝΚΙΒΩΤΟΝΕΙCCΩΤ 100
ARK INTO SAving

ΟΤΟΝΕΠΑΓΓΕΙΛΑΜΕΝΟΝΔΙ 600
12 THE *One*-promising . THRU-
A^{o}

ΗΡΙΑΝΤΟΥΟΙΚΟΥΑΥΤΟΥΔΙ 20
OF-THE HOME OF-him THRU

ΟΚΑΙΑΦΕΝΟCΕΓΕΝΗΘΗCΑ 20
WHICH AND FROM-ONE WERE-generated
S^{o}.

ΗCΚΑΤΕΚΡΙΝΕΝΤΟΝΚΟCΜΟ 40
WHICH he-DOWN-JUDGES THE SYSTEM

ΝΚΑΙΤΑΥΤΑΝΕΝΕΚΡΩΜΕΝΟ 40
AND these OF-HAVING-*been*-made-DEAD

ΝΚΑΙΤΗCΚΑΤΑΠΙCΤΙΝΔΙΚ 60
AND OF-THE according-to BELIEF JUSTice

ΥΚΑΘΩCΤΑΑCΤΡΑΤΟΥΟΥΡΑ 60
according-AS THE GLEAMers OF-THE heaven

ΑΙΟCΥΝΗCΕΓΕΝΕΤΟΚΛΗΡΟ 80
BECAME tenant .

ΝΟΥΤΩΠΛΗΘΕΙΚΑΙΩCΗΑΜΜ 80
to-THE multitude AND AS THE SAND
S^{o}.

ΝΟΜΟCΠΙCΤΕΙΚΑΛΟΥΜΕΝΟ 200
8 to-BELIEF *be*ING-CALLED
A O+

ΟCΗΠΑΡΑΤΟΧΕΙΛΟCΤΗCΘΑ 700
THE BESIDE THE LIP OF-THE SEA
S^{o}.

ΣΑΒΡΑΑΜΥΠΗΚΟΥCΕΝΕΧΕΛ 20
ABRAHAM obeys TO-BE-OUT-
A^{s1}* *omit* THE

ΑΛCCΗCΗΑΝΑΡΙΘΜΗΤΟCΚΑ 20
13 THE UN-NUMBERED . accord-

ΘΕΙΝΕΙCΤΟΝΤΟΠΟΝΟΝΗΜΕ 40
COMING INTO THE PLACE WHICH he-WAS-

ΤΑΠΙCΤΙΝΑΠΕΘΑΝΟΝΟΥΤΟ 40
ing-to BELIEF FROM-DIED these
A TOWARD-GETT*ing* ΠΡΟCΑΕΣΑΜ *and* s^{3} *has*

s^{1}* INTO tenancy TO-BE-G.-UP S *o.*

ΛΑΕΝΛΑΜΒΑΝΕΙΝΕΙCΚΛΗΡ 60
ABOUT TO-BE-GETTING-UP INTO tenancy

ΙΠΑΝΤΕCΜΗΚΟΜΙCΑΜΕΝΟΙ 60
ALL NO *be*ING-FETCHED

ΟΝΟΜΙΑΝΚΑΙΕΞΗΛΘΕΝΜΗΕ 80
AND OUT-CAME NO be-
ΛΑΒΟΝΤΕC *margin* ΑΡΕ+

ΤΑCΕΠΑΓΓΕΛΙΑCΑΛΛΑΠΟΡ 80
THE promises but forward-

ΠΙCΤΑΜΕΝΟCΠΟΥΕΡΧΕΤΑΙ 300
ING-adept *ï*-where he-IS-COMING .

ΡΩΘΕΝΑΥΤΑCΙΔΟΝΤΕCΚΑΙ 800
PLACE them PERCEIVING AND
S^{o}.

ΠΙCΤΕΙΠΑΡΩΚΗCΕΝΕΙCΓΗ 20
9 to-BELIEF he-BESIDE-HOMES INTO LAND

ΑCΠΑCΑΜΕΝΟΙΚΑΙΟΜΟΛΟΓ 20
greet*ing* AND avow*ing*
A+Ε

ΝΤΗCΕΠΑΓΓΕΛΙΑC ΩCΑΛΛΟ 40
OF-THE promise AS OTHER-

ΗCΑΝΤΕCΟΤΙΞΕΝΟΙΚΑΙΠΑ 40
that LODGers AND expa-

ΤΡΙΑΝΕΝCΚΗΝΑΙCΚΑΤΟΙΚ 60
placed *f.* IN BOOTHS DOWN-HOM*ing*

ΡΕΠΙΔΗΜΟΙΕΙCΙΝΕΠΙΤΗC 60
triates THEY-ARE ON THE

ΗCΑCΜΕΤΑΪCΑΑΚΚΑΙΙΑΚΩ 80
WITH ISAAC AND JACOB
D P o.

ΓΗCΟΙΓΑΡΤΟΙΑΥΤΑΛΕΓΟΝ 80
14 LAND . THE for such SAYING

ΒΤΩΝCΥΝΚΛΗΡΟΝΟΜΩΝΤΗC 400
THE TOGETHER-tenants OF-THE

ΤΕCΕΜΦΑΝΙΖΟΥCΙΝΟΤΙΠΑ 900
ARE-IN-APPEARIZING that FATHER-

ΕΠΑΓΓΕΛΙΑCΤΗCΑΥΤΗCΕΞ 20
10 promise THE SAME . OUT-
A+Ε s^{1}* *omits* OF-THE S* SAME promise

ΤΡΙΑΔΕΠΙΖΗΤΟΥCΙΝΚΑΙΕ 20
15 place THEY-ARE-ON-SEEKING . AND IF
s^{1}* o.= -ARE-remembering

ΕΔΕΧΕΤΟΓΑΡΤΗΝΤΟΥCΘΕΜ 40
RECEIVED for THE THE founda-

ΙΜΕΝΕΚΕΙΝΗCΕΜΝΗΜΟΝΕΥ 40
INDEED OF-that THEY-remembered

ΕΛΙΟΥCΕΧΟΥCΑΝΠΟΛΙΝΗC 60
tions HAVING city OF-WHICH
-YCIN A^{s1}* ΕΒΗCΑΝ -STEPped

ΟΝΑΦΗCΕΞΗΛΘΟΝΕΙΧΟΝΑΝ 60
FROM WHICH THEY-OUT-CAME THEY-HAD EVER

ΤΕΧΝΙΤΗCΚΑΙΔΗΜΙΟΥΡΓΟ 80
ARTisan AND PUBLIC-ACTor

ΚΑΙΡΟΝΑΝΑΚΑΜΨΑΙΝΥΝΔΕ 80
16 SEASON TO-UP-HOW NOW YET

S^{o}.

ΚΡΕΙΤΤΟΝΟCΟΡΕΓΟΝΤΑΙΤ 20000
better THEY-ARE-craving this

CΟΘΕΟCΠΙCΤΕΙΚΑΙΑΥΤΗC 500
11 THE God . to-BELIEF AND she SARAH

ΟΥΤΕCΤΙΝΕΠΟΥΡΑΝΙΟΥΔΙ 20
IS OF-ON-heavenly THRU-

ΟΟΥΚΕΠΑΙCΧΥΝΕΤΑΙΑΥΤΟ 40
WHICH NOT IS-*being*-ON-VILED them

ΥCΟΘΕΟCΘΕΟCΕΠΙΚΑΛΕΙC 60
THE God God TO-BE-*being*-ON-CALLED

ΘΑΙΑΥΤΩΝΗΤΟΙΜΑCΕΝΓΑΡ 80
OF-them He-makes-READY for

ΑΥΤΟΙCΠΟΛΙΝΠΙCΤΕΙΠΡΟ 100
17 to-them city . to-BELIEF HAS-TO-

CΕΝΝΗΟΧΕΝΑΒΡΑΑΜΤΟΝΙC 20
WARD-CARRIED ABRAHAM THE ISAAC

ΑΑΚΠΕΙΡΑΖΟΜΕΝΟCΚΑΙΤΟ 40
*be*ING-tried AND THE

ΝΜΟΝΟΓΕΝΗΠΡΟCΕΦΕΡΕΝΟ 60
ONLY-generated TOWARD-CARRIED THE-*one*

ΤΑCΕΠΑΓΓΕΛΙΑCΑΝΑΔΕΞΑ 80
THE promises UP-RECEIV*ing*

ΜΕΝΟCΠΡΟCΟΝΕΛΑΛΗΘΗΟΤ 200
18 TOWARD WHOM it-WAS-TALKED that

ΙΕΝΙCΑΑΚΚΛΗΘΗCΕΤΑΙC Ο 20
IN ISAAC WILL-BE-CALLED to-YOU

ΙCΠΕΡΜΑΛΟΓΙCΑΜΕΝΟCΟΤ 40
19 seed account*ing* that

ΙΚΑΙΕΚΝΕΚΡΩΝΕΓΕΙΡΕΙΝ 60
AND OUT OF-DEAD-*ones* TO-BE-ROUSING

ΔΥΝΑΤΟCΟΘΕΟCΟΘΕΝΑΥΤΟ 80
ABLE THE God WHICH-PLACE him

ΝΚΑΙΕΝΠΑΡΑΒΟΛΗΕΚΟΜΙC 300
AND IN BESIDE-CAST he-is-requited .

ΑΤΟΠΙCΤΕΙΚΑΙΠΕΡΙΜΕΛΑ 20
20 to-BELIEF AND ABOUT be*ing*-ABOUT

ΟΝΤΩΝΕΥΛΟΓΗCΕΝΙCΑΑΚΤ 40
blesses ISAAC THE

ΟΝΙΑΚΩΒΚΑΙΤΟΝΗCΑΥΠΙC 60
21 JACOB AND THE ESAU . to-BELIEF

ΤΕΛΙΑΚΩΒΑΠΟΘΝΗCΚΩΝΕΚ 80
JACOB FROM-DYING EACH

ΑCΤΟΝΤΩΝΥΙΩΝΙΩCΗΦΕΥΛ 400
OF-THE SONS *of*-JOSEPH blesses

ΟΓΗCΕΝΚΑΙΠΡΟCΕΚΥΝΗCΕ 20
AND worships

ΝΕΠΙΤΟΑΚΡΟΝΤΗCΡΑΒΔΟΥ 40
ON THE EXTREMITY OF-THE ROD

ΑΥΤΟΥΠΙCΤΕΙΙΩCΗΦΤΕΛΕ 60
22 OF-him . to-BELIEF JOSEPH deceasING

ΥΤΩΝΠΕΡΙΤΗCΕΞΟΔΟΥΤΩΝ 80
ABOUT THE OUT-WAY OF-THE

ΥΙΩΝΙCΡΑΗΛΕΜΝΗΜΟΝΕΥC 500
SONS *of*-ISRAEL remembers

ΕΝΚΑΙΠΕΡΙΤΩΝΟCΤΕΩΝΑΥ 20
AND ABOUT THE BONES OF-

ΤΟΥΕΝΕΤΕΙΛΑΤΟΠΙCΤΕΙΜ 40
23 him directs . to-BELIEF MO-

ΦΥCΗCΓΕΝΝΗΘΕΙCΕΚΡΥΒΗ 60
SES BEING-generated WAS-HIDDEN

ΤΡΙΜΗΝΟΝΥΠΟΤΩΝΠΑΤΕΡΩ 80
THREE-MONTH by THE FATHERS

ΝΑΥΤΟΥΔΙΟΤΙΕΙΔΟΝΑCΤΕ 600
OF-him THRU-that THEY-PERCEIVED URBANE

ΙΟΝΤΟΠΑΙΔΙΟΝΚΑΙΟΥΚΕΦ 20
THE little-boy AND NOT THEY-

ΟΒΗΘΗCΑΝΤΟΔΙΑΤΑΓΜΑΤΟ 40
WERE-afraid-of THE prescription OF-THE

ΥΒΑCΙΛΕΩCΠΙCΤΕΙΜΩΥCΗ 60
24 KING . to-BELIEF MOSES

CΜΕΓΑCΓΕΝΟΜΕΝΟCΗΡΝΗC 90
GREAT BECOMING disowns

ΑΤΟΛΕΓΕCΘΑΙΥΙΟCΘΥΓΑΤ 700
TO-BE-*ing*-said SON OF-DAUGHTER

ΡΟCΦΑΡΑΩΜΑΛΛΟΝΕΛΟΜΕΝ 20
25 *of*-PHARAOH RATHER preferrING

ΟCCΥΝΚΑΚΟΥΧΕΙCΘΑΙΤΩΑ 40
TO-BE-TOGETHER-EVIL-HAVING to-THE PEO-

ΑΩΤΟΥΘΕΟΥΗΠΡΟCΚΑΙΡΟΝ 60
PLE OF-THE God OR TOWARD-SEASON

ΕΧΕΙΝΑΜΑΡΤΙΑCΑΠΟΛΑΥC 90
TO-BE-HAVING OF-missing FROM-ENJOYING

ΙΝΜΕΙΖΟΝΑΠΛΟΥΤΟΝΗΓΗC 800
26 GREATer RICHES deem*ing*

ΑΜΕΝΟCΤΩΝΑΙΓΥΠΤΟΥΘΗC 20
OF-THE OF-EGYPT PLACED-

ΑΥΡΩΝΤΟΝΟΝΕΙΔΙCΜΟΝΤΟ 40
INTO-MORROW THE REPROACH OF-THE

ΥΧΡΙCΤΟΥΑΠΕΒΛΕΠΕΝΓΑΡ 60
ANOINTED He-FROM-looked for

ΕΙCΤΗΝΜΙCΘΑΠΟΔΟCΙΑΝΠ 80
27 INTO THE HIRE-FROM-GIV*ing* . to-

ΙCΤΕΙΚΑΤΕΛΙΠΕΝΑΙΓΥΠΤ 900
DELIEF he-left EGYPT

ΟΝΜΗΦΟΒΗΘΕΙCΤΟΝΘΥΜΟΝ 30
NO BEING-afraid-of THE fury

ΤΟΥΒΑCΙΛΕΩCΤΟΝΓΑΡΑΟΡ 40
OF-THE KING THE for UN-SEEN

ΑΤΟΝΩCΟΡΩΝΕΚΑΡΤΕΡΗCΕ 60
AS SEEING he-HOLDS .

ΝΠΙCΤΕΙΠΕΠΟΙΗΚΕΝΤΟΠΑ 80
28 to-BELIEF he-HAS-made THE PASS-

CΧΑΚΑΙΤΗΝΠΡΟCΧΥCΙΝΤΟ 21000
OVER AND THE TOWARD-POURing OF-THE

celestial, wherefore God is not
ashamed of them, to be invoked as
their God, for He makes ready for
them a city.
17 By faith Abraham, being tried,
has offered Isaac, and he who
receives the promises offered the
18 only begotten; he to whom it was
spoken that "In Isaac shall your
19 seed be called," reckons that God
is able to be rousing him, even from
among the dead, whence he recovers
him in a parable also.
20 By faith Isaac blesses Jacob and
Esau concerning the future also.
21 By faith Jacob, when dying,
blesses each of the sons of Joseph,
and worships on the top of his staff.
22 By faith Joseph, at his decease,
remembers concerning the exodus
of the sons of Israel, and gives
directions concerning his bones.
23 By faith Moses, being born, was
hid three months by his fathers, be-
cause they perceived that the little
boy was handsome, and they were
not afraid of the mandate of the
king.
24 By faith Moses, becoming great,
disowns the term "son of Phar-
25 aoh's daughter", preferring rather
to have evil with the people of God
than to have a temporary enjoy-
26 ment of sin, deeming the reproach
of Christ greater riches than the
treasures of Egypt, for he looked
27 away to the reward. By faith he
left Egypt, not being afraid of
the fury of the king, for he is
staunch as seeing the Invisible.
28 By faith he has the passover
made and the pouring of blood, lest

horted to take the same ground as the faithful of old, who died in faith, not having received the promised blessings. Only in resurrection would they find the fulfilment which they longed for. Abraham never really enjoyed the land which was given to him. In the resurrection he and his seed will not only possess the land, during the day of the Lord, but they will have the still higher and better portion of the holy city, new Jerusalem, in the new creation.

17 That all this is in resurrection is further enforced by the offering of Isaac. Abraham had such confidence in God, that he was ready to slay his son, believing that God would rouse him from the dead in order to fulfil His promise. This is the faith that pleases God and which will count in the kingdom. Though Isaac was not killed on this occasion, his very birth had been like life from the dead, and his sacrifice was practically accomplished, so far as Abraham's faith was concerned.

20 Isaac was the depository of the promises, and it was his faith that led him to pass on the blessing. Nothing is said here of his failure to perceive that Jacob, not Esau, the firstborn of the flesh, was in the line of promise. See Gen. 27.

21 Jacob had learned one lesson of faith, doubtless from his own case. The firstborn of the flesh are not necessarily the first in the purpose of God. So Jacob had received the blessing Isaac intended for Esau. And now, when blessing Joseph's sons, he guided his hands deliberately so as to give the greater blessing to the younger son, even though Joseph had purposely placed them so that the firstborn should be at his right hand (Gen. 48$^{8-20}$). And so Ephraim was preferred to Manasseh, though Joseph would have desired to have it otherwise.

22 Joseph believed the word that God had spoken to Abraham, saying that his people should sojourn in Egypt and be afflicted, and afterward should come out (Gen.15^{13,14}). Therefore he told them before his death "God will surely visit you, and you shall carry my bones from hence" (Gen.50^{25}).

23 Moses' fathers also believed what God had spoken to Abram, and looked for Him to judge Egypt and deliver His people. No mandate of Pharaoh could thwart God's purpose or hinder the fulfilment of the promise. They were confident that the mandate would not be carried out. It is quite evident that it was not, or there would not have been a man in Israel, at the exodus, under forty years of age. On the contrary, this astute method of curbing Israel's power was used by God to place Moses in the family of Pharaoh, so that the brilliant king might provide the very instrument to defeat his own purpose.

24 Moses is a marvelous example of the power of faith to wean from the world and its allurements. With the brightest prospects possible, he deliberately turns his back on the treasures of Egypt, and possibly the throne itself, in order to share in the eonian reward of the faithful. Had he enjoyed the temporary pleasures of Egypt, his name would probably have been forgotten long ago, yet now his fame and memory are enshrined in the heart of the human race. What will be his reward in the resurrection!

27 Moses feared when he found that his attempt to help his brethren became known (Ex.2^{14}). And we would naturally suppose that it was fear that drove him to the back side of the desert, but we are assured that he did not fear, though he fled. Far greater still must have been the faith that stood firm before Pharaoh, that prepared the passover, that led the people out of the land in defiance of the forces of Egypt, and brought the people into the wilderness through the Red Sea.

30 The wilderness seems to be almost devoid of faith, for the enumeration of faith's victories passes from Egypt to the land. Indeed, with faith there would not have been the wanderings in the wilderness. And this is the inspired type of which the Pentecostal era is the antitype! Had the nation believed, the kingdom would have come. Now the few faithful who are left are pointed to the worthies who, like themselves, have nothing but God's bare word, yet believed it, and anticipated its fulfilment, seldom receiving the benefits which it promised.

the exterminator of the firstborn should come into contact with them.

29 By faith they crossed the Red Sea, as through dry land, which attempting, the Egyptians were swallowed up.

30 By faith the walls of Jericho fall, being surrounded on seven
31 days. By faith Rahab the prostitute perished not with the stubborn, receiving the spies with peace.

32 And what may I still be saying? For time will be lacking for me to relate concerning Gideon, Barak, Samson, Jephtha, David, as well as
33 Samuel and the prophets, who, through faith, subduc kingdoms, work righteousness, chanced on promises, bar the mouths of lions,
34 quench the power of fire, fled from the edge of the sword, were invigorated from infirmity, became strong in battle, rout the camps of aliens,
35 women obtained their dead by resurrection, yet others are bastinadoed, not anticipating deliverance, that they should happen upon a better resurrection.

36 Now others got a trial of scoffings and scourgings, yet still fur-
37 ther of bonds and jail. They are stoned, they are sawn, they are tried, they died, murdered by the sword, they wandered about in sheep skins, in goat skins, in want,
38 afflicted, maltreated (of whom the world was not worthy), straying in wildernesses and mountains and caves and the holes of the earth.

39 And these all, having testimony through faith, are not requited with

ΥΑΙΜΑΤΟCΙΝΑΜΗΟΟΛΟΘΡΕ 20
BLOOD THAT NO THE *one*-WHOLE-RUIN-

ΥCΝΤΑΠΡΩΤΟΤΟΚΑΘΙΓΗΑΥ 40
ING THE BEFORE-BROUGHT-FORTH SHALL-BE-IMPINGING

ΤΩΝΠΙCΤΕΙΔΙΕΒΗCΑΝΤΗΝ 60
29 OF-THEM, TO-BELIEF THEY-THRU-STEPPED THE

ΕΡΥΘΡΑΝΘΑΛΑCCΑΝΩCΔΙΑ 80
RED SEA AS THRU

ΣΗΡΑCΓΗCΗCΠΕΙΡΑΝΑΛΒΟ 100
DRY LAND OF-WHICH trial GETTING

ΝΤΕCΟΙΑΙΓΥΠΤΙΟΙΚΑΤΕΠ 20
THE EGYPTIANS WERE-DOWN-

ΟΘΗCΑΝΠΙCΤΕΙΤΑΤΕΙΧΗΙ 40
30 DRUNK . TO-BELIEF THE WALLS *of-*

ΕΡΙΧΩΕΠΕCΑΝΚΥΚΛΩΘΕΝΤ 60
JERICHO FALL BEING-SURROUNDED

ΑΕΠΙΕΠΤΑΗΜΕΡΑCΠΙCΤΕΙ 80
31 ON SEVEN DAYS . TO-BELIEF

adds ΕΠΙΑΕΓΟΜΕΝΗ
ΡΑΑΒΗΠΟΡΝΗΟΥCΥΝΑΠΩΛΕ 200
RAHAB THE PROSTITUTE NOT *was*-TOGETHER-DESTROYED

ΤΟΤΟΙCΑΠΕΙΘΗCΑCΙΝΔΕΞ 20
TO-THE *ones*-UN-PERSUADING RECEIVING

ΑΜΕΝΗΤΟΥCΚΑΤΑCΚΟΠΟΥC 40
THE DOWN-NOTERS

ΜΕΤΕΙΡΗΝΗCΚΑΙΤΙΕΤΙΛΕ 60
32 WITH PEACE . AND ANY STILL I-MAY-

ΓΩΕΠΙΛΕΙΨΕΙΜΕΓΑΡΔΙΗΓ 80
BE-SAYING WILL-BE-ON-LACKING ME for relating

ΟΥΜΕΝΟΝΟΧΡΟΝΟCΠΕΡΙΓΕ 300
THE TIME ABOUT GIDEON

ΔΕΩΝΒΑΡΑΚCΑΜΨΩΝΙΕΦΘΑ 20
BARAK SAMSON JEPHTHA

ΕΔΑΥΕΙΔΤΕΚΑΙCΑΜΟΥΗΛΚ 40
DAVID BESIDES AND SAMUEL AND

ΑΙΤΩΝΠΡΟΦΗΤΩΝΟΙΔΙΑΠΙ 60
33 THE BEFORE-AVERRERS WHO THRU DELIEF

ΣΤΕΩCΚΑΤΗΓΩΝΙCΑΝΤΟΒΑ 80
DOWN-CONTEND KING-

ΗΟ
CΙΑΕΙΑCΕΙΡΓΑCΑΝΤΟΔΙΚ 400
doms work JUSTice

ΑΙΟCΥΝΗΝΕΠΕΤΥΧΟΝΕΠΑΓ 20
ON-HAPPENED OF-promises

ΓΕΛΙΩΝΕΦΡΑΞΑΝCΤΟΜΑΤΑ 40
BAR MOUTHS

ΛΕΟΝΤΩΝΕCΒΕCΑΝΔΥΝΑΜΙ 00
34 OF-LIONS EXTINGUISH ABILITY

ΝΠΥΡΟCΕΦΥΓΟΝCΤΟΜΑΤΑΜ 80
OF-FIRE FLED MOUTHS OF-

ΕΝ-
ΑΧΑΙΡΗCΕΔΥΝΑΜΩΘΗCΑΝΑ 500
SWORD WERE-made-ABLE FROM

ΠΟΛCΘΕΝΕΙΑCΕΓΕΝΗΘΗCΑ 20
UN-FIRMness WERE-BECOME

ΝΙCΧΥΡΟΙΕΝΠΟΛΕΜΩΠΑΡΕ 40
STRONG IN BATTLE camps

ΜΒΟΛΑCΕΚΛΙΝΑΝΑΛΛΟΤΡΙ 60
decline OF-other-placed-*ones*

ΩΝΕΛΑΒΟΝΓΥΝΑΙΚΕCΕΞΑΝ 80
35 GOT WOMEN OUT OF-UP-

ΑCΤΑCΕΩCΤΟΥCΝΕΚΡΟΥCΑ 900
STANDING THE DEAD-*ones* OF-

ΟΙ *for* Υ
ΥΤΩΝΑΛΛΟΙΔΕΕΤΥΜΠΑΝΙC 20
them others YET ARE-BEATEN

ΘΗCΑΝΟΥΠΡΟCΔΕΞΑΜΕΝΟΙ 40
NOT TOWARD-RECEIVING

ΤΗΝΑΠΟΛΥΤΡΩCΙΝΙΝΑΚΡΕ 60
THE FROM-LOOSening THAT OF-better

ΙΤΤΟΝΟCΑΝΑCΤΑCΕΩCΤΥΧ 80
UP-STANDing THEY-SHOULD

ΝΩCΙΝΕΤΕΡΟΙΔΕΕΜΠΑΙΓΜΩ 700
36 BE-HAPPENING, DIFFERENT YET OF-IN-sportings

ΝΚΑΙΜΑCΤΙΓΩΝΠΕΙΡΑΝΕΛ 20
AND OF-scourgings trial GOT

ΑΒΟΝΕΤΙΔΕΔΕCΜΩΝΚΑΙΦΥ 40
STILL YET OF-BONDS AND OF-

ΛΑΚΗCΕΛΙΘΑCΘΗCΑΝΕΠΡΙ 60
37 GUARD-house, THEY-ARE-STONED ARE-

ARE-tried ARE-SAWN
CΘΗCΑΝΕΠΕΙΡΑCΘΗCΑΝΕΝ 80
SAWN ARE-tried IN

ΦΟΝΩΜΑΧΑΙΡΗCΑΠΕΘΑΝΟΝ 800
MURDER OF-SWORD THEY-FROM-DIED

ΠΕΡΙΗΛΘΟΝΕΝΜΗΛΩΤΑΙCΕ 20
THEY-ABOUT-CAME IN SHEEP-SKINS IN

ΝΑΙΓΕΙΟΙCΔΕΡΜΑCΙΝΥCΤ 40
GOATS SKINS WANTING

ΕΡΟΥΜΕΝΟΙΘΛΙΒΟΜΕΝΟΙΚ 60
being-CONSTRICTED E-

ΑΚΟΥΧΟΥΜΕΝΟΙΩΝΟΥΚΗΝΑ 80
38 VIL-HAVING OF-WHOM NOT WAS WOR-

ΣΙΟCΟΚΟCΜΟCΕΠΙΕΡΗΜΙΑ 900
THY THE SYSTEM ON DESOLATES

ΙCΠΛΑΝΩΜΕΝΟΙΚΑΙΟΡΕCΙ 20
being-STRAYED AND to-mountains

ΝΚΑΙCΠΗΛΑΙΟΙCΚΑΙΤΑΙC 40
AND to-CAVES AND to-THE

ΟΠΑΙCΤΗCΓΗCΚΑΙΟΥΤΟΙΠ 60
39 holes OF-THE LAND . AND these ALL

ΑΝΤΕCΜΑΡΤΥΡΗΘΕΝΤΕCΔΙ 80
BEING-witnessed THRU

ΑΤΗCΠΙCΤΕΩCΟΥΚΕΚΟΜΙC 22000
THE DELIEF NOT THEY-are-requited

ANTOTHNEПAГГEAIANTOY 20
40 THE promise OF-THE

ΘEOYПEPIHMΩNKPEITTON 40
God ABOUT US better

TIПPOBAEΨAMENOYINAMH 60
ANY OF-BEFORE-looking THAT NO

XΩPICHMΩNTEAEIΩΘΩCIN 80
apart-from US THEY-MAY-BE-BEING-matured .

TOIГAPOYNKAIHMEICTOC 100
12 to-THE-for-THEN AND WE so-much

OYTONEXONTECПEPIKEIM 20
HAVING ABOUT-LYING

ENONHMINNEΦOCMAPTYPΩ 40
to-US CLOUD OF-witnesses

NOГKONAПOΘEMENOIПANT 60
BULK FROM-PLACING EVERY

AKAITHNEYПEPICTATONA 80
AND THE WELL-ABOUT-STANDING miss

MAPTIANΔIYПOMONHCTPE 200
THRU UNDER-REMAINING WE-MAY-

XΩMENTONПPOKEIMENONH 20
BE-RACING THE BEFORE-LYING to-

MINAГΩNAΦOPΩNTECEIC 40
2 US CONTEST FROM-SEEING INTO

TONTHCПICTEΩCAPXHГON 60
THE OF-THE BELIEF ORIGIN-Leader

KAITEAEIΩTHNIHCOYNOC 80
AND Maturer JESUS WHO

ANTITHCПPOKEIMENHCAY 300
INSTEAD OF-THE BEFORE-LYING to-Him

TΩXAPACYПEMEINENCTAY 20
OF-JOY UNDER-REMAINS pale

PONAICXYNHCKATAΦPONH 40
OF-VILEness despising

CACENΔEΣIATETOYΘPONO 60
IN RIGHT BESIDES OF-THE THRONE

YTOYΘEOYKEKAΘIKENANA 80
3 OF-THE God HAS-been-sealED . UP-

AOГICACΘEГAPTONTOIAY 400
account for THE such

THNYПOMEMENHKOTAYПOT 20
HAVING-UNDER-REMAINED by THE

ΘNAMAPTΩΛΩNEICAYTOYC 40
missers INTO them

ANTIAOГIANINAMHKAMHT 60
contradiction THAT NO YE-SHOULD-BE-FAL-

ETAICΨYXAICYMΩNEKAYO 80
TERING to-THE souls OF-YOUp OUT-LOOSING .

MENOIOYПΩMEXPICAIMAT 500
4 NOT-as-yet UNTO BLOOD

OCANTIKATECTHTEПPOCT 20
YE-INSTEAD-DOWN-STOOD TOWARD THE

HNAMAPTIANANTAГΩNIZO 40
missing INSTEAD-CONTENDING .

MENOIKAIEKΛEΛHCΘETHC 60
5 AND YE-HAVE-*been*-OUT-OBLIVIOUS OF-THE

ΠAPAKAHCEΩCHTICYMINΩ 90
BESIDE-CALLing WHICH-ANY to-YOUp AS

CYIOICΔIAΛEГETAIYIEM 600
to-SONS IS-THRU-SAYING SON! OF-

OYMHOLIГΩPEIПAIΔEIAC 20
ME NO BE-FEW-SEEING discipline

KYPIOYMHΔEEKAYOYYПAY 40
OF-Master NO YET BE-OUT-LOOSED by Him

TOYEΛEГXOMENOCONГAPA 60
6 *be*ING-EXPOSED . WHOM for IS-

ГAПAKYPIOCПAIΔEYEIMA 80
LOVING Master He-IS-disciplining . He-IS-

CTIГOIΔEПANTAYIONONП 700
scourging YET EVERY SON WHOM He-

APAΔEXETAIEICПAIΔEIA 20
7 IS-BESIDE-RECEIVING . INTO discipline

NYПOMENETEΩCYIOICYMI 40
YE-ARE-UNDER-REMAINING . AS to-SONS to-YOUp

NПPOCΦEPETAIOΘEOCTIC 60
IS-*be*ING-TOWARD-CARRIED THE God ANY

ГAPECTINYIOCOUПAIΔ 70
for IS SON WHOM NOT IS-disciplin-

EYEIПATHPEIΔEXΩPICEC 800
8 ING FATHER . IF YET apart-from YE-ARE

TEПAIΔEIACHCMETOXOIГ 20
OF-discipline OF-WHICH WITH-HAVERS HAVE-

EГONACIПANTECAPANOΘΩ 40
BECOME ALL CONSEQUENTLY bastards

IKAIOYXYIOIECTEEITAT 60
9 AND NOT SONS YE-ARE . THEREAFTER THE

OYCMENTHCCAPKOCHMΩNП 80
INDEED OF-THE FLESH OF-US FA-

ATEPACEIXOMENПAIΔEYT 900
THERS WE-HAD disciplinERS

ACKAIENETPEПOMEΘAOYП 20
AND WE-*were*-abashED NOT much

OAYΔEMAΛΛONYПOTAГHCO 40
YET RATHER WE-WILL-BE-*be*ING-UNDER-

MEΘATΩПATPITΩNПNEYMA 60
SET TO-THE FATHER OF-THE spirits

TΩNKAIZHCOMENOIMENГA 80
10 AND WE'LL-BE-LIVING . THE-*ones* INDEED for

PПPOCOLIГACHMEPACKAT 23000
TOWARD FEW DAYS according-

40 God's promise concerning us, looking forward to something better, that they may not be perfected apart from us.

12 Surely, in consequence, then, we too, having a cloud of so many witnesses encompassing us, putting off every impediment and the popular sin, may be racing with endurance the contest lying before us,
2 looking off to the Inaugurator and Perfecter of faith, Jesus, Who, for the joy lying before Him, endures a cross, despising the shame, besides has been seated at the right hand of the throne of God.
3 For take into account One Who has endured such contradiction by sinners among them, lest you should be faltering—fainting in your souls.
4 You did not as yet repulse unto
5 blood, contending against sin. And you have been oblivious of the entreaty which is arguing with you as sons,

> "My son, do not disdain the discipline of the Lord,
> Nor faint when convicted by Him.
> 6 For whom the Lord is loving He is disciplining,
> Yet He is scourging every son to whom He is assenting."

7 You are enduring for discipline; God is bringing it to you as to sons, for what son is there whom the fa-
8 ther is not disciplining? Now if you are without discipline, of which all have become partakers, consequently you are bastards and
9 not sons. Thereafter, indeed, we had disciplinerers—the fathers of our flesh—and we respected them. Yet shall we not much rather be subject to the Father of spirits and live?
10 For they, indeed, disciplined for

1 This cloud of "witnesses" consists of those just enumerated, who witness to the life of faith. It has no reference to any who are watching the Hebrews. A witness is one who testifies, and it is the testimony of all the faithful, from Abel down, which constituted the moral atmosphere in which the Hebrews lived. Nevertheless, their besetting sin was unbelief. Even as their fathers had witnessed the faith of Moses and saw the signs, yet were strewn along the wilderness for their lack of faith in God, so the Hebrews were prone to question the promises and to turn from the trials that lay along the path of faith.

2 All the other examples of faith pale before the supreme Example. Even Abraham, the father of the faithful, failed once and again in the very virtue for which he is distinguished. But the Saviour, as a man, never faltered in His implicit confidence in God. He did always those things which pleased God without regard to the consequences to Himself. When His message was rejected, He acquiesced. Even though His God forsook Him in the hour of deepest need and sorest suffering, it did not shake His faith, for, at the very last, He committed His spirit into the Father's hands. And He alone, of all the faithful, has risen and received some reward for His faithfulness, for He has ascended to the right hand of God's throne. Such an example as this should be the most powerful of all incentives for the Hebrews to endure the trials of the way, and persevere to the end.

7 God's discipline is too often mistaken for His indignation. The presence of trials and distresses are not a proof of sin and God's anger, but may be the tokens of His love. Job's friends tried to convince him that his calamities came as the penalty of his own misdeeds. Job himself thought that God was his enemy and had conspired against him. All were wrong, for the blessed result of a closer knowledge of his Maker fully vindicated God for all the afflictions He had brought upon him. Job had heard of Him, but after his trial he could say that he had seen Him—a more intimate acquaintance.

a few days as it seemed best to them, yet He for our expedience, for us to be partaking of His holi-
11 ness. Now all discipline, indeed, at present is not seeming to be a joy, but a sorrow, yet subsequently it is rendering the peaceful fruit of righteousness to those exercised
12 through it. Wherefore stiffen the flaccid hands and the paralyzed
13 knees, and make upright tracks for your feet, that the lame may not turn aside, yet rather may be healed.

14 Be pursuing peace with all, and holiness, apart from which no one
15 shall see the Lord; supervising, that no one be wanting of the grace of God, nor any root of bitterness, sprouting up, may be annoying you, and through this the majority
16 may be defiled, nor any paramour, or profane person, as Esau, who, for one feeding, gave up his
17 own birthright. For you are aware that afterwards, also, wanting to enjoy the allotment blessedness, he is rejected, for he did not find a place of repentance, though seeking it carefully with tears.

18 For you have not approached that which is tangible and burning with fire, and murkiness, and gloom,
19 and tornado, and the blare of a trumpet, and the voice of declarations, which those who hear refuse,
20 that no word be added to them, for they did not carry out that which was cautioned, "And should a wild beast come in contact with the mountain, it shall be pelted with
21 stones," and, so fearful was the spectacle, Moses said, "I am terri-
22 fied and in a tremor;" but you have approached mount Zion, and the city of the living God, the celestial

10 Human discipline is too often without a definite object, or lacks entirely the corrective element which should always be present. Punishment as a mere deterrent, or as a penalty, is of little use in forming character. The ideal chastening is that which fits the offense in such a way that it forms and strengthens those elements in character which are weak and which led to the evil doing. God is the only Father Who has the requisite wisdom to choose such chastening for His children. However heavy His hand may seem we may be sure that it is held by a heart that sympathizes with our passing distress, and helps us to bear fruit for our own profit and His glory.

12 Flaccid hands and paralyzed knees are a realistic picture of utter discouragement on the part of those who fail to see the presence of God's hand in their disheartening circumstances, or that these are but part of the process by which He is bringing them into the larger and nearer place He has prepared for them.

16 The example of Esau should have made a powerful appeal to the Hebrews, in their perplexity and distress. They, too, could ease their souls and enjoy the pleasures of the world by rejecting their birthright, for they were the firstborn of the kingdom. If they should barter their birthright for a brief respite then they, too, would be rejected, however much they might regret it.

17 Esau was not seeking forgiveness nor salvation, but to undo the effect of a former state of mind with regard to the birthright. But his bargain was irrevocable. These Hebrews were in danger of forfeiting their birthright.

18 The nation in the wilderness, at Mount Sinai, came to the terrible spectacle which inaugurated the law (Ex. 19$^{12-20}$). The whole scene was prophetic of the relation they would sustain to Jehovah under the legal covenant. He forbade a near approach under pain of death. It brought no peace or assurance, but fear and terror. This is the function of the law. It came, not to bring them near to God, but to convict them of their inability and unworthiness.

ε o.
ΑΤΟΔΟΚΟΥΝΑΥΤΟΙCΕΠΑΙΔ 20
to THE SEEMING to-them disciplined

Α Ω
ΕΥΟΝΟΔΕΕΠΙΤΟCΥΜΦΕΡΟΝ 40
THE YET ON THE being-expedient

s1* omits INTO THE
ΕΙCΤΟΜΕΤΑΛΑΒΕΙΝΤΗCΑΓ 60
INTO THE TO-BE-WITH-GETTING OF-THE HOLI-

Ρ Α Η s1* ΜΕΝ INDEED
ΙΟΤΗΤΟCΑΥΤΟΥΠΑCΑΔΕΠΑ 80
11 ness OF-Him . EVERY YET disci-

s o.
ΙΔΕΙΑΠΡΟCΜΕΝΤΟΠΑΡΟΝΟ 100
pline TOWARD INDEED THE BESIDE-BEING NOT

ΥΔΟΚΕΙΧΑΡΑCΕΙΝΑΙΑΛΛΑ 20
IS-SEEMING OF-JOY TO-BE but

ΛΥΠΗCΥCΤΕΡΟΝΔΕΚΑΡΠΟΝ 40
OF-SORROW subsequently YET FRUIT

s o.
ΕΙΡΗΝΙΚΟΝΤΟΙCΔΙΑΥΤΗC 60
PEACEful to-THE-*ones* THRU her

ΓΕΓΥΜΝΑCΜΕΝΟΙCΑΠΟΔΙΑ 80
HAVING-*been*-exercised IS-FROM-GIVING

ΩCΙΝΔΙΚΑΙΟCΥΝΗCΔΙΟΤΑ 200
12 OF-JUSTice . THRU-WHICH THE

s o.
CΠΑΡΕΙΜΕΝΑCΧΕΙΡΑCΚΑΙ 20
BESIDE-LETTING HANDS AND

ΤΑΠΑΡΑΛΕΛΥΜΕΝΑΓΟΝΑΤΑ 40
THE HAVING-*been*-paralyzED KNEES

ΑΝΟΡΘΩCΑΤΕΚΑΙΤΡΟΧΙΑC 60
13 UP-ERECT-YE AND tracks

s1* BE-YE-making Ε Ι o.
ΟΡΘΑCΠΟΙΗCΑΤΕΤΟΙCΠΟC 80
ERECT make-YE to-THE FEET

ΙΝΥΜΩΝΙΝΑΜΗΤΟΧΩΛΟΝΕΚ 300
OF-YOU*p* THAT NO THE LAME MAY-BE-

ΤΡΑΠΗΙΑΘΗΔΕΜΑΛΛΟΝΕΙΡ 20
14 OUT-HEVERTING MAY-BE-BEING-HEALED YET RATHER . PEACE

Α - ΑΙ
ΗΝΗΝΔΙΩΚΕΤΕΜΕΤΑΠΑΝΤΩ 40
BE-YE-CHASING WITH ALL

Α+Ε
ΝΚΑΙΤΟΝΑΓΙΑCΜΟΝΟΥ ΣΩΡ 60
AND THE HOLYing OF-WHICH apart-

s o.
ΙCΟΥΔΕΙCΟΥΕΤΑΙΤΟΝΚΥΡ 80
from NOT-YET-ONE WILL-BE-VIEWING THE Master .

ΙΟΝΕΠΙCΚΟΠΟΥΝΤΕCΜΗΤΙ 400
15 ON-NOTING NO ANY

CΥCΤΕΡΩΝΑΠΟΤΗCΧΑΡΙΤΟ 20
WANTING FROM THE grace

CΤΟΥΘΕΟΥΜΗΤΙCΡΙΖΑΠΙΚ 40
OF-THE God NO ANY ROOT OF-BIT-

ΡΙΑCΑΝΩΦΥΟΥCΑΕΝΟΧΛΗΚ 600
TERness UP SPROUTING MAY-BE-annoying AND

Αρ o. o.
ΔΙΔΙΑΤΑΥΤΗCΜΙΑΝΘΩCΙΝ 80
THRU this MAY-BE-BEING-DEFILED

ΟΙΠΟΛΛΟΙΜΗΤΙCΠΟΡΝΟCΗ 600
16 THE MANY NO ANY paramour OR

ΒΕΒΗΛΟCΩCΗCΑΥΟCΑΝΤΙΒ 20
profane AS ESAU WHO INSTEAD OF-

Α Ε
Ρ©CΕ©CΜΙΑCΑΠΕΔΟΤΟΤΑΠ 40
FEEDing ONE FROM-GAVE THE BE-

Α+Ε s2 o. = -him
ΡΩΤΟΤΟΚΙΑΕΑΥΤΟΥΙCΤΕΓ 60
17 FORE-BROUGHT-FORTH OF-self . YE'RE-PERCEIVING

ΑΡΟΤΙΚΑΙΜΕΤΕΠΕΙΤΑΘΕΛ 80
for THAT AND after-ON-THEREAFTER WILLING

ΩΝΚΛΗΡΟΝΟΜΗCΑΙΤΗΝΕΥΛ 600
TO-tenant THE blessedness

ΟΓΙΑΝΑΠΕΔΟΚΙΜΑCΘΗΜΕΤ 20
he-IS-FROM-tested OF-after-

ΑΝΟΙΑCΓΑΡΤΟΠΟΝΟΥΧΕΥΡ 10
MIND for PLACE NOT he-FOUND

ΕΝΚΑΙΠΕΡΜΕΤΑΔΑΚΡΥΩΝΕ 60
AND EVEN WITH TEARS OUT-

ΚΖΗΤΗCΑCΑΥΤΗΝΟΥΓΑΡΠΡ 80
18 SEEK*ing* her . NOT for YE-

ΟCΕΛΗΛΥΘΑΤΕΨΗΛΑΦΩΜΕΝ 700
HAVE-TOWARD-COME to-*be*ING-STROKE-TOUCHED

ΩΚΑΙΚΕΚΑΥΜΕΝΩΠΥΡΙΚΑΙ 20
AND to-HAVING-*been*-BURNED to-FIRE AND

s2 CΚΟΤΩ -DARKness
ΓΝΟΦΩΚΑΙΖΟΦΩΚΑΙΘΥΕΛΛ 40
MURKiness AND to-GLOOM AND to-FEEL-WHIRL

ΗΚΑΙCΑΛΠΙΓΓΟCΗΧΩΚΑΙΦ 60
19 AND OF-TRUMPET to-RESOUND AND to-

ΩΝΗΡΗΜΑΤ©ΝΗCΟΙΑΚΟΥCΑ 80
SOUND OF-declarations WHICH THE *ones*-HEARing

s1* omits NO
ΝΤΕCΠΑΡΗΤΗCΑΝΤΟΜΗΠΡΟ 800
refuse NO TO-BE-

Α o. o. ΕΙ *for* Η
CΤΕΘΗΝΑΙΑΥΤΟΙCΑΟΓΟΝΟ 20
20 added to-them saying NOT

ΥΚΕΦΕΡΟΝΓΑΡΤΟΔΙΑCΤΕΛ 40
THEY-CARRIED for THE THRU-PUTTING

ΑΟΜΕΝΟΝΚΑΝΘΗΡΙΟΝΘΙΓΗ 60
AND-EVEd WILD-BEAST SH'LD-BE-IMPIN-

ΤΟΥΟΡΟΥCΑΙΘΟΒΟΛΗΘΗCΕ 80
GING OF-THE mountain it-WILL-BE-BEING-STONE-CAST .

Α s1* o. s1* o.
ΤΑΙΚΑΙΟΥΤΩCΦΟΒΕΡΟΝΗΝ 900
21 AND thus FEARful WAS

Α o.
ΤΟΦΑΝΤΑΖΟΜΕΝΟΝΜ©ΥCΗC 20
THE APPEARIZING MOSES

I-AM *by* s2 s OUT-
ΕΙΠΕΝΕΚΦΟΒΟCΕΙΜΙΚΑΙΕ 40
said OUT-FEARED I-AM AND IN-

s Κ Α ΟΥΓΑΡ NOT for *for* but
ΝΤΡΟΜΟCΑΛΛΑΠΡΟCΕΛΗΛΥ 600
22 THEMBLE but YE-HAVE-TOWARD-COME

ΘΑΤΕCΙΩΝΟΡΕΙΚΑΙΠΟΛΕΙ 80
SION to-mountain AND to-city

ΘΕΟΥΖ©ΝΤΟCΙΕΡΟΥCΑΛΗΜ 24000
OF-God LIVING JERUSALEM

A+N *dim, partly erased*
ΕΠΟΥΡΑΝΙΩΚΑΙΜΥΡΙΑΣΙΝ 20
ON-heavenly AND to-MYRIADS (10,000)

ΑΓΓΕΛΩΝΠΑΝΗΓΥΡΕΙΚΑΙΕ 40
23 OF-MESSENGERS to-ALL-CONVOCATION AND to-

ΚΚΛΗΣΙΑΠΡΩΤΟΤΟΚΩΝΑΠΟ 60
OUT-CALLED OF-*ones*-BEFORE-BROUGHT-FORTH HAVING-

ΓΕΓΡΑΜΜΕΝΩΝΕΝΟΥΡΑΝΟΙ 80
been-FROM-WRITTEN IN heavens

ΣΚΑΙΚΡΙΤΗΘΕΩΠΑΝΤΩΝΚΑ 100
AND to-JUDGER God OF-ALL AND
s^2+Ns^{1*}ΤΕ ΑΙΩΝΑΕ ΔΙΚΑΙΩ
ΙΠΝΕΥΜΑΣΙΔΙΚΑΙΩΝΤΕΤΕ 20
to-spirits OF-JUST-*ones* HAVING-
(*s o.*)ΜΕΝΟΙΣ OF-mature-*ones* HAVING-*been*-JUSTIFIED
ΛΕΙΩΜΕΝΩΝΚΑΙΔΙΑΘΗΚΗΣ 40
24 *been*-matured AND OF-covenant

ΝΕΑΣΜΕΣΙΤΗΙΣΟΥΚΑΙΑΙ 60
YOUNG to-MIDER JESUS AND to-
As o.
ΜΑΤΙΡΑΝΤΙΣΜΟΥΚΡΕΙΤΤΟ 80
BLOOD OF-SPRINKLing better

ΛΑΛΟΥΝΤΙΠΑΡΑΤΟΝΑΒΕΛ 200
TALKING BESIDE THE ABEL .

ΒΛΕΠΕΤΕΜΗΠΑΡΑΙΤΗΣΗΣΘ 20
25 BE-YE-looking . NO YE-SHOULD-BE-refusING

ΕΤΟΝΛΑΛΟΥΝΤΑΕΙΓΑΡΕΚΕ 40
THE *One*-TALKING . IF for those
s^2 *omits* OUT- s^2 *adds* TON THE
ΙΝΟΙΟΥΚΕΣΕΦΥΓΟΝΕΠΙΓΗ 60
NOT OUT-FLED ON LAND

s^2 omits THE
ΣΠΑΡΑΙΤΗΣΑΜΕΝΟΙΤΟΝΧΡ 80
refusing THE *One*-

ΗΜΑΤΙΖΟΝΤΑΠΟΛΥΜΑΛΛΟΝ 300
apprising much RATHER

ΗΜΕΙΣΟΙΤΟΝΑΠΟΥΡΑΝΩΝΑ 20
WE THE-*ones* THE FROM heavens FROM-

ΠΟΣΤΡΕΦΟΜΕΝΟΙΟΥΗΦΩΝΗ 40
26 TURNING WHOSE THE SOUND

ΤΗΝΓΗΝΕΣΑΛΕΥΕΝΤΟΤΕΝ 60
THE LAND SHAKES then NOW

ΥΝΔΕΕΠΗΓΓΕΛΤΑΙΛΕΓΩΝΕ 80
YET He-HAS-promised saying STILL
s o.
ΤΙΑΠΑΞΕΓΩΣΕΙΣΩΟΥΜΟΝΟ 400
once I SHALL-BE-QUAKING NOT ONLY

ΝΤΗΝΓΗΝΑΛΛΑΚΑΙΤΟΝΟΥΡ 20
THE LAND but AND THE heaven .

ΑΝΟΝΤΟΔΕΕΤΙΑΠΑΞΣΗΛΟΙ 40
27 THE YET STILL once IS-making-EVI-
As^{1*} *omit* THE
ΤΗΝΤΩΝΣΑΛΕΥΟΜΕΝΩΝΤΗΝ 60
DENT THE OF-THE *be*ING-SHAKEN THE

ΜΕΤΑΘΕΣΙΝΩΣΠΕΠΟΙΗΜΕΝ 80
after-placing AS OF-HAVING-*been*-made
s o. A *omits from* THAT *to be*ING-SHAKEN
ΩΝΙΝΑΜΕΙΝΗΤΑΜΗΣΑΛΕΥΟ 500
THAT SHOULD-BE-REMAINING THE NO *be*ING-SHAKEN

ΜΕΝΑΔΙΟΒΑΣΙΛΕΙΑΝΑΣΑΛ 20
28 THRU-WHICH KINGdom UN-SHAKE-

ΕΥΤΟΝΠΑΡΑΛΑΜΒΑΝΟΝΤΕΣ 40
able BESIDE-GETTING
s O=WE-ARE-
ΕΧΩΜΕΝΧΑΡΙΝΔΙΗΣΛΑΤΡΕ 60
WE-MAY-BE-HAVING grace THRU WHICH WE-MAY-BE-
s O=WE-ARE-
ΥΣΜΕΝΕΥΑΡΕΣΤΩΣΤΟΘΕΟΜ 80
offerING-DIVINE-SERVICE WELL-PLEASEDly to-THE God WITH
s o. s^2+Δ*I o. but rev its*
ΕΤΑΕΥΛΑΒΕΙΑΣΚΑΙΔΕΟΥΣ 600
piety AND DREAD .

ΚΑΙΓΑΡΟΘΕΟΣΗΜΩΝΠΥΡΚΑ 20
29 AND for THE God OF-US FIRE DOWN-

ΤΑΝΑΛΙΣΚΟΝΗΦΙΛΑΔΕΛΦΙ 40
13 UP-CONSUMing . THE FOND-brother-ness
s^{1*}N s^{1*}N
ΑΜΕΝΕΤΩΤΗΣΦΙΛΟΞΕΝΙΑΣ 60
2 LET-BE-REMAINING . OF-THE FOND-LODGing
A-Δ*I*
ΜΗΕΠΙΛΑΝΘΑΝΕΣΘΕΔΙΑΤΑ 50
NO BE-forgetting-UP THRU this

ΥΤΗΣΓΑΡΕΛΑΘΟΝΤΙΝΕΣΞΕ 700
for WERE-OBLIVIOUS ANY LODG-

ΝΙΣΑΝΤΕΣΑΓΓΕΛΟΥΣΜΙΜΝ 20
3 *izing* MESSENGERS . BE-YE-RE-
s^2-Δ*I*
ΗΣΚΕΣΘΕΤΩΝΔΕΣΜΙΩΝΩΣΣ 40
MINDED OF-THE BOUND-*ones* AS HAV-

ΥΝΔΕΔΕΜΕΝΟΙΤΩΝΚΑΚΟΥΧ 60
ING-*been*-TOGETHER-BOUND OF-THE *ones*-EVIL-HAVING

ΟΥΜΕΝΩΝΩΣΚΑΙΑΥΤΟΙΟΝΤ 80
AS AND SAME BEING

ΕΣΕΝΣΩΜΑΤΙΤΙΜΙΟΣΟΓΑΜ 500
4 IN BODY . VALuable THE MARRIAGE

ΟΣΕΝΠΑΣΙΝΚΑΙΗΚΟΙΤΗΑΜ 20
IN ALL AND THE LIEing UN-

ΙΑΝΤΟΣΠΟΡΝΟΥΣΓΑΡΚΑΙΜ 40
DEFILED . paramours for AND A-
s o.
ΟΙΧΟΥΣΚΡΙΝΕΙΘΕΟΣΑΦΙ 60
5 DULTERers WILL-BE-JUDGING THE God . UN-FOND-

ΛΑΡΓΥΡΟΣΟΤΡΟΠΟΣΑΡΚΟΥ 80
SILVER THE manner *be*ING-SUFFICED

ΜΕΝΟΙΤΟΙΣΠΑΡΟΥΣΙΝΑΥΤ 900
to-THE BESIDE-BEING He

ΟΣΓΑΡΕΙΡΗΚΕΝΟΥΜΗΣΕΑΝ 20
for HAS-declared NOT NO YOU I-MAY-BE-
As+Ε
ΩΟΥΔΟΥΜΗΣΕΕΓΚΑΤΑΛΙΠΩ 40
UP-LETTING NOT-YET NOT NO YOU I-MAY-BE-abandoning .

ΩΣΤΕΘΑΡΡΟΥΝΤΑΣΗΜΑΣΛΕ 60
6 AS-BESIDES having-COURAGE US TO-BE-

ΓΕΙΝΚΥΡΙΟΣΕΜΟΙΒΟΗΘΟΣ 80
saying Master to-ME helper
AND *omitted by* s^{1*}
ΚΑΙΟΥΦΟΒΗΘΗΣΟΜΑΙΤΙΠΟ 25000
AND NOT I-SHALL-BE-afraid ANY WILL-

Jerusalem, and ten thousands of messengers, a universal convoca-
23 tion, and the ecclesia of the firstborn registered in the heavens, and to God the Judge of all, and to the
24 spirits of the just perfected, and to Jesus, the Mediator of a fresh covenant, and to the blood of sprinkling which is speaking better than Abel.

25 *Beware!* You should not be refusing Him Who is speaking! For if those escaped not, refusing the One apprising on earth, much rather we, who are turning from Him
26 from the heavens, Whose voice then shakes the earth! Yet now He has promised, saying, "Still once more shall *I* be quaking, not only the
27 earth, but heaven, also." Now the "Still once more" is making evident the transference of that which is being shaken, as of that having been made, that what is not being shaken should be remaining.

28 Wherefore, accepting an unshakable kingdom, we may be having grace through which we may be offering divine service in a way well pleasing to God with piety and
29 dread, for our God is also a consuming fire.

13 Let brotherly affection be re-
2 maining. Be not forgetting hospitality, for through this some were
3 oblivious when lodging messengers. Be reminded of those bound as bound together; of those maltreated, as being yourselves also in
4 the body. Matrimony is honorable in all, and the bed undefiled, for God will be judging prostitutes and adulterers.

5 In manner not fond of money, being sufficed with what is present, for *He* has declared,

"Under no circumstances may I
be leaving you alone,

22 There is a studied contrast here between the scene presented to the physical eye at Mount Sinai and the prospect of faith in connection with the new covenant. Mount Sinai itself is suggestive of another mountain which is the ultimate home of Israel in the new earth. The Lord is present, as He was in the wilderness, but here He is the Light, rather than the Lightning. Instead of being warned away for fear of death, the saints dwell near Him and enjoy the fruits of the tree of life and the draught of the river of life (Un.21, 22).

The law was given by the mandate of messengers (Ac.7^{53}). Now they are ministering spirits commissioned for service because of those who are about to be enjoying the allotment of salvation (Heb. 1^{14}).

The universal convocation here referred to is probably that which is convoked at the opening of the day of the Lord when the representatives of the whole creation are summoned together before the judgments which usher in the kingdom are visited on the earth (Un.4, 5).

23 The ecclesia of the firstborn recalls the passover, when the firstborn in Egypt were saved by the blood (Ex. 12^{15}). As a consequence Jehovah claimed all the firstborn for Himself (Ex.13^{2};34^{19}). Later the Lord took the Levites in exchange for the firstborn (Nu.3$^{12-13}$). Thus those ransomed by blood were the "ecclesia of the firstborn" in the wilderness. These Jehovah claimed for His own and these He brought near to Him in the Levites. So that the "church of the firstborn" comprises those under the shelter of the blood before the kingdom is set up. In the wilderness they were numbered on earth (Nu.3^{42}), here they are registered in heaven.

God as Judge is especially appropriate to those who were waiting for Him to arise and judge His own people and the whole earth, as a preparation for the establishment of the kingdom. Not so do we know God.

24 Under the law the spirits of the just never reached perfection, for its rites brought nothing to a finality. Perfection comes only through the Antitype of the ritual of the law.

24 Moses was the mediator of the old covenant, but now One Who is more than Moses inaugurates a fresh covenant which cannot fail as the former, because it is founded on God's faithfulness alone.

25 The judgments which will usher in the kingdom will be far more terrible and widespread than those at Mount Sinai. Under the sixth seal, the great cataclysm includes the sun, moon, and stars (Un.6[12,13]).

7 The leaders were not official rulers, but men who were guides in ministry of the word and exemplary conduct.

8 It should be remembered that "the same" is a pronoun, and has reference to His personality, not to His administrations or assumptions. The same One pours out grace upon us and indignation on the nations in the Lord's day. The same One Who was weary at Sychar's well is now all-powerful. He Who was once lowly is now exalted, Who healed hundreds when on earth, refused to remove Paul's thorn in the flesh, Who hung on Calvary's cross and lay lifeless in the tomb is now alive and has ascended to God's right hand. His person, service, and dispensations change to accord with God's purpose, but He Himself remains the same.

9 It is evident that the strange teachings here referred to do not lean toward grace but physical gratification. 9 Foods and drinks, which were a part of the ritual of the first tabernacle, (9[9-10]) cannot confirm the heart in grace. In connection with Christ's sacrifice there is no sacrificial meal. The carcase of the sin offering was not eaten either by priests or people, but was burned.

11 The camp can refer to nothing else than the established ritual of Judaism. . The great Sin Offering suffered outside the city of Jerusalem. So it behooved His followers to forsake the city and the system of religion which cast Him out, and follow Him outside of it all. Jerusalem was not the permanent abode of God's saints. It was to be utterly destroyed. This was done not long after this epistle was written. The eye of faith looked forward to the heavenly Jerusalem on the earth.

Neither may I be abandoning you
by any means."

6 So that we have courage to say,
"The Lord is my helper,
And I shall not be afraid of what
man shall be doing to me!"

7 Be remembering your leaders,
who speak the word of God to you,
contemplating the sequel of their
behavior, whose faith be imita-
8 ting: Jesus Christ, yesterday and
today; the same for the eons also.
9 Be not carried aside by varied
and strange teachings, for it is
ideal to confirm the heart by grace,
not by foods, by which those who
walk were not benefited.
10 We have an altar from which
they have no right to be eating, who
offer divine service in the taber-
11 nacle. For those animals whose
blood is carried into the holy places
by the chief priest for sin, the
bodies of these are burned up out-
side the camp.
12 Wherefore Jesus, also, that He
should be hallowing the people
through His own blood, suffered
13 outside the gate. Now, then, we
may be coming out to Him outside
the camp, carrying His reproach.
14 For here we are not having a per-
manent city, but we are seeking for
15 the future one. Through Him, then,
we may be offering up the sacrifice
of praise to God continually, that
is, the fruit of the lips, avowing
His name.
16 Now well doing and contribu-
ting be not forgetting, for with
such sacrifices God is well pleased.
17 Be persuaded by your leaders, and
be deferring to them, for *they* are
vigilant for the sake of your souls,
as having to render an account, that
they may be doing this with joy,
and not with groaning, for this is
disadvantageous for you.

ΙΗCΕΙΜΟΙΑΝΘΡΩΠΟCΜΝΗΜ[20]
7 BE-DOING to-ME human BE-YE-remem-

ΟΝΕΥΕΤΕΤΩΝΗΓΟΥΜΕΝΩΝΥ[40]
being OF-THE *ours*-LEADING OF-

ΜΩΝΟΙΤΙΝΕCΕΛΑΛΗCΑΝΥΜ[60]
YOUP WHO-ANY TALK to-

ΙΝΤΟΝΛΟΓΟΝΤΟΥΘΕΟΥΩΝΑ[80]
YOUP THE saying OF-THE God OF-WHOM UP-

ΝΑΘΕΩΡΟΥΝΤΕCΤΗΝΕΚΒΑC[100]
beholding THE OUT-STEP

ΙΝΤΗC ΑΝΑCΤΡΟΦΗCΜΙΜΕΙ[20]
OF-THE UP-TURNING (behaviour) BE-YE-IMITAT-

A^{s} - ΑΙ
CΘΕΤΗΝΠΙCΤΙΝΙΗCΟΥCΧΡ[40]
8 ING THE BELIEF JESUS AN-

ΙCΤΟCΕΧΘΕCΚΑΙCΗΜΕΡΟΝ[60]
OINTED YESTERDAY AND TODAY

ΟΑΥΤΟCΚΑΙΕΙCΤΟΥCΑΙΩΝ[80]
THE SAME AND INTO THE eons .

ΑCΔΙΔΑΧΑΙCΠΟΙΚΙΛΑΙCΚ[200]
9 to-TEACHINGS VARIOUS AND

ΑΙΞΕΝΑΙCΜΗΠΑΡΑΦΕΡΕCΘ[20]
to-LODGERS NO BE-*being*-BESIDE-CARRIED

A - ΑΙ
ΕΚΑΛΟΝΓΑΡΧΑΡΙΤΙΒΕΒΑΙ[40]
IDEAL for to-grace TO-BE-*being*-

S ∈ *o.*
ΟΥCΘΑΙΤΗΝΚΑΡΔΙΑΝΟΥΒΡ[60]
confirmED THE HEART NOT to-

ΩΜΑCΙΝΕΝΟΙCΟΥΚΩΦΕΛΗΘ[80]
FOODS IN WHICH NOT WERE-benefITED

A^{s} Ο Υ *o.* = -ING
ΗCΑΝΟΙΠΕΡΙΠΑΤΗCΑΝΤΕC[300]
THE *ours*-ABOUT-TREADing .

ΕΧΟΜΕΝΘΥCΙΑCΤΗΡΙΟΝΕΞ[20]
10 WE-ARE-HAVING SACRIFICE-place OUT

ΟΥΦΑΓΕΙΝΟΥΚΕΧΟΥCΙΝΕΣ[40]
OF-WHICH TO-BE-EATING NOT ARE-HAVING authOR-

ΟΥCΙΑΝΟΙΤΗCΚΗΝΗΛΑΤΡΕ[60]
ity THE-*ones* to-THE BOOTH offERING-DIVINE-

ΥΟΝΤΕCΩΝΓΑΡΕΙCΦΕΡΕΤΑ[80]
11 SERVICE . OF-WHICH for IS-*being*-INTO-CARRIED

A *omits* ABOUT missing
ΙΖΩΩΝΤΟΑΙΜΑΠΕΡΙΑΜΑΡΤ[400]
LIVing-*ours* THE BLOOD ABOUT missing

ΙΑCΕΙCΤΑΑΓΙΑΔΙΑΤΟΥΑΡ[20]
INTO THE HOLIES THRU THE chief-

ΧΙΕΡΕΩCΤΟΥΤΩΝΤΑCΩΜΑΤ[40]
SACRED-*one* OF-THESE THE BODIES

A ∈ *o.*
ΑΚΑΤΑΚΑΙΕΤΑΙΕΞΩΤΗCΠΑ[60]
IS-*being*-DOWN-BURNED OUT OF-THE camp .

ΡΕΜΒΟΛΗCΔΙΟΚΑΙΙΗCΟΥC[80]
12 THRU-WHICH AND JESUS

ΙΝΑΑΓΙΑCΗΔΙΑΤΟΥΙΔΙΟΥ[500]
THAT He-SHOULD-BE-HOLYizING THRU THE OWN

ΑΙΜΑΤΟCΤΟΝΛΑΟΝΕΞΩΤΗC[20]
BLOOD THE PEOPLE OUT OF-THE

S[1*] *omits* EMOTIONED
ΠΥΛΗCΕΠΑΘΕΝΤΟΙΝΥΝΕΞΕ[40]
13 GATE EMOTIONED . to-THE-NOW WE-MAY-

ΡΧΩΜΕΘΑΠΡΟCΑΥΤΟΝΕΞΩΤ[60]
BE-OUT-COMING TOWARD Him OUT OF-

ΗCΠΑΡΕΜΒΟΛΗCΤΟΝΟΝΕΙΔ[80]
THE camp THE REPROACH

ΙCΜΟΝΑΥΤΟΥΦΕΡΟΝΤΕCΟΥ[600]
14 OF-Him CARRYING . NOT

ΓΑΡΕΧΟΜΕΝΩΔΕΜΕΝΟΥCΑΝ[20]
for WE-ARE-HAVING here REMAINING

ΠΟΛΙΝΑΛΛΑΤΗΝΜΕΛΛΟΥCΑ[40]
city but THE *one*-being-ABOUT

S[1*] *omits* THEN
ΝΕΠΙΖΗΤΟΥΜΕΝΔΙΑΥΤΟΥΟ[60]
15 WE-ARE-ON-SEEKING THRU Him THEN

ΥΝΑΝΑΦΕΡΩΜΕΝΘΥCΙΑΝΑΙ[80]
WE-MAY-BE-UP-CARRYING SACRIFICE OF-

ΝΕCΕΩCΔΙΑΠΑΝΤΟCΤΟΘΕΟΥ[700]
PRAISING THRU EVERY to-THE God

ΤΟΥΤΕCΤΙΝΚΑΡΠΟΝΧΕΙΛΕ[20]
this IS FRUIT OF-LIPS

ΩΝΟΜΟΛΟΓΟΥΝΤΩΝΤΩΝΟΝΟΜ[40]
OF-AVOWING to-THE NAME

A+∈
ΑΤΙΑΥΤΟΥΤΗCΔΕΕΥΠΟΙΙΑ[60]
16 OF-Him . OF-THE YET WELL-Doing

ΕΚΑΙΚΟΙΝΩΝΙΑCΜΗΕΠΙΛΑ[80]
AND communioning NO BE-YE-forget-

A - ΑΙ
ΝΘΑΝΕCΘΕΤΟΙΑΥΤΑΙCΓΑΡ[800]
TING-UP to-such for

A^{s} *o.*
ΘΥCΙΑΙCΕΥΑΡΕCΤΕΙΤΑΙ[20]
SACRIFICES IS-*being*-WELL-PLEASED THE

ΘΕΟCΠΕΙΘΕCΘΕΤΟΙCΗΓΟΥ[40]
17 GOd . BE-YE-*being*-PERSUADED to-THE *ours*-LEADING

ΜΕΝΟΙCΥΜΩΝΚΑΙΥΠΕΙΚΕΤ[60]
OF-YOUP AND BE-YE-UNDER-SIMULAT-

A^{s1*} *omit* to-them
ΕΑΥΤΟΙCΑΥΤΟΙΓΑΡΑΓΡΥΠ[80]
ING to-them they for ARE-being-

A *has* OVER THE SOUL'S OF-YOUP *after* FROM-GIVING
ΝΟΥCΙΝΥΠΕΡΤΩΝΨΥΧΩΝΥΜ[900]
vigilant OVER THE SOULS OF-YOUP

ΩΝΩCΛΟΓΟΝΑΠΟΔΩCΟΝΤΕC[20]
AS saying FROM-GIVING *fut.*

ΙΝΑΜΕΤΑΧΑΡΑCΤΟΥΤΟΠΟΙ[40]
THAT WITH JOY this THEY-MAY-

ΩCΙΝΚΑΙΜΗCΤΕΝΑΖΟΝΤΕC[60]
BE-DOING AND NO groaning .

ΑΛΥCΙΤΕΛΕCΓΑΡΥΜΙΝΤΟΥ[80]
UN-LOOSE-tribute for to-YOUP this .

ΤΟΠΡΟCΕΥΧΕCΘΕΠΕΡΙΗΜΩ[26000]
18 BE-YE-praying ABOUT US

s2 ΠΕΠΟΙΘΑΜΕΝ -HAVE *and* s1* ΟΤΙ ΚΑΛΗΝ ΘΑ
ΝΠΕΙΘΟΜΕΘΑ ΓΑΡ ΟΤΙ ΚΑΛΗ 20
WE-ARE-*be*ING-PERSUADED for that IDEAL

s o.
ΝΟΥΝΕΙΔΗΣΙΝ ΕΧΟΜΕΝ ΕΝ ΠΑΣΙΝ 40
conscience WE-ARE-HAVING IN ALL

ΑΝΑΣΤΡΕΦΕΣΘΑΙ ΘΕΛΟΝΤΕΣ ΚΑΛΩΣ 60
IDEALly WILLING TO-BE-UP-

A ϵ o.
ΣΤΡΕΦΕΣΘΑΙ ΠΕΡΙΣΣΟΤΕΡΩΣ 80
19 TURNING (behaving) . more-exceedingly

ΔΕ ΠΑΡΑΚΑΛΩ ΤΟΥΤΟ ΠΟΙΗΣΑΙ 100
YET I-AM-BESIDE-CALLING this TO-DO

As+ϵ
ΤΑΧΙΟΝ ΑΠΟΚΑΤΑΣΤΑΘΩ ΥΜΙΝ ΟΔΕ ΘΕΟΣ 20
THAT SWIFTerly I-MAY-BE-BEING-

ΤΗΣ ΕΙΡΗΝΗΣ ΟΣΤΙΣ ΕΣΤΙΝ 40
20 restored to-YOUp . THE YET God OF-THE PEACE

ΑΝΑΓΑΓΩΝ ΕΚ ΝΕΚΡΩΝ 60
THE *One*-UP-LEADING OUT OF-DEAD-

ΤΟΝ ΠΟΙΜΕΝΑ ΤΩΝ ΠΡΟΒ 80
ones THE SHEPHERD OF-THE sheep

ΑΤΩΝ ΤΟΝ ΜΕΓΑΝ ΕΝ ΑΙΜΑΤΙ 200
THE GREAT IN BLOOD

ΔΙΑΘΗΚΗΣ ΑΙΩΝΙΟΥ ΤΟΝ ΚΥ 20
OF-covenant conian THE Master

ΡΙΟΝ ΗΜΩΝ ΙΗΣΟΥΝ ΚΑΤΑΡΤ 40
21 OF-US JESUS MAY-He-DOWN-

s *omits* ACT A+ΚΑΙΑ
ΙΣΑΙ ΥΜΑΣ ΕΝ ΠΑΝΤΙ ΕΡΓΩ Α 60
EQUIP YOUp IN EVERY ACT GOOD

ΟΡΓΩ AND saying
ΓΑΘΩ ΕΙΣ ΤΟ ΠΟΙΗΣΑΙ ΤΟ ΘΕ 80
INTO THE TO-DO THE WILL

As1* *add* ΑΥΤΩ to Him
ΛΗΜΑ ΕΝ ΥΤΟΥ ΠΟΙΩΝ ΕΝ ΗΜΙΝ 300
OF-Him DOING IN US

ΤΟ ΕΥΑΡΕΣΤΟΝ ΕΝΩΠΙΟΝ ΑΥ 20
THE WELL-PLEASing IN-VIEW OF-

ΤΟΥ ΔΙΑ ΙΗΣΟΥ ΧΡΙΣΤΟΥ Ω Η 40
Him THRU JESUS ANOINTED to-WHOM THE

ΔΟΞΑ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ ΤΩΝ 60
esteem INTO THE eons OF-THE

ΑΙΩΝΩΝ ΑΜΗΝ ΠΑΡΑΚΑΛΩ ΔΕ 80
22 eons AMEN . I-AM-BESIDE-CALLING YET

ΥΜΑΣ ΑΔΕΛΦΟΙ ΑΝΕΧΕΣΘΕ Τ 400
YOUp brothers BE-YE-tolerating OF-

ΟΥ ΛΟΓΟΥ ΤΗΣ ΠΑΡΑΚΛΗΣΕΩ 20
THE saying OF-THE BESIDE-CALLING

s1* *omits* for
ΚΑΙ ΓΑΡ ΔΙΑ Β ΡΑΧΕΩΝ Ε Π 40
AND for THRU DITS I-letter

s o. s+ϵ
ΕΓΡΑΨΑ ΥΜΙΝ ΓΙΝΩΣΚΕΤΕ Τ 60
23 to-YOUp . BE-KNOWING THE

s3 *cancels* OF-US
ΟΝΑΔΕΛΦΟΝ ΗΜΩΝ ΤΙΜΟΘΕΟ 50
brother OF-US Timothy

ΝΑΠΟΛΕΛΥΜΕΝΟΝ ΜΕΘ ΟΥΕΑ 500
HAVING-*been*-FROM-LOOSED WITH WHOM IF-EV-

A+ϵ s1* *had* CΘϵ
ΝΤΑΧΙΟΝ ΕΡΧΗΤΑΙ ΟΨΟΜΑΙ 20
EN SWIFTerly he-MAY-BE-COMING I'LL-BE-VIEWING

s - AI
ΥΜΑΣ ΑΣΠΑΣΑΣΘΕ ΠΑΝΤΑΣ Τ 40
24 YOUp . greet ALL THE

ΟΥΣ ΗΓΟΥΜΕΝΟΥΣ ΥΜΩΝ ΚΑΙ 60
ones-LEADING OF-YOUp AND

ΠΑΝΤΑΣ ΤΟΥΣ ΑΓΙΟΥΣ ΑΣ ΠΑ 80
ALL THE HOLY-*one*s . ARE-greeting

ΖΟΝΤΑΙ ΥΜΑΣ ΟΙ ΑΠΟ ΤΗΣ ΙΤ 600
YOUp THE-*one*s FROM THE ITALY.

ΑΛΙΑΣ ΗΧΑΡΙΣ ΜΕΤΑ ΠΑΝΤΩ 20
25 THE grace WITH ALL

s1* *omits* AMEN
ΥΜΩΝ ΑΜΗΝ
OF-YOUp . AMEN

18 Be praying concerning us, for
we are persuaded that we have an
ideal conscience, in all wanting to
19 behave ideally. Now I am entreat-
ing you more exceedingly to do
this, that I may be restored to you
more speedily.

20 Now may the God of peace, Who
is leading up our Lord Jesus, the
great Shepherd of the sheep, from
among the dead by the blood of the
21 eonian covenant, adapt you to
every good work, to do His will, do-
ing in us what is well pleasing be-
fore Him, through Jesus Christ, to
Whom be glory for the eons of the
eons. *Amen!*

22 Now I am entreating you, breth-
ren, bear with the word of entreaty,
for I write the letter to you by bits.
23 Know that our brother Timothy
has been released, with whom, if he
should be coming more speedily, I
shall be seeing you.

24 Greet all your leaders, and all
the saints. Those from Italy are
greeting you.

25 Grace be with you all. *Amen!*

13 This is the climax of the epistle. The choice is between faith and apostasy. The reference is to the ritual of the golden calf (Ex.33). It would have been apostasy to go outside the camp had there not been apostasy in the camp. Again Israel had ceased to be "the congregation of the Lord", and they must either take sides with Messiah who suffered outside the gate or apostatize. An apostate recognizes truth and refuses to obey it.

20 The God of peace—what an anchor for the turbulent souls of the Hebrews in the tumult of the times in which they lived! Josephus could write a whole book on the subject of the Jewish War which kept Palestine in continual turmoil up to the destruction of Jerusalem under Titus. How fitting to close the epistle with this title! In the coming kingdom Christ will be King of Salem (or peace) as well as King of righteousness. In perfect keeping with this is the pastoral picture of the great Shepherd. As the good Shepherd He gave His soul for the sheep. Now, as the great Shepherd, in resurrection, He still cares for and protects His own. Beautiful as this picture is, it finds its place on earth, and may be applied only to Israel, the nation of His choice. The church is not a sheepfold. Israel is not "one fold", as in A. V., but "one flock" (Jn.10[16]). Within the fold sheep do not need the Shepherd's care, but when they are led out to pasture he guides and defends them. These Hebrews were far from the fold.

JAMES TO THE TWELVE TRIBES

NONE of the Circumcision epistles so clearly indicates the class to whom it is written as the letter of James to the twelve tribes in the dispersion. Its conflict with Paul's epistles is so pronounced that Luther rejected its authority, and endless attempts have been made to find a means of reconciliation, without coming to any satisfactory solution. Once it is apprehended that this epistle is for a different people and a distinct administration, all need of reconciliation vanishes and we are not tempted to tone down Paul or drag up James to a common level.

The contrast between the ministry of James and that of Paul is graphically illustrated in their lives: Paul was born at a distance from the land of Israel, and had no relations with the Lord until after His ascension into heaven. James, on the contrary, was born of the same mother as the Lord, and lived in the land all his life. In Paul the spiritual comes to the fore, in James, the physical.

The very name of James is suggestive. It is practically the same as Jacob, or Supplanter, who, in his career, exemplified the energy of the flesh, and whose name was changed to Israel when the flesh was subdued. The name was also applied to the nation when their crooked ways called for it rather than for the name Israel. Hence it may be taken to indicate the low spiritual state of those to whom this epistle is addressed.

In the early part of Acts Peter has his rightful place at the head of the apostles, but, even as early as Paul's first visit to Jerusalem, James had a prominent place, though he was not an apostle (Gal.1[19]). Fourteen years later he had risen to be one of the pillars in Jerusalem and was named before Peter and John (Gal.2[9]). Peter was afraid of some who came from James (Gal.2[12]).

At the council in Jerusalem to consider the question of circumcising the nations and putting them under the law, James had the decisive word and formulated the decrees, which were hostile to the nations (Col.2[14]), and which were nullified when the present secret administration was inaugurated (Eph.2[15]).

At Paul's last visit to Jerusalem James was apparently the only one worth mentioning in authority in the city. The Lord's chosen apostles have disappeared and in their position the people have placed one whose chief claim was his physical relation to our Lord. James rises in proportion to the depth of the nation's apostasy.

So that, at the close of Acts we have two men who embody the two divergent lines, the downward trend of Israel and the upward trend of the nations. Paul repudiates all physical relationship to Messiah and enters the realm of spiritual blessedness among the celestials (2 Co.5[16]). James emphasizes his physical kinship with Christ and drags the nation down into the sphere of flesh, thus preparing the way for their repudiation by God.

In this light we are able to understand the unusually low plane of truth in this epistle. It begins with physical limitations and closes with physical healing. It teaches justification by works and law keeping. All these had their place in that failing economy, but let us beware that we do not adulterate the precious truth for the present with such unspiritual doctrines.

There are three Jameses mentioned in the Greek Scriptures, James, the son of Zebedee, the first martyr among the Twelve (Acts 12[2]); James the Less, the son of Alphaeus (Matt.10[3]); and the writer of this epistle.

ΙΑΚΩΒΟCΘΕΟΥΚΑΙΚΥΡΙΟΥ 20
JACOBUS OF-God AND Master

ΙΗCΟΥΧΡΙCΤΟΥΔΟΥΛΟCΤΑ 40
JESUS ANOINTED SLAVE to-THE

ΙCΔΩΔΕΚΑΦΥΛΑΙCΤΑΙCΕΝ 60
TWO-TEN tribes THE-*ones* IN

ΤΗΔΙΑCΠΟΡΑΧΑΙΡΕΙΝΠΑC 80
2 THE THRU-SOWing TO-BE-JOYING . EVERY

s -ΑΙ
ΑΝΧΑΡΑΝΗΓΗCΑCΘΕΑΔΕΛΦ 100
JOY deem-YE brothers

s 0.
ΟΙΜΟΥΟΤΑΝΠΕΙΡΑCΜΟΙCΠ 20
OF-ME when-EVER to-tria's YE-

s -ΑΙ Α Υ 0. D+Ε
ΕΡΙΠΕCΗΤΕΠΟΙΚΙΛΟΙCΓΙ 40
3 SHOULD-BE-ABOUT-FALLING VARIOUS KNOW-

s +Ε
ΝΩCΚΟΝΤΕCΟΤΙΤΟΔΟΚΙΜΙ 60
ING that THE testing

B² *brackets and does not ink over* THE BELIEF
ΟΝΥΜΩΝΤΗCΠΙCΤΕΩCΚΑΤΕ 80
OF-YOUp THE BELIEF IS-DOWN-

A Ε 0.
ΡΓΑΖΕΤΑΙΥΠΟΜΟΝΗΝΗΔΕΥ 200
4 ACTING UNDER-REMAINing . THE YET UN-

s 0.
ΠΟΜΟΝΗΕΡΓΟΝΤΕΛΕΙΟΝΕΧ 20
DER-REMAINing work mature LET-BE-

s 0.
ΕΤΩΙΝΑΗΤΕΤΕΛΕΙΟΙΚΑΙΟ 40
HAVING THAT YE-MAY-BE FINISHED AND WHOLE-

ΛΟΚΛΗΡΟΙΕΝΜΗΔΕΝΙΛΕΙΠ 60
LOTted IN NO-YET-ONE LACKING .

ΟΜΕΝΟΙΕΙΔΕΤΙCΥΜΩΝΛΕΙ 80
5 IF YET ANY OF-YOUp IS-LACK-

A Ε 0. s 0.
ΠΕΤΑΙCΟΦΙΑCΑΙΤΕΙΤΩΠΑ 300
ING WISDOM LET-him-BE-REQUESTING BE-

A THE God THE *One*-GIVING *adding* ΤΟΥ
ΡΑΤΟΥΔΙΔΟΝΤΟCΘΕΟΥΠΑC 20
SIDE THE *One*-GIVING God to-ALL

As 0. s 0.
ΙΝΑΠΛΩCΚΑΙΜΗΟΝΕΙΔΙΖΟ 40
singly AND NO REPROACHING

ΝΤΟCΚΑΙΔΟΘΗCΕΤΑΙΑΥΤΩ 60
AND it-WILL-BE-GIVEN to-him .

s 0.
ΑΙΤΕΙΤΩΔΕΕΝΠΙCΤΕΙΜΗΔ 80
6 LET-him-BE-REQUESTING YET IN BELIEF NO-YET-

D+Ε
ΕΝΔΙΑΚΡΙΝΟΜΕΝΟCΟΓΑΡΔ 400
ONE THRU-JUDGING THE for *one*-

D+Ε B 0.
ΙΑΚΡΙΝΟΜΕΝΟCΕΟΙΚΕΝΚΑ 20
THRU-JUDGING SIMULATES to-

ΥΔΩΝΙΘΑΛΑCCΗCΑΝΕΜΙΖΟ 40
SURGE OF-SEA to-*be*ING-WINDIZED

D+Ε
ΜΕΝΩΚΑΙΡΙΠΙΖΟΜΕΝΩΜΗΓ 60
7 AND to-*be*ING-TOSSIZED . NO for

ΑΡΟΙΕCΘΩΟΑΝΘΡΩΠΟCΕΚΕ 80
LET-BE-surmising THE human that

s Ε 0, s *omits* ΑΝΥ
ΙΝΟCΟΤΙΛΗΜΨΕΤΑΙΤΙΠΑΡ 500
that he-WILL-BE-GETTING ANY BESIDE

ΑΤΟΥΚΥΡΙΟΥΑΝΗΡΔΙΨΥΧΟ 20
8 THE Master MAN double-souled

ΓΑΚΑΤΑCΤΑΤΟCΕΝΠΑCΑΙC 40
UN-DOWN-STANDing IN ALL

ΤΑΙCΟΔΟΙCΑΥΤΟΥΚΑΥΧΑC 60
9 THE WAYS OF-him . LET-BE-BOASTING

B *omits* THE s 0.
ΘΩΔΕΟΔΕΛΦΟCΟΤΑΠΕΙΝΟ 90
YET THE brother THE LOW

Oxyrhynchus Papyrus No 1229 has verses 10-12, 15-18
CΕΝΤΩΥΨΕΙΑΥΤΟΥΟΔΕΠΛΟ 600
10 IN THE HIGH OF-him THE YET RICH

pB¹ 0. s 0.
ΥCΙΟCΕΝΤΗΤΑΠΕΙΝΩCΕΙΑ 20
IN THE LOWness OF-

ΥΤΟΥΟΤΙΩCΑΝΘΟCΧΟΡΤΟΥ 40
him that AS FLOWER OF-HAY

s 0.
ΠΑΡΕΛΕΥCΕΤΑΙΑΝΕΤΕΙΛΕ 60
11 be-WILL-BE-BESIDE-COMING . UP-rises

ΝΓΑΡΟΗΛΙΟCCΥΝΤΩΚΑΥCΩ 90
for THE SUN TOGETHER to-THE BURNing

B 0. D+Ε
ΝΙΚΑΙΕΞΗΡΑΝΕΝΤΟΝΧΟΡΤ 700
AND DRIES THE HAY

ΟΝΚΑΙΤΟΑΝΘΟCΑΥΤΟΥΕΞΕ 20
AND THE FLOWER OF-it OUT-FALLS

s 0.
ΠΕCΕΝΚΑΙΗΕΥΠΡΕΠΕΙΑΤΟ 10
AND THE WELL-BEHOOVE OF-THE

B *omits* OF-it
ΥΠΡΟCΩΠΟΥΑΥΤΟΥΑΠΩΛΕΤ 60
face OF-it *was*-destroyED

ΟΟΥΤΩCΚΑΙΟΠΛΟΥCΙΟCΕΝ 90
thus AND THE RICH IN

As 0.
ΤΑΙCΠΟΡΕΙΑΙCΑΥΤΟΥΜΑΡ 800
THE goings OF-him WILL-BE-

A human ΑΝΘΡ
ΑΝΘΗCΕΤΑΙΜΑΚΑΡΙΟCΑΝΗ 20
12 BEING-FADED . HAPPY MAN

G ΤΙΟC s 0.
ΡΟCΥΠΟΜΕΝΕΙΠΕΙΡΑCΜΟΝ 40
WHO IS-UNDER-REMAINING trial

ΟΤΙΔΟΚΙΜΟCΓΕΝΟΜΕΝΟCΛ 60
that tested BECOMING he-

ΗΜΨΕΤΑΙΤΟΝCΤΕΦΑΝΟΝΤΗ 80
WILL-BE-GETTING THE WREATH OF-THE

s 0.
CΖΩΗCΟΝΕΠΗΓΓΕΙΛΑΤΟΤΟ 900
LIFE WHICH He-promiSES to-THE

s 0.
ΙCΑΓΑΠΩCΙΝΑΥΤΟΝΜΗΔΕΙ 20
13 *ones*-LOVING Him . NO-YET-ONE

s 0.
CΠΕΙΡΑΖΟΜΕΝΟCΛΕΓΕΤΩ 40
*be*ING-TRIED LET-BE-SAYING that

s Υ=UNDER
ΤΙΑΠΟΘΕΟΥΠΕΙΡΑΖΟΜΑΙ 60
FROM God I-AM-*be*ING-TRIED THE

ΓΑΡΘΕΟCΑΠΕΙΡΑCΤΟCΕCΤ 80
for God UN-tried IS

ΙΝΚΑΚΩΝΠΕΙΡΑΖΕΙΔΕΑΥΤ 1000
OF-EVIL IS-TRYING YET He

JAMES, a slave of God and of the
Lord Jesus Christ, to the twelve
tribes in the dispersion, Rejoice!

2 ALL joy, deem it, my brethren,
whenever you should be falling into
3 various trials, knowing that the
testing of your faith is producing
4 endurance. Now let endurance
have its perfect work, that you may
be perfect and unimpaired, lack-
ing in nothing.

5 Now if any of you is lacking wis-
dom let him be requesting it from
God, Who is giving to all generous-
ly, and is not reproaching, and it
6 shall be given to him. Yet let him
be requesting in faith, doubting
nothing, for he who is doubting sim-
ulates a surge of the sea driven by
7 the wind and tossed. For let not
that man be surmising that he shall
be obtaining anything from the
8 Lord: a man double-souled, tur-
bulent in all his ways.

9 Now let the humble brother be
10 glorying in his exaltation, yet the
rich in his humiliation, seeing that,
as the flower of grass, he shall pass
11 by. For the sun rises, together
with a scorching wind, and withers
the grass, and its flower falls off,
and the comeliness of its aspect was
destroyed. Thus the rich also in
his goings shall fade.

12 Happy is the man who is endur-
ing trial, seeing that, becoming
qualified, he will be obtaining the
wreath of life, which He promises
13 to those loving Him. Now let no
one, being tried, be saying that "I
am being tried by God", for God
is not tried by evil, yet *He* is trying
no one.

1 James is never called an apostle and does not write this epistle in that character. Rather, he puts himself in the place of a slave. Hence the epistle is not concerned with authoritative teaching so much as with service.

1 Nothing can be plainer than the fact that this letter is addressed to a special class. It is not for the tribes in the land. It is absolutely impossible to apply it indiscriminately to the nations without causing the utmost confusion. It is solely and exclusively for the sons of Israel outside the land, in the dispersion.

2 The tumultuous times, the provocation and persecution of the Romans, the fanatical commotions of the Jews, the repeated insurrections and revolts in the land, all contributed to bring many trials upon those of the dispersion who espoused the cause of Christ. At one time Claudius commanded all Jews to depart from Rome (Ac.18[2]), and those of the Circumcision who believed never ceased considering themselves Jews. The "Christians" were understood to be a Jewish sect.

3 It has been pointed out that the papyri sometimes use the word "testing" as an adjective, the equivalent of "tested" or "genuine", as it is in this passage and especially in 1 Pe.1[7], the only other occurrence. But it was not their faith which was producing endurance, but the testing of their faith. Hence the word has its usual grammatical force here. In Peter also, the Greek idiom, which we have tried to carry over into English, accounts for the difficulty, and allows us to translate the word uniformly. The papyri were mostly written in upper Egypt, far from the land of Israel and the countries to which the scriptures were first sent. Not only are they tinged with local idiom, but were written loosely, as we write English in our every day transactions, with little regard for the correctness and accuracy which characterize a divine revelation. They are no criteria as to the meaning of words which occur several times in the scriptures, or are found in the Septuagint.

5 This letter records more of our Lord's teaching as recorded in the gospels than any other epistle.

5 Even faith is different in quality in James from that found in Paul's writings. There faith is the necessary channel of grace, because it has no merit in itself. Here faith is more in the nature of a meritorious act, apart from which no blessing can be expected.

9 James doubtless has a very special application to Israel in the time of the end. At that time (we seem to be on the verge of it even now) there will be many wealthy men among the Jews, so that their combined riches will enable them to have "a kingdom over the kings of the earth". They will form a plutocracy such as the earth has never seen. Yet they will be destroyed in the fall of Babylon (Un.18). Some of God's people will be in the city (Un.18[4]). James' warning seems to be most apt in the case of these. Should they lose their wealth in the destruction of the city, they would have nothing but their own allotment in the land. Even if not involved in Babylon's overthrow, it is impossible for a rich man to enter the kingdom with his riches (Mk.10[23]), for the readjustments of that day will take his wealth from him.

12 Life, in James, is the result of endurance to the consummation. Hence it is figured by the victor's wreath. We cannot boast of our life in Christ, but, in the kingdom, life comes to those who overcome.

17 It is a fact that all physical blessing may be traced to the sun as its source. All life that teems on the earth is directly or indirectly dependent on it. Hence God is compared to the sun in His beneficence. All spiritual good comes down from Him just as all natural good descends from the sun. The moon, however, is not a source of light, but a mere reflection. It is inconstant, now full orbed and now a faint streak in the sky. The earth, too, in its turning, changes from light to darkness.

21 The salvation of the soul has to do with the feelings and experience, not, as is usually supposed, with ultimate destiny. The soul is the seat of sensations. If these are pleasant and agreeable, if there is comfort and joy, the soul is saved. To lose the soul is to part with the power of enjoyment.

14 Now each one is being tried, being drawn away and lured by his
15 own desire. Thereafter, the desire, conceiving, is bringing forth sin. Now sin, fully consummated, is teeming forth death.
16 Be not deceived, my beloved
17 brethren. All good giving and every perfect gratuity is from above, descending from the Father of lights, with Whom there is no mutation or shadow from its revo-
18 lution. By intention, He teems forth us by the word of truth, for us to be some first-fruit of His own creatures.
19 Now be aware, my beloved brethren! Yet let every man be swift to hear, tardy to talk, tardy to an-
20 ger, for the anger of man is not working the righteousness of God.
21 Wherefore, putting off all filthiness and superabundance of evil, receive with meekness the implanted word, which is able to save your souls.
22 Now become doers of the word, and not listeners merely, beguiling
23 yourselves, seeing that, if anyone is a listener to the word and is not a doer, this one simulates a man considering the face he inherited in
24 a mirror, for he considers himself and has come away, and immediate-
25 ly forgot what kind he was. Now he who peers into the perfect law of freedom and abides, not becoming a forgetful listener, but a doer of the work, this one will be happy in his doing.
26 If anyone is presuming to be a ritualist, not bridling his tongue,

ΟCΟΥΔΕΝΑΕΚΑCΤΟCΔΕΠΕΙ 20
11 NOT-YET-ONE . EACH YET IS-*being*-
ΡΑΖΕΤΑΙΥΠΟΤΗCΙΔΙΑCΕΠ 40
tried by THE OWN ON-
ΙΘΥΜΙΑCΕΣΕΛΚΟΜΕΝΟCΚΑ 60
FEELING *being*-OUT-DRAWN AND
ΙΔΕΛΕΑΖΟΜΕΝΟCΕΙΤΑΗΕΠ 80
being-LURED THEREAFTER THE ON-
ΙΘΥΜΙΑCΥΛΛΑΒΟΥCΑΤΙΚΤ 100
FEELING TOGETHER-GETTING IS-BRINGING-
ΕΙΑΜΑΡΤΙΑΝΗΔΕΑΜΑΡΤΙΑ 20
FORTH missing THE YET missing
ΑΠΟΤΕΛΕCΘΕΙCΑΠΟΚΥΕΙ 40
BEING-FROM-FINISHED IS-FROM-TEEMING
ΘΑΝΑΤΟΝΜΗΠΑΛΑΝΑCΘΕΑΔΕ 60
10 DEATH . NO BE-YE-*being*-STRAYED brothers
ΑΦΟΙΜΟΥΑΓΑΠΗΤΟΙΠΑCΑΔ 60
OF-ME beLOVED . EVERY GIV-
ΟCΙCΑΓΑΘΗΚΑΙΠΑΝΔΩΡΗΜ 200
ing GOOD AND EVERY gratuity
ΑΤΕΛΕΙΟΝΑΝΩΘΕΝΕCΤΙΝΚ 20
mature UP-PLACE IS DOWN-
ΑΤΑΒΑΙΝΟΝΑΠΟΤΟΥΠΑΤΡΟ 40
STEPPING FROM THE FATHER
ΕCΤΩΝΦΩΤΩΝΠΑΡΩΥΚΕΝΙΠ 60
OF-THE LIGHTS BESIDE WHOM NOT IN-IS mu-
ΑΡΑΛΛΑΓΗΗΤΡΟΠΗCΑΠΟCΚ 60
tation OR OF-REVERTING FROM-SHADE .
ΙΑCΜΑΒΟΥΛΗΘΕΙCΑΠΕΚΥΗ 300
18 BEING-COUNSELED He-FROM-TEEMS
CΕΝΗΜΑCΛΟΓΩΑΛΗΘΕΙΑCΕ 20
US to-saying OF-TRUTH IN-
ΙCΤΟΕΙΝΑΙΗΜΑCΑΠΑΡΧΗΝ 40
TO THE TO-BE US first-fruit
ΤΙΝΑΤΩΝΕΑΥΤΟΥΚΤΙCΜΑΤ 60
ANY OF-THE OF-Self CREATURES .
ΩΝΙCΤΕΔΕΑΔΕΛΦΟΙΜΟΥΑΓ 80
19 BE-PERCEIVING YET brothers OF-ME be-
ΑΠΗΤΟΙΕCΤΩΔΕΠΑCΑΝΘΡΩ 400
LOVED LET-BE YET EVERY human
ΠΟCΤΑΧΥCΕΙCΤΟΑΚΟΥCΑΙ 20
SWIFT INTO THE TO-HEAR
ΒΡΑΔΥCΕΙCΤΟΛΑΛΗCΑΙΒΡ 40
TARDY INTO THE TO-TALK TARDY
ΑΔΥCΕΙCΟΡΓΗΝΟΡΓΗΓΑΡΑ 60
20 INTO INDIGNATION INDIGNATION for OF-
ΝΔΡΟCΔΙΚΑΙΟCΥΝΗΝΘΕΟΥ 80
MAN JUSTice OF-God
ΟΥΚΕΡΓΑΖΕΤΑΙΔΙΟΑΠΟΘΕ 600
21 NOT IS-ACTING . THRU-WHICH FROM-PLAC-

ΜΕΝΟΙΠΑCΑΝΡΥΠΑΡΙΑΝΚΑ 20
ING EVERY FILTHiness AND
ΙΠΕΡΙCCΕΙΑΝΚΑΚΙΑCΕΝΠ 40
excess OF-EVIL IN MEEK-
ΡΑΥΤΗΤΙΔΕΣΑCΘΕΤΟΝΕΜΦ 60
NESS RECEIVE-YE THE IN-planted
ΥΤΟΝΛΟΓΟΝΤΟΝΔΥΝΑΜΕΝΟ 80
saying THE *one*-BEING-ABLE
ΝCΩCΑΙΤΑCΨΥΧΑCΥΜΩΝΓ 600
22 TO-SAVE THE souls OF-YOUp . BE-
ΙΝΕCΘΕΔΕΠΟΙΗΤΑΙΛΟΓΟΥ 20
YE-BECOMING YET DOERS OF-saying
ΚΑΙΜΗΜΟΝΟΝΑΚΡΟΑΤΑΙΠΑ 40
AND NO ONLY LISTENERS BESIDE-
ΡΑΛΟΓΙΖΟΜΕΝΟΙΕΑΥΤΟΥC 60
accounting selves
ΟΤΙΕΙΤΙCΑΚΡΟΑΤΗCΛΟΓΟ 80
23 that IF ANY LISTENer OF-saying
ΥΕCΤΙΝΚΑΙΟΥΠΟΙΗΤΗCΟΥ 700
IS AND NOT DOer this
ΤΟCΕΟΙΚΕΝΑΝΔΡΙΚΑΤΑΝΟ 20
SIMULATES to-MAN DOWN-MINDING
ΟΥΝΤΙΤΟΠΡΟCΩΠΟΝΤΗCΓΕ 40
THE face OF-THE gener-
ΝΕCΕΦCΑΥΤΟΥΕΝΕCΟΠΤΡΦ 60
ating OF-him IN INTO-VIEW
ΚΑΤΕΝΟΗCΕΝΓΑΡΕΑΥΤΟΝΚ 80
24 he-DOWN-MINDS for self AND
ΑΙΑΠΕΛΗΛΥΘΕΝΚΑΙΕΥΘΕΩ 600
HAS-FROM-COME AND immediately
CΕΠΕΛΑΘΕΤΟΟΠΟΙΟCΗΝΟΔ 20
25 he-forgot what-kind he-WAS.THE YET
ΕΠΑΡΑΚΥΨΑCΕΙCΝΟΜΟΝΤΕ 40
BESIDE-BENDing INTO LAW ma-
ΛΕΙΟΝΤΟΝΤΗCΕΛΕΥΘΕΡΙΑ 60
ture THE OF-THE FREEdom
CΚΑΙΠΑΡΑΜΕΙΝΑCΟΥΚΑΚΡ 80
AND BESIDE-REMAINing NOT LISTENer
ΟΑΤΗCΕΠΙΛΗCΜΟΝΗCΓΕΝΟ 900
OF-ON-OBLIVION BECOMING
ΜΕΝΟCΑΛΛΑΠΟΙΗΤΗCΕΡΓΟ 20
but DOer OF-work
ΥΟΥΤΟCΜΑΚΑΡΙΟCΕΝΤΗΠΟ 40
this-*one* HAPPY IN THE DOing
ΙΗCΕΙΑΥΤΟΥΕCΤΑΙΕΙΤΙC 60
26 OF-him WILL-BE . IF ANY
ΔΟΚΕΙΘΡΗCΚΟCΕΙΝΑΙΜΗΧ 60
IS-SEEMING RITUAList TO-BE NO BIT-
ΑΛΙΝΑΓΩΓΩΝΓΛΩCCΑΝΑΥΤ 2000
LEADING TONGUE OF-him

B OF-self+Є
ΟΥΑΛΛΑΑΠΑΤΩΝΚΑΡΔΙΑΝΑ 20
but SEDUCING HEART OF-

s1* OF-THE o. o. o.
ΥΤΟΥΤΟΥΤΟΥΜΑΤΑΙΟCΗΘΡ 40
him OF-this-*one* VAIN TEE RIT-

s o. s o. B3 *omit* for
ΗCΚΕΙΑΘΡΗCΚΕΙΑΓΑΦΚΑΘ 60
27 UAL . RITUAL for clean

B o. s1* *omit* THE
ΑΡΑΚΑΙΑΜΙΑΝΤΟCΠΑΡΑΤΩ 80
AND UN-DEFILED BESIDE THE

A *adds* Τ Ω THE
ΘЄΩΚΑΙΠΑΤΡΙΑΥΤΗΕCΤΙΝ 100
God AND FATHER this IS

s Є o.
ΕΠΙCΚΕΠΤΕCΘΑΙΟΡΦΑΝΟΥ 20
TO-BE-ON-NOTING BEREAVED

B+Є
CΚΑΙΧΗΡΑCΕΝΤΗΘΛΙΨΕΙΑ 40
AND WIDOWS IN THE CONSTRICTION OF-

A+Є A+C
ΥΤΩΝΑCΠΙΛΟΝΕΑΥΤΟΝΤΗΡ 60
them UN-SPOTTED self TO-BE-

s o.
ЄΙΝΑΠΟΤΟΥΚΟCΜΟΥΑΔΕΛΦ 80
2 KEEPING FROM THE SYSTEM . brothers

ΟΙΜΟΥΜΗΕΝΠΡΟCΦΠΟΛΗΜΨ 200
OF-ME NO IN partialities

ΙΑΙCЄΧЄΤЄΤΗΝΠΙCΤΙΝΤΟ 20
BE-YE-HAVING THE BELIEF OF-THE

ΥΚΥΡΙΟΥΗΜΩΝΙΗCΟΥΧΡΙC 40
Master OF-US JESUS ANOINTED

ΤΟΥΤΗCΔΟΞΗCЄΑΝΓΑΡΕΙC 60
2 OF-THE esteem . IF-EVER for MAY-BE-

B3* *omit* THE
ЄΛΘΗЄΙCΤΗΝCΥΝΑΓΩΓΗΝΥ 80
INTO-COMING INTO THE TOGETHER-LEAD OF-

ΜΩΝΑΝΗΡΧΡΥCΟΔΑΚΤΥΛΙΟ 300
YOUp MAN GOLD-FINGERED

A1 Al *for* Є
CЄΝЄCΘΗΤΙΑΜΠΡΑЄΙCЄΛ 20
IN GARMENT SHINING MAY-BE-INTO-

ΘΗΔЄΚΑΙΠΤΩΧΟCЄΝΡΥΠΑΡ 40
COMING YET AND POOR IN FILTHY

A1 Al *for* Є B *omits* AND s -Al
ΑЄCΘΗΤΙΚΑΙЄΠΙΒΛЄΨΗΤЄ 60
3 GARMENT AND YE-SHOULD-BE-ON-looking

ΔЄ YET *added by* B
ЄΠΙΤΟΝΦΟΡΟΥΝΤΑΤΗΝЄCΘ 60
ON THE *one*-wearing THE GARMENT

ΗΤΑΤΗΝΛΑΜΠΡΑΝΚΑΙЄΙΠΗ 400
THE SHINING AND YE-might-say

ΤЄCΥΚΑΘΟΥΩΔЄΚΑΛΦCΚΑΙ 20
YOU BE-SITTING here IDEALly AND

ΤΩΠΤΩΧΩЄΙΠΗΤЄCΥCΤΗΘΙ 40
to-THE POOR YE-might-say YOU BE-STANDING

B OR BE-SITTING there AB *omit* here B2 Є I =ON
ΕΚЄΙΗΚΑΘΟΥΩΔЄΥΠΟΤΟΥΠ 60
there OR BE-SITTING he e UNDER THE UNDER-

NOT B *very small in* B A ΤΩΝΠΟΔΩΝCΟΥ THE FEET OF-YOU
ΟΠΟΔΙΟΝΜΟΥΟΥΔΙЄΚΡΙΘΗ 80
4 FOOT OF-ME NOT YE-WERE-THRU-JUDGED

s -Al
ΤЄЄΝЄΑΥΤΟΙCΚΑΙЄΓЄΝЄC 500
IN selves AND BECAME

A3 -Al
ΘЄΚΡΙΤΑΙΔΙΑΛΟΓΙCΜΩΝΠ
JUDGERS OF-THRU-accounts wick

A -Al
ΟΝΗΡΩΝΑΚΟΥCΑΤЄΑΔЄΛΦΟ
5 ed . HEAR-YE brothers

s K
ΙΜΟΥΑΓΑΠΗΤΟΙΟΥΧΟΘЄΟC
OF-ME beloved NOT THE God

ЄΞЄΛЄΞΑΤΟΤΟΥCΠΤΩΧΟΥC
chooses THE POOR

A -OY OF-THE -OY
ΤΩΚΟCΜΩΠΛΟΥCΙΟΥCΕΝΠΙ
to-THE SYSTEM RICH IN BE-

s o.
CΤЄΙΚΑΙΚΛΗΡΟΝΟΜΟΥCΤΗ
LIEF AND tenants OF-THE

As1* ЄΠΑΓΓ(s o.)ЄΛЄΙΑC s1* *omitting last* Є
CΒΑCΙΛЄΙΑCΗCЄΠΗΓΓΕΙΛ
KINGdom WHICH He-promises

ΑΤΟΤΟΙCΑΓΑΠΩCΙΝΑΥΤΟΝ
to-THE *ones*-LOVING Him

B+Є
ΥΜЄΙCΔЄΗΤΙΜΑCΑΤЄΤΟΝΠ
6 YE YET UN-VALUE THE POOR

A+I
ΤΩΧΟΝΟΥΧΟΙΠΛΟΥCΙΟΙΚΑ
. NOT THE RICH ARE-

As1* AC
ΤΑΔΥΝΑCΤЄΥΟΥCΙΝΥΜΩΝΚ
DOWN-ABLING OF-YOUp AND

ΑΙΑΥΤΟΙЄΑΚΟΥCΙΝΥΜΑCЄ
they ARE-DRAWING YOUp IN-

A H A KAI AND
ΙCΚΡΙΤΗΡΙΑΟΥΚΑΥΤΟΙΒΑ
7 TO JUDGE-instruments . NOT they ARE-

ΑCΦΗΜΟΥCΙΝΤΟΚΑΛΟΝΟΝΟ
HARM-AVERRING THE IDEAL NAME

ΜΑΤΟЄΠΙΚΛΗΘЄΝЄΦΥΜΑCЄ
8 THE *one*-BEING-ON-CALLED ON YOUp . IF

s o. s -Al
ΙΜЄΝΤΟΙΝΟΜΟΝΤЄΛЄΙΤЄΒ
howbeit LAW YE-ARE-FINISHING KIN-

A+Є
ΑCΙΑΙΚΟΝΚΑΤΑΤΗΝΓΡΑΦΗ
ic according-to THE WRITing

ΝΑΓΑΠΗCЄΙCΤΟΝΠΛΗCΙΟΝ
YOU-WILL-BE-LOVING THE NIGH-*one*

B o.
CΟΥΦCCЄΑΥΤΟΝΚΑΛΦCΠΟΙ
OF-YOU AS YOUself IDEALly YE-ARE-

s -Al
ЄΙΤЄЄΙΔЄΠΡΟCΩΠΟΛΗΜΠΤ
9 DOING . IF YET YE-ARE-being-partial

s o. s -Al
ЄΙΤЄΑΜΑΡΤΙΑΝЄΡΓΑΖЄCΘ
missing YE-ARE-working

s -Al
ЄЄΛЄΓΧΟΜЄΝΟΙΥΠΟΤΟΥΝΟ
*be*ING-EXPOSED by THE LAW

ΜΟΥΦCΠΑΡΑΒΑΤΑΙΟCΤΙCΓ
10 AS BESIDE-STEPPers . WHO-ANY for

A WILL-BE-FILLING Π Λ Η Ρ Ω CЄΙ
ΑΡΟΛΟΝΤΟΝΝΟΜΟΝΤΗΡΗCΗ
WHOLE THE LAW SHOULD-BE-KEEPING

ΠΤΑΙCΗΔЄΕΝΕΝΙΓΕΓΟΝΕΝ
SHOULD-BE-TRIPPING YET IN ONE HAS-BECOME

but seducing his heart, the ritual of
27 this one is vain, for clean ritual
and undefiled with God, even the
Father, is this, to be visiting the
bereaved and widows in their affliction, to be keeping oneself unspotted from the world.

2 My brethren, be having no partialities in the faith of our Lord
2 Jesus Christ of glory. For if there
should be entering into your synagogue a man with a gold ring, in
splendid attire, yet there should be
entering a poor man also in filthy
3 attire, and you should be looking
on the one wearing the splendid attire and say, "*You* be sitting here
in this fine seat" and to the poor
say "*You* be standing there", or
"Be sitting here under my foot-
4 stool," were you not discriminating among yourselves and did you
not becomes judges with wicked
reasonings?

5 Hear, my beloved brethren!
Does not God choose the poor in
the world, rich in faith and enjoyers of the allotment of the kingdom
which He promises to those who are
6 loving Him? Yet *you* dishonor the
poor one. Are not the rich tyran-
nizing over you? And *they* are
7 drawing you to tribunals. Are *they*
not blaspheming the ideal name
which is being invoked over you?

8 Howbeit, if you are discharging
the royal law, according to the
scripture, "You shall be loving
your associate as yourself", you
9 are doing ideally. Now if you are
showing partiality, you are working sin, being convicted by the law
10 as transgressors. For anyone who
should be keeping the whole law, yet
be tripping in one thing, has be-

26 The outward form of divine service, the rites and ceremonies of the sacerdotal system of Moses, was but the exterior shell of truth. It was the letter: truth was the spirit. The ritual was full of precious meaning. But most ritualists feed on the husks and throw away the kernel. It should have its counterpart in a righteous and beneficent life. With us, who serve God in spirit, and have no confidence in flesh, ritual is a relapse into the shadows, when we have the substance in Christ. We are warned against it in the epistle to the Colossians. "Now let no one be arbitrating against you willfully, by a humble disposition and the ritual of messengers, parading what is seen, affectedly inflated by his fleshly mind, and not holding the Head . . ." (Col.2[18]).

2 The word "synagogue" is translated "assembly" in the A. V. As it occurs over fifty times and is always (except once "congregation", (Ac.13[43]) rendered "synagogue" elsewhere, there is no real reason for rendering it otherwise here. It is significant of the fact that we have here, not an ecclesia, or called-out company, but a gathering based on physical relationship. For the synagogue was the gathering center of Jews, and Paul invariably separated his converts from it.

2 The scene here depicted could hardly be imagined outside the traditional synagogue of that early day, for the ecclesias or "churches" had not yet become as like the synagogues as those we know today. One of the signs of present apostasy is this spirit of toadying to the rich and despising the poor. It can have no place where our position in Christ is appreciated. A rich man who enjoyed God's grace would be pained by such court.

8 James writes to those under the law. Showing partiality to the rich and offending the poor is an infraction of the precept to be loving your associate as yourself. But the law is not only intersocial. It has a divine side. A single transgression, no matter what it is, brings in a breach between the One Who gave the law and the culprit. The breaker of one commandment is not "guilty" of all, but enters into the same condemnation as those who commit all the other crimes in its category.

14 James looks at faith entirely from the human side, Paul from the divine. What a man says he has, if he has it not, cannot, of course, save him. But James is not speaking of a pretended faith. He boldly says that faith cannot save. He insists that faith apart from works is dead. Yet Paul is affirming that righteousness is through faith, that it may accord with grace (Ro.4[16]). And he insists that if it is grace, it is no longer out of works, else grace comes to be no longer grace (Ro.11[6]). The salvation to which James refers does not include justification, hence there is not the necessity for grace. Paul speaks of grace continually, and refers to it over a hundred times in his epistles. James only mentions it twice in one passage (4[6]). James is dealing with a nation in covenant relationship with God, and an administration in which faith and works are mingled, whereas Paul is connected with a dispensation of unadulterated grace to those who have no claim on God whatever.

Such a combination as James insists on would do away entirely with all the blessings which have come to the nations on the ground of grace, for it is impossible for grace to operate except through sheer, unaided faith. It will not do to say that such faith is vital and must manifest itself in works. This is true, yet such works are in no sense the root of righteousness. They are the fruit. To add works to a dead faith would not vivify it.

Briefly, the differences between Paul and James are not to be explained away. They are irreconcilable contradictions if we take them to refer to the same divine administration and the same people. Left to their own time and place, there is no reason why they should agree. God is continually changing His methods, to conform to the various objects He has in view.

18 The solid foundation stands with this seal: "The Lord knew those who are His" (2 Ti. 2[19]). Suppose we do not know? That does not affect their salvation. He knows the heart and does not need any demonstration. Not so with men. Before we accept a man's faith we demand that he depart

11 come liable for all. For He Who is saying, "You should not be committing adultery" said also "You should not be murdering." Now if you are not committing adultery, yet murdering, you have be-
12 come a transgressor of law. Thus be speaking and thus be doing, as those about to be judged by means
13 of the law of freedom. For the judgment is merciless to him who shows no mercy. Mercy is vaunting against judgment.

14 What is the benefit, my brethren, if anyone should be saying he has faith, yet may have no works? The
15 faith cannot save him. If a brother or sister should be naked and lack-
16 ing nurture for the day, yet any of you might say to them, "Go away in peace, be warmed and satisfied", yet you should not be giving them what is requisite for the body, what
17 is the benefit? Thus, also, is faith, if you should not have works: it is dead by itself.

18 But someone will be declaring, "*You* have faith and *I* have works." Show me your faith apart from the works and *I* shall be showing you my faith by my works.
19 *You* are believing that God is one. You are doing ideally. Even the demons are believing and shuddering.

20 Now are you wanting to know, O empty man, that faith apart
21 from works is dead? Was not Abraham, our father, justified by works, offering up his son Isaac
22 on the altar? You are observing that faith worked together with his works, and by works was faith
23 perfected. And the scripture was fulfilled which is saying, "Now Abraham believes God, and it is accounted to him for righteous-

ΠΑΝΤΩΝΕΝΟΧΟCΟΓΑΡΕΙΠΩ[A-AC]20
11 OF-ALL liable THE for saying

ΝΜΗΜΟΙΧΕΥCΗCΕΙΠΕΝΚΑΙ[s I]40
NO YOU-SHOULD-BE-ADULTERING said AND

ΜΗΦΟΝΕΥCΗCΕΙΔΕΟΥΜΟΙΧ60
NO YOU-SHALL-BE-MURDERING . IF YET NOT YOU-ARE-

ΕΥΕΙCΦΟΝΕΥΕΙCΑΕΓΕΓΟΝ[A ΕΓΕΝΟΥ]80
ADULTERING YOU-ARE-MURDERING YET YOU-HAVE-BE-

ΑCΠΑΡΑΒΑΤΗCΝΟΜΟΥΟΥΤΩ[A ΑΠΟCΤΑΤΗC=BECAME FROM-STANDer]100
12 COME BESIDE-STEPper OF-LAW . thus

CΑΛΛΕΙΤΕΚΑΙΟΥΤΩCΠΟΙΕ[s o.]20
BE-YE-TALKING AND thus BE-YE-DOING

ΙΤΕ ΩCΔΙΑΝΟΜΟΥΕΛΕΥΘΕΡ40
AS THRU LAW OF-FREEdom

ΙΑCΜΕΛΛΟΝΤΕCΚΡΙΝΕCΘΑ[B+E]60
being-ABOUT TO-BE-*being*-JUDGED .

ΙΗΓΑΡΚΡΙCΙCΑΝΕΛΕΟCΤΩ[A ΑΙ *for* Ε]80
13 THE for JUDGing UN-MERCY-ed to-THE

ΜΗΠΟΙΗCΑΝΤΙΕΛΕΟCΚΑΤΑ200
NO DOING MERCY . IS-DOWN-

ΚΑΥΧΑΤΑΙΕΛΕΟCΚΡΙCΕΩC[A-CΘΩ *for*-TAIN Ε *o.* ΔΕ YET *inserted by* A^2 *but erased by* s^3]20
BOASTING MERCY OF-JUDGing .

ΤΙΤΟΟΦΕΛΟCΑΔΕΛΦΟΙΜΟΥ[B *omits* THE]40
14 ANY THE benefit brothers OF-ME

ΕΑΝΠΙCΤΙΝΛΕΓΗΤΙCΕΧΕΙ[A ANY MAY-BE-SAYING]60
IF-EVER BELIEF MAY-BE-SAYING ANY TO-BE-HAVING

ΝΕΡΓΑΔΕΜΗΕΧΗΜΗΔΥΝΑΤΑ[A+P]80
ACTS YET NO MAY-BE-HAVING NO IS-ABLE

ΙΗΠΙCΤΙCCΩCΑΙΑΥΤΟΝΕΑ[B ΑΡΓΗ UN-ACTive]300
15 THE BELIEF TO-SAVE him IF-EVER

ΝΑΔΕΛΦΟCΗΑΔΕΛΦΗΓΥΜΝΟ[A+ΔΕ YET]20
brother OR sister NAKED

ΙΥΠΑΡΧΩCΙΝΚΑΙΛΕΙΠΟΜΕ[A Η OR]40
MAY-BE-*be*-ONGING AND LACKING

ΝΟΙΤΗCΕΦΗΜΕΡΟΥΤΡΟΦΗC[A *adds* ΩCΙΝ THEY-MAY-BE]60
OF-THE ON-DAY NURTURE

ΕΙΠΗΔΕΤΙCΑΥΤΟΙCΕΣΥΜΩ[A+ΚΑ *is*^{1*}-ΕΙΑ—ΥΕΤ *is*^{1*} *o.*]80
16 might-say YET ANY to-them OUT OF-YOUP

ΝΥΠΑΓΕΤΕΕΝΕΙΡΗΝΗΘΕΡΜ[s-ΑΙ s *o.*]400
BE-YE-UNDER-LEADING IN PEACE BE-YE-*being*-

ΑΙΝΕCΘΕΚΑΙΧΟΡΤΑΖΕCΘΕ[A Ε *o.* s-ΑΙ s-ΑΙ]20
WARMED AND BE-YE-*being*-satisfIED

ΜΗΔΩΤΕΔΕΑΥΤΟΙCΤΑΕΠΙΤ40
NO YE-MAY-BE-GIVING YET to-them THE ON-THE-

ΗΔΕΙΑΤΟΥCΩΜΑΤΟCΤΙΤΟΟ[A *is*^{1} *o.* B *omits* THE]60
BIND OF-THE BODY ANY THE ben-

ΦΕΛΟCΟΥΤΩCΚΑΙΗΠΙCΤΙC80
17 efit thus AND THE BELIEF

ΕΑΝΜΗΕΧΗΕΡΓΑΝΕΚΡΑΕCΤ[B *o.* s *o.*]500
IF-EVER NO it-MAY-BE-HAVING ACTS DEAD it-IS

ΙΝΚΑΘΕΑΥΤΗΝΑΛΛΑΕΡΕΙΤ[B *o.* s *o.*]20
18 according-to self . but WILL-BE-declar-

ΙCCΥΠΙCΤΙΝΕΧΕΙCΚΑΓΩΕ[A C]40
ING ANY YOU BELIEF ARE-HAVING AND-I ACTS

ΡΓΑΕΧΩΔΕΙΣΟΝΜΟΙΤΗΝΠΙ[s *o.*]60
AM-HAVING SHOW to-ME THE BE-

CΤΙΝCΟΥΧΩΡΙCΤΩΝΕΡΓΩΝ[A+Ε]80
LIEF OF-YOU apart-from THE ACTS

ΚΑΓΩCΟΙΔΕΙΣΕΦΕΚΤΩΝΕΡΓ[A SHALL-BE-SHOWING to-YOU]600
AND-I to-YOU SHALL-BE-SHOWING OUT OF-THE ACTS

ΩΝΜΟΥΤΗΝΠΙCΤΙΝΜΟΥCΥΠ[B *is omit* OF-ME]20
19 OF-ME THE BELIEF OF-ME, YOU ARE-

ΙCΤΕΥΕΙCΟΤΙΕΙCΕCΤΙΝΟ[B God IS *omits* THE]40
BELIEVING that ONE IS THE

ΘΕΟCΚΑΛΩCΠΟΙΕΙCΚΑΙΤΑ60
God . IDEALly YOU-ARE-DOING . AND THE

ΔΑΙΜΟΝΙΑΠΙCΤΕΥΟΥCΙΝΚ80
demons ARE-BELIEVING AND

ΑΙΦΡΙCCΟΥCΙΝΘΕΛΕΙCΑΣ[s Ε *o.* A^s ΑΙ *for* Ε]700
20 ARE-SHUDDERING . YOU-ARE-WILLING YET

ΓΝΩΝΑΙΩΑΝΘΡΩΠΕΚΕΝΕΟΤ[s Ε *o.* A^s ΑΙ *for* Ε]20
TO-KNOW O! human! EMPTY! that

ΙΗΠΙCΤΙCΧΩΡΙCΤΩΝΕΡΓΩ[A+Ε]40
THE BELIEF apart-from THE ACTS

ΝΝΕΚΡΑCΤΙΝΑΒΡΑΑΜΟΠΑ[B ΑΡΓΗ UN-ACTive]60
21 DEAD IS . ABRAHAM THE FA-

ΤΗΡΗΜΩΝΟΥΚΕΣΕΡΓΩΝΕΔΙ80
THER OF-US NOT OUT OF-ACTS WAS-

ΚΑΙΩΘΗΑΝΕΝΕΓΚΑCΙCΑΑΚ800
JUSTIFIED UP-CARRY*ing* ISAAC

ΤΟΝΥΙΟΝΑΥΤΟΥΕΠΙΤΟΘΥC20
THE SON OF-him ON THE SACRIFICE-

ΙΑCΤΗΡΙΟΝΒΛΕΠΕΙCΟΤΙΗ40
22 place . YOU-ARE-looking that THE

ΠΙCΤΙCCΥΝΗΡΓΕΙΤΟΙCΕΡ[A^s Ε^{1*}]60
BELIEF TOGETHER-ACTED to-THE ACTS

ΓΟΙCΑΥΤΟΥΚΑΙΕΚΤΩΝΕΡΓ80
OF-him AND OUT OF-THE ACTS

ΩΝΗΠΙCΤΙCΕΤΕΛΕΙΩΘΗΚΑ[A *o.*]900
23 THE BELIEF WAS-matured . AND

ΙΕΠΛΗΡΩΘΗΗΓΡΑΦΗΗΛΕΓΟ20
WAS-FILLED THE WRITing THE *one*-SAYING

ΥCΑΕΠΙCΤΕΥCΕΝΔΕΑΒΡΑΑ40
BELIEVES YET ABRAHAM

ΜΤΩΘΕΩΚΑΙΕΛΟΓΙCΘΗΑΥΤ60
to-THE God AND it-IS-accounted to-him

ΩΕΙCΔΙΚΑΙΟCΥΝΗΝΚΑΙΦΙ80
INTO JUSTice AND FOND-

ΛΟCΘΕΟΥΕΚΛΗΘΗΟΡΑΤΕΟΤ[A^1 ΑΙ *for* Ε]1000
24 *one* OF-God he-WAS-CALLED , YE-ARE-SEEING that

ΙΕΣΕΡΓΩΝΔΙΚΑΙΟΥΤΑΙΑΝ 20
OUT OF-ACTS IS-*be*ING-JUSTIFIED human

ΘΡΩΠΟΣΚΑΙΟΥΚΕΚΠΙΣΤΕΩ 40
AND NOT OUT OF-BELIEF

CΜΟΝΟΝΟΜΟΙΩCΔΕΚΑΙΡΑΑ 60
25 ONLY . LIKE-AS YET AND RAHAB

ΒΗΠΟΡΝΗΟΥΚΕΣΕΡΓΩΝΕΔΙ 80
THE PROSTITUTE NOT OUT OF-ACTS WAS-

ΚΑΙΩΘΗΥΠΟΔΕΣΑΜΕΝΗΤΟΥ 100
JUSTIFIED UNDER-RECEIV*ing* THE

CΑΓΓΕΛΟΥCΚΑΙΕΤΕΡΑΟΔΩ 20
MESSENGERS AND TO-DIFFERENT WAY

Β *omits* for
ΕΚΒΑΛΟΥCΑΦCΠΕΡΓΑΡΤΟC 40
26 OUT-CASTING AS-EVEN for THE BODY

Α+Ε
ΩΜΑΧΩΡΙCΠΝΕΥΜΑΤΟCΝΕΚ 60
apart-from spirit DEAD

ΡΟΝΕCΤΙΝΟΥΤΩCΚΑΙΗΠΙC 80
IS thus AND THE BELIEF

Α+Ε Α ΤΩΝ *adds*
ΤΙCΧΩΡΙCΕΡΓΩΝΝΕΚΡΑΕC 200
apart-from ACTS DEAD IS .

ΤΙΝΗΗΠΟΛΛΟΙΔΙΔΑCΚΑΛΟ 20
3 NO MANY TEACHers

Β+Ε
ΙΓΙΝΕCΘΕΑΔΕΛΦΟΙΜΟΥΕΙ 40
BE-YE-BECOMING brothers OF-ME HAVING-

ΔΟΤΕCΟΤΙΜΕΙΖΟΝΚΡΙΜΑΑ 60
PERCEIVED that GREATer JUDGment WE-

ΗΜΥΟΜΕΘΑΠΟΛΛΑΓΑΡΠΤΑΙ 60
2 SHALL-BE-GETTING much for WE-ARE-

ΟΜΕΝΑΠΑΝΤΕCΕΙΤΙCΕΝΛΟ 300
TRIPPING ALL *emph.* . IF ANY IN saying

ΓΩΟΥΠΤΑΙΕΙΟΥΤΟCΤΕΛΕΙ 20
NOT IS-TRIPPING this mature

s ΜΕΝ *for* Τ
ΟCΑΝΗΡΔΥΝΑΤΟCΧΑΛΙΝΑΓ 40
MAN ABLE TO-BIT-LEAD

ΩΓΗCΑΙΚΑΙΟΛΟΝΤΟCΩΜΑΕ 60
3 AND WHOLE THE BODY . IF

*s*1* *has*+ΓΑΡ for
ΙΔΕΤΩΝΙΠΠΩΝΤΟΥCΧΑΛΙΝ 80
YET OF-THE HORSES THE BITS

Α Ο Α *o. o.*
ΟΥCΕΙCΤΑCΤΟΜΑΤΑΒΑΛΛΟ 400
INTO THE MOUTHS WE-ARE-CASTING

A TOWARD ΠΡΟC *s o.* A TO-US them
ΜΕΝΕΙCΤΟΠΕΙΘΕCΘΑΙΑΥΤ 20
INTO THE TO-BE-BEING-PERSUADED them

ΟΥCΗΜΙΝΚΑΙΟΛΟΝΤΟCΩΜΑ 40
to-US AND WHOLE THE BODY

Α WE-ARE-WITH-LEADING OF-them
ΑΥΤΩΝΜΕΤΑΓΟΜΕΝΙΔΟΥΚΑ 60
4 OF-them WE-ARE-WITH-LEADING . BE-PERCEIVING AND

Β *adds* ΤΑ THE
ΙΤΑΠΛΟΙΑΤΗΛΙΚΑΥΤΑΟΝΤ 80
THE FLOATers THE-PRIME-SAME BEING

Α HARD WINDS
ΑΚΑΙΥΠΟΑΝΕΜΩΝCΚΑΗΡΩΝ 500
AND by WINDS HARD

ΕΑΥΝΟΜΕΝΑΜΕΤΑΓΕΤΑΙΥ 20
*be*ING-DRIVEN IS-*be*ING-WITH-LED by

ΠΟΕΛΑΧΙCΤΟΥΠΗΔΑΛΙΟΥΟ 10
INFERIOR-most rudder THE-

Α *adds* ΑΝ EVER
ΠΟΥΗΟΡΜΗΤΟΥΕΥΘΥΝΟΝΤΟ 60
?-where THE RUSH OF-THE *one*-straightening

Α Η Α ΩCΑ *for* Ο=AS-SAME
CΒΟΥΛΕΤΑΙΟΥΤΩCΚΑΙΗΓΑ 80
5 IS-intending . thus AND THE TONGUE

Β+Ε
ΩCCΑΜΙΚΡΟΝΜΕΛΟCΕCΤΙΝ 600
LITTLE MEMBER IS

s o.
ΚΑΙΜΕΓΑΛΑΑΥΧΕΙΔΟΥΗΛ 20
AND GREAT IS-NAPE-ING . BE-PERCEIVING PRIM

ΙΚΟΝΠΥΡΗΛΙΚΗΝΥΛΗΝΑΝΑ 10
FIRE PRIME MATERIAL IS-UP-

s o. AND *omitted by s*1*
ΠΤΕΙΚΑΙΗΓΑΩCCΑΠΥΡΟΚΟ 60
6 TOUCHING AND THE TONGUE FIRE THE SYS-

Α+Ε *s*1*+ΗΥ *then erased*
CΜΟCΤΗCΑΔΙΚΙΑCΗΓΑΩCC 600
TEM OF-THE UN-JUSTness THE TONGUE

Β1 *o. o.*
ΑΚΑΘΙCΤΑΤΑΙΕΝΤΟΙCΜΕΛ 700
IS-*be*ING-DOWN-STOOD IN THE MEMBERS

*s*1* ΚΑΙ AND
ΕCΙΝΗΜΩΝΗCΠΙΛΟΥCΑ 1
OF-US THE SPOTTING

ΟΛΟΝΤΟCΩΜΑΚΑΙΦΛΟΓΙΖ 30
WHOLE THE BODY AND BLAZIZING

ΟΥCΑΤΟΝΤΡΟΧΟΝΤΗCΓΕΝΕ 40
THE wheel OF-THE generating

ΑΒ *omit* OF-US
CΕΩCΗΜΩΝΚΑΙΦΛΟΓΙΖΟΜΕ 80
OF-US AND *be*ING-BLAZIZED

ΝΗΥΠΟΤΗCΓΕΕΝΝΗCΠΑCΑΓ 500
7 by THE GEHENNA . EVERY for

ΑΡΦΥCΙCΘΗΡΙΩΝΤΕΚΑΙΠΕ 30
nature OF-WILD-BEASTS BESIDES AND OF-

Α *o.* Α *omits* BESIDES
ΤΕΙΝΩΝΕΡΠΕΤΩΝΤΕΚΑΙΕΝ 10
flyers OF-REPTILES BESIDES AND OF-IN-

Α Ε *o.*
ΑΛΙΩΝΔΑΜΑΖΕΤΑΙΚΑΙΔΕΔ 70
SALTS IS-*be*ING-TAMED AND HAS-*been*-

Α *o.*
ΑΜΑCΤΑΙΤΗΦΥCΕΙΤΗΑΝΘΡ 80
TAMED to-THE nature THE human .

Β+Ε Α+Ν
ΩΠΙΝΗΤΗΝΔΕΓΛΦCCΑΝΟΥΔ 900
8 THE YET TONGUE NOT-YET-

Β TO-TAME IS-ABLE
ΕΙCΔΥΝΑΤΑΙΔΑΜΑCΑΙΑΝΘ 20
ONE IS-ABLE TO-TAME OF-humans

ΡΩΠCΝΑΚΑΤΑCΤΑΤΟΝΚΑΚΟ 40
UN-DOWN-STANDing EVIL

ΝΜΕCΤΗΙΟΥΘΑΝΑΤΗΦΟΡΟΥ 60
DISTENDED OF-VENOM DEATH-CARRYing

ΕΝΑΥΤΗΕΥΛΟΓΟΥΜΕΝΤΟΝΚ 80
9 IN her WE-ARE-blessING THE Mas-

ΥΡΙΟΝΚΑΙΠΑΤΕΡΑΚΑΙΕΝΑ 5000
ter AND Father AND IN her

ness", and he was called "the
24 friend of God". You see that a
man is being justified by works, and
not by faith only.
25 Now likewise, was not Rahab, the
prostitute, justified by works when
entertaining the messengers and
ejecting them by a different way?
26 For even as the body apart from
the spirit is dead, thus, also, faith
apart from works is dead.

3 Do not become many teachers,
my brethren, being aware that we
shall be getting greater judgment.
2 For we all are tripping much. If
anyone is not tripping in word,
this one is a perfect man, able to
3 bridle the whole body also. Now if
we are putting the horses' bits into
their mouths so that they are yield-
ing to us, we are steering their
4 whole body also with it. *Lo!* the
ships, also, being prodigious, and
driven by the hard winds, are being
steered with the least rudder, where
the impulse of the helmsman is
5 intending. Thus the tongue, also,
is a little member and is grand-
iloquent.

Lo! A stupendous fire is kind-
ling a stupendous amount of ma-
6 terial. And the tongue is a fire, a
world of injustice. The tongue is
constituted among our members
that which is spotting the whole
body, and setting the wheel of our
lineage aflame, and is set aflame by
gehenna.
7 For every nature, of wild beasts
as well as flying creatures, reptiles
as well as marine, is being tamed
and has been tamed by human na-
8 ture. Yet the tongue can no man
tame, a turbulent evil, distended
9 with death-dealing venom. With it
we are blessing the Lord and Fa-
ther, and with it we are cursing
from iniquity. This is the ground of James. It is not what appears to the Lord, but to men.

20 The case of Abraham is most helpful in further defining the distinct viewpoints of Paul and James. The former refers us to the fifteenth chapter of Genesis, the latter to the twenty-second. In the fifteenth chapter Abram's spiritual seed alone is in view, for Abram is taken outside his tent and shown the stars of heaven. And the Lord said to him, "So shall your seed be." And he believed the Lord; and He counted it to him for righteousness. This was followed by the unconditional covenant.

The twenty-second chapter is a trial of the faith which he had, in that the seed through whom his promised posterity should come was to be sacrificed and slain. Here we have the perfecting of his faith and the fulfillment of the previous passage.

The fifteenth chapter deals with Abram before circumcision, and his spiritual seed, and their justification. The twenty-second chapter deals with Abraham after his circumcision, and his physical seed (some of whom would be spiritual also), and their blessing, as well as their becoming a channel of blessing to the other nations. Paul cannot take the latter passage because he speaks of faith righteousness to the uncircumcised in an era when no blessing flows through Abraham's physical seed. James naturally and rightly takes it because it is the one which refers especially to the twelve tribes to whom he is writing. It was Abraham's faith combined with his obedience which was the basis of their blessing, and it is their faith combined with works which saves them. The works of Abraham were meritorious only as an *evidence* of faith.

Let us leave this to those who belong to the Circumcision, who are Abraham's seed according to the flesh, and who live under the kingdom administration. We have an immeasurably better and higher place than can be accorded those who mix their own efforts with God's beneficence. His undiluted grace brings blessings which are possible only when God is left to carry out the dictates of His heart unhindered by human help.

It seems almost incredible to find such a low moral standard in this epistle, especially as works are demanded for salvation. The untamable tongue, cursing, jealousy, strife, battles and fighting are all spoken of as common amongst the twelve tribes. They are charged as being friends of the world, sinners, impure of heart and double souled. What a contrast is this with such epistles as Philippians and Thessalonians, even though these are written to those who, but a short time before, were steeped in heathenism and idolatry! The pure grace of God, unaided by legal precepts or other inducements, is far more potent in producing conduct which is pleasing to God than all the efforts prompted by the desire for salvation or controlled by the terrors of the law.

9 Our conduct should accord with God's attitude. Now that grace reigns, we are told to bless and not to curse (Ro.12[14]). But James seems to have no such precept in his royal law. The law curses all who break its commandments, and did not forbid cursing, so we should not be suprised when James includes the saints, "*we* are cursing men."

12 The fig, the olive, and the vine, are all symbols of Israel. The fig speaks of national righteousness. When our Lord saw a fig tree on the road He sought some figs, but finding none, He cursed the tree and it withered away. So He came seeking national righteousness. As there was none the nation has withered away. The olive, being the source of the illuminating oil in the holy places, is a symbol of the light of God's revelation, which comes through Israel. The olive tree is Israel, the nations are simply temporary grafts, while Israel is apostate. God's word is confided to our keeping only until Israel is restored. Israel was an empty vine. They did not cheer the heart of God or man. Christ came as the real vine. In the kingdom, as in Cana of Galilee, there will be spiritual joy and gladness from the vine Jehovah planted.

4 There can be little doubt that the adultery here referred to is defined in the next statement. In the Hebrew scriptures, an alliance with the world men, who have come to be in accord with God's likeness.

10 Out of the same mouth is coming forth blessing and cursing. There is no need, my brethren, for this to
11 become thus. Is any spring venting out of the same hole the sweet
12 and the bitter? Can a fig tree, my brethren, produce olives, or a grape vine figs? Thus neither does brine make water sweet.

13 Who is wise and an adept among you? Let him show his works by an ideal behavior in meekness of
14 wisdom. Now if you are having bitter jealousy and strife in your heart, are you not vaunting against
15 and falsifying the truth? This is not the wisdom coming down from above, but earthly, soulish, demon-
16 iacal. For where jealousy and strife is, there is turbulence also, and every foul practise.

17 Now the wisdom from above is first, indeed, pure, thereupon peaceable, lenient, compliant, bulging with mercy and good fruits,
18 undiscriminating, unfeigned. Now the fruit of righteousness is being sown in peace, by peacemakers.

4 Whence are the battles and whence the fightings among you? Are they not hence: from your gratifications warring in your
2 members? You are coveting and have not. You are murdering and are jealous, and you cannot encounter it. You are fighting and battling, and you have not because you
3 are not requesting. You are requesting and not obtaining because you are requesting evilly that you should be spending on your gratifications.

4 Adulterers and adulteresses!

ΥΤΗΚΑΤΑΡΩΜΕΘΑΤΟΥCΑΝΘ 20
WE-ARE-DOWN-EXECHATING THE humans

ΡΩΠΟΥCΤΟΥCΚΑΘΟΜΟΙΩCΙ 40
THE-*ours* according-to LIKEness

A ΓΕΓΕΝΗΜΕΝΟΥC HAVING-*been*-B,
ΝΘΕΟΥΓΕΓΟΝΟΤΑCΕΚΤΟΥΑ 60
10 OF-God HAVING-BECOME . OUT OF-THE SAME

ΥΤΟΥCΤΟΜΑΤΟCΕΞΕΡΧΕΤΑ 80
MOUTH IS-OUT-COMING

ΙΕΥΛΟΓΙΑΚΑΙΚΑΤΑΡΑΟΥΧ 100
blessedness AND DOWN-EXECRATION, NOT need

ΡΗΑΔΕΛΦΟΙΜΟΥΤΑΥΤΑΟΥΤ 20
brothers OF-ME these thus

A *o. o.*
Β+Ε
ΩCΤΙΝΕCΘΑΙΜΗΤΙΗΠΗΓΗΕ 40
11 TO-BE-BECOMING . NO-ANY THE SPRING OUT

ΚΤΗCΑΥΤΗCΟΠΗCΒΡΥΕΙΤΟ 60
OF-THE SAME hole IS-VENTING THE

ΓΑΥΚΥΚΑΙΤΟΠΙΚΡΟΝΜΗΔΥ 80
12 SWEET AND THE BITTER . NO IS-ABLE

ΝΑΤΑΙΑΔΕΛΦΟΙΜΟΥCΥΚΗΕ 200
brothers OF-ME FIG-tree OLIVES

s Ε *o.*
ΑΔΙΑCΠΟΙΗCΑΙΗΑΜΠΕΛΟC 20
TO-make OR GRAPE-VINE

AB *omit* thus *s* Δ =-YET
CΥΚΑΟΥΤΩCΟΥΤΕΑΛΥΚΟΝΓ 40
FIGS . thus NOT-BESIDES SALTY SWEET

ΛΥΚΥΠΟΙΗCΑΙΥΔΩΡΤΙCΟ 60
13 TO-make WATER . ANY WISE

ΦΟCΚΑΙΕΠΙCΤΗΜΩΝΕΝΥΜΙ 80
AND adept IN YOU*p*

A *o.*
ΝΔΕΙΞΑΤΩΕΚΤΗCΚΑΛΗCΑΝ 300
LET-him-SHOW OUT OF-THE IDEAL UP-

ΑCΤΡΟΦΗCΤΑΕΡΓΑΛΥΤΟΥΕ 20
TURNing (behaviour) THE ACTS OF-him IN

A *adds* ΔΡΑ
ΝΠΡΑΥΤΗΤΙCΟΦΙΑCΕΙΔΕΖ 40
14 MEEKness OF-WISDOM . IF YET BOIL-

AB+Ε
ΗΑΟΝΠΙΚΡΟΝΕΧΕΤΕΚΑΙΕΡ 60
ing BITTER YE-ARE-HAVING AND STRIFE

*s*1 *o.* *s* -ΑΙC THE HEARTS +IC
ΙΘΕΙΑΝΕΝΤΗΚΑΡΔΙΑΥΜΩΝ 80
IN THE HEART OF-YOU*p*

A *omits* -DOWN- *s* -ΑΙ
ΜΗΚΑΤΑΚΑΥΧΑCΘΕΚΑΙΨΕΥ 400
NO YE-ARE-DOWN-BOASTING AND YE-ARE-

s -ΑΙ DOWN *by s*2 *s o.* *s* AND
ΔΕCΘΕΚΑΤΑΤΗCΑΛΗΘΕΙΑC 20
FALSifying DOWN OF-THE TRUTH .
YE-ARE-FALSifying *after* TRUTH

ΟΥΚΕCΤΙΝΑΥΤΗΗCΟΦΙΑΑΝ 40
15 NOT IS this THE WISDOM UP-

*s*1* Ο A *o.*
ΦΘΕΝΚΑΤΕΡΧΟΜΕΝΗΑΛΛΑΕ 60
PLACE DOWN-COMING but ON-

AS *o.*
ΠΙΓΕΙΟCΨΥΧΙΚΗΔΑΙΜΟΝΙ 80
LAND soulish demoniacal .

ΩΔΗCΟΠΟΥΓΑΡΖΗΛΟCΚΑΙΕ 600
16 THE-?-where for DOILing AND STRIFE

Β+Ε *s o.* Β *omits* AND
ΡΙΘΕΙΑΕΚΕΙΚΑΙΑΚΑΤΑCΤ 20
there AND UN-DOWN-STANDING

ΑCΙΑΚΑΙΠΑΝΦΑΥΛΟΝΠΡΑΓ 40
AND EVERY FOUL PRACTISE .

ΜΑΗΔΕΑΝΦΘΕΝCΟΦΙΑΠΡΩΤ 60
17 THE YET UP-PLACE WISDOM BEFORE

ΟΝΜΕΝΑΓΝΗΕCΤΙΝΕΠΕΙΤΑ 80
INDEED PURE IS ON-THEREAFTER

s o. A+Ε A *o.*
ΕΙΡΗΝΙΚΗΕΠΙΕΙΚΗCΕΥΠΕ 600
PEACEable lenient WELL-PER-

ΙΘΗCΜΕCΤΗΕΛΕΟΥCΚΑΙΚΑ 20
SUADED DISTENDED OF-MERCY AND OF-

ΡΠΩΝΑΓΑΘΩΝΑΔΙΑΚΡΙΤΟC 40
FRUITS GOOD UN-THRU-JUDGing

*s*1 *had but erased* +O
ΑΝΥΠΟΚΡΙΤΟCΚΑΡΠΟCΔΕΔ 60
18 UN-hypocritical . FRUIT YET OF-

ΙΚΑΙΟCΥΝΗCΕΝΕΙΡΗΝΗCΠ 80
JUSTice IN PEACE IS-*be*ING-

s o. A Ε *o.*
ΕΙΡΕΤΑΙΤΟΙCΠΟΙΟΥCΙΝΕ 700
SOWN to-THE *ones*-making PEACE

ΙΡΗΝΗΝΠΟΘΕΝΠΟΛΕΜΟΙΚΑ 20
?-WHICH-PLACE BATTLES AND
4 A IN YOU*p* AND ?-WHICH-PLACE FIGHTings

ΙΠΟΘΕΝΜΑΧΑΙΕΝΥΜΙΝΟΥΚ 40
?-WHICH-PLACE FIGHTings IN YOU*p* . NOT

ΕΝΤΕΥΘΕΝΕΚΤΩΝΗΔΟΝΩΝΥ 60
hence OUT OF-THE GRATIFICATIONS OF-

ΜCΝΤΩΝCΤΡΑΤΕΥΟΜΕΝΩΝΕ 80
YOU*p* OF-THE WARRING IN

ΝΤΟΙCΜΕΛΕCΙΝΥΜΩΝΕΠΙΘ 800
2 THE MEMBERS OF-YOU*p* . YE-ARE-ON-

A -ΑΙ
ΥΜΕΙΤΕΚΑΙΟΥΚΕΧΕΤΕΦΟΝ 20
FEELING AND NOT YE-ARE-HAVING, YE-ARE-

ΕΥΕΤΕΚΑΙΖΗΛΟΥΤΕΚΑΙΟΥ 40
MURDERING AND ARE-BOILING AND NOT

s -ΑΙ
ΔΥΝΑCΘΕΕΠΙΤΥΧΕΙΝΜΑΧΕ 60
YE-ARE-ABLE TO-BE-ON-HAPPENING . YE-ARE-FIGHT-

AB *omit* AND
CΘΕΚΑΙΠΟΛΕΜΕΙΤΕΚΑΙΟΥ 80
ING AND YE-ARE-BATTLING AND NOT

s o.
ΚΕΧΕΤΕΔΙΑΤΟΜΗΑΙΤΕΙCΘ 900
YE-ARE-HAVING THRU THE NO TO-BE-REQUESTING

Α Ε *o.* *s o.*
ΑΙΥΜΑCΑΙΤΕΙΤΕΚΑΙΟΥΑΑ 20
3 YOU*p* . YOU-ARE-REQUESTING AND NOT YE-ARE-

ΜΒΑΝΕΤΕΔΙΟΤΙΚΑΚΩCΑΙΤ 40
GETTING-UP THRU-that EVILly YE-ARE-

s o. *s* -ΑΙ
ΕΙCΘΕΙΝΑΕΝΤΑΙCΗΔΟΝΑΙ 60
REQUESTING THAT IN THE GRATIFICATIONS

*s*1* *a*1*ds* ΚΑΤΑ Β Ε AB*s*1 *omit* ADUL-
CΥΜΦΩΝΑΠΑΝΗCΗΤΕΜΟΙΧΟ 80
4 OF-YOU*p* YE-SHOULD-BE-SPENDING . ADULTERERS

TERERS AND *s* +Ε
ΙΚΑΙΜΟΙΧΑΛΙΔΕCΟΥΚΟΙΔ 6000
AND ADULTEResses NOT YE'VE-PERCEIVED

ΑΤΕΟΤΙΗΦΙΑΙΑΤΟΥΚΟCΜΟ 20
that THE FONDness OF-THE SYSTEM
An *omit* this *s* IS to-THE God Ω *o.* Ω *o.*
ΥΤΟΥΤΟΥΕΧΘΡΑΤΟΥΘΕΟΥΕ 40
this enmity OF-THE God IS .
*s*1* *omits* WHO A*c*2 *o.* *s*2 *adds and erases* C
CΤΙΝΟCΕΑΝΟΥΝΒΟΥΛΗΘΗΦ 60
WHO IF-EVER THEN MAY-BE-BEING-COUNSELED
ΙΑΟCΕΙΝΑΙΤΟΥΚΟCΜΟΥΕΧ 80
FOND TO-BE OF-THE SYSTEM enemy
*s*1* Α *o.*
ΘΡΟCΤΟΥΘΕΟΥΚΑΘΙCΤΑΤΑ 100
OF-THE God IS-*be*ING-DOWN-STOOD .
s -ΑΙ Α ΑΙ *for* Ε
ΙΗΔΟΚΕΙΤΕΟΤΙΚΕΝΩCΗΓΡ 20
5 OR YE-ARE-SEEMING that EMPTY-ly THE WRIT-
ΑΦΗΛΕΓΕΙΠΡΟCΦΘΟΝΟΝΕΠ 40
ing IS-SAYING TOWARD ENVY IS-ON-
Α+Ε
ΙΠΟΘΕΙΤΟΠΝΕΥΜΑΟΚΑΤΩΚ 60
LONGING THE spirit WHICH DOWN-HOMES
s o.
ICΕΝΕΝΗΜΙΝΜΕΙΖΟΝΑΔΕΔ 80
6 IN US . GREATer YET He-
ΙΔΩCΙΝΧΑΡΙΝΔΙΟ ΛΕΓΕΙΟ 200
IS-GIVING grace . THRU-WHICH IS-SAYING THE
ΘΕΟCΥΠΕΡΗΦΑΝΟΙCΑΝΤΙΤ 20
God to-OVER-APPEARing-*ones* IS-INSTEAD-
Π2 Ε *s o.*
ΑCCΕΤΑΙΤΑΠΕΙΝΟΙCΔΕΔΙ 40
SETTING to-LOW-*ones* YET He-IS-
ΔΩCΙΝΧΑΡΙΝΥΠΟΤΑΓΗΤΕ Ο 60
7 GIVING grace . YE-MAY-BE-being-UNDER-SET THEN
ΥΝΤΩΘΕΩΑΝΤΙCΤΗΤΕΔΕΤΩ 80
to-THE God . withSTAND-YE YET to-THE
*s*b1 Ε *o.*
ΔΙΑΒΟΛΩΚΑΙΦΕΥΞΕΤΑΙΑΦ 300
THRU-CASter AND he-WILL-BE-FLEEING FROM
Α+Ε
ΥΜΩΝΕΓΓΙCΑΤΕΤΩΘΕΩΚΑΙ 20
8 YOUp . NEAR-YE to-THE God AND
As o. Β+Ε
ΕΓΓΙCΕΙΥΜΙΝΚΑΘΑΡΙCΑΤΕ 41
He'LL-BE-NEARING to-YOUp . cleanse-YE
ΧΕΙΡΑCΑΜΑΡΤΩΛΟΙΚΑΙΑΓ 60
HANDS missers AND PURIFT-
ΝΙCΑΤΕΚΑΡΔΙΑCΔΙΨΥΧΟΙ 80
YE HEARTS double-souled .
ΤΑΛΑΙΠΩΡΗCΑΤΕΚΑΙΠΕΝΘ 400
9 BE-YE-WEIGHT-CALLOUSED AND MOURN-YE
As omit AND
ΗCΑΤΕΚΑΙΚΛΑΥCΑΤΕΟΓΕΛ 20
AND LAMENT-YE . THE LAUGH-
Β *o.*
ΩCΥΜΩΝΕΙCΠΕΝΘΟCΜΕΤΑC 40
ter OF-YOUp INTO MOURNing LET-BE-BEING-
Β Π
ΤΡΑΦΗΤΩΚΑΙΗΧΑΡΑΕΙCΚΑ 60
after-TURNED AND THE JOY INTO DOWN-
s o. *As o.* AB *omit* THEN
ΤΗΦΕΙΑΝΤΑΠΕΙΝΩΘΗΤΕΟΥ 80
10 APPEARance . BE-YE-BEING-made-LOW THEN
ΝΕΝΩΠΙΟΝΚΥΡΙΟΥΚΑΙΥΨΩ 500
IN-VIEW OF-Master AND He'LL-BE-

s -ΑΙ
CΕΙΥΜΑCΜΗΚΑΤΑΛΑΛΕΙΤΕ 20
11 HEIGHTening YOUP . NO BE-YE-DOWN-TALKING
A brothers OF-ME OF-one-another+ΜΟΥ
ΑΛΛΗΛΩΝΑΔΕΛΦΟΙΟΚΑΤΑΛ 40
OF-one-another brothers THE *one*-DOWN-
Β+Ε
ΑΛΩΝΑΔΕΛΦΟΥΗΚΡΙΝΩΝΤΟ 60
TALKING OF-brother OR JUDGING THE
ΝΑΔΕΛΦΟΝΑΥΤΟΥΚΑΤΑΛΑΛ 80
brother OF-him IS-DOWN-TALKING
Β+Ε *s o.*
ΕΙΝΟΜΟΥΚΑΙΚΡΙΝΕΙΝΟΜΟ 600
OF-LAW AND IS-JUDGING LAW .
Α Η *o.*=OR Β+Ε *s o.*
ΝΕΙΔΕΝΟΜΟΝΚΡΙΝΕΙCΟΥΚ 20
IF YET LAW YOU-ARE-JUDGING NOT
ΕΙΠΟΙΗΤΗCΝΟΜΟΥΑΛΛΑΚΡ 40
YOU-ARE DOer OF-LAW but JUDG-
Π *omits* THE
ΙΤΗCΕΙCΕCΤΙΝΟΝΟΜΟΘΕΤ 60
12 er . ONE IS THE LAW-PLACer
Α *omits* THE
ΗCΚΑΙΚΡΙΤΗCΟΔΥΝΑΜΕΝΟ 80
AND JUDGer THE *One*-beING-ABLE
CCΩCΑΙΚΑΙΑΠΟΛΕCΑΙCΥΔ 700
TO-SAVE AND TO-destroy . YOU YET
Β+Ε
ΕΤΙCΕΙΟΚΡΙΝΩΝΤΟΝΠΛΗC 20
ANY ARE THE *one*-JUDGING THE NIGH-*one* .
ΙΟΝΑΓΕΝΥΝΟΙΛΕΓΟΝΤΕCC 10
13 BE-LEADING NOW THE *ones*-SAYING TO-
Α ΚΑΙ AND Α' Ω
ΗΜΕΡΟΝΗΑΥΡΙΟΝΠΟΡΕΥCΟ 60
DAY OR MORROW WE'LL-BE-GOING
ΜΕΘΑΕΙCΤΗΝΔΕΤΗΝΠΟΛΙΝ 80
INTO THE YET THE city
Β -MAY- Ο Α *omits* there
ΚΑΙΠΟΙΗCΩΜΕΝΕΚΕΙΝΙΑ 800
AND WE-SHOULD-BE-DOING there year
Α *a lds* ΕΝΑ ONE
ΥΤΟΝΚΑΙΕΜΠΟΡΕΥCΟΜΕΘΑ 20
AND WE'LL-BE-IN-GOING
Α+Ε
ΚΑΙΚΕΡΔΗCΟΜΕΝΟΙΤΙΝΕC 40
14 AND WE'LL-BE-GAINING WHO-ANY
Β *omits* THE Α Δ
ΟΥΚΕΠΙCΤΑCΘΕΤΟΤΗCΑΥΡ 50
NOT ARE-a leptING THE OF-THE MORROW
Β*1* *omit* for Β *o mits* THE *s o mits* E. for YE-ARE
ΙΟΝΠΟΙΑΓΑΡΗΖΩΗΥΜΩΝΑΤ 80
?-THE-WHICH for THE LIFE OF-YOUp EX-
Β+Ε Α *omits* for Α -ΑΙ Β *omits* THE
ΜΙCΤΑΡΕCΤΕΗΠΡΟCΟΛΙΓΟ 200
HALATION for YE-ARE THE TOWARD FEW
ΝΦΑΙΝΟΜΕΝΗΕΠΕΙΤΑΚΑΙΑ 20
APPEARING ON-THEREAFTER AND UN-
ΦΑΝΙΖΟΜΕΝΗΑΝΤΙΤΟΥΑ Ε Γ 40
15 APPEARING INSTEAD OF-THE TO-BE-SAY-
s o.
ΕΙΝΥΜΑCΕΑΝΟΚΥΡΙΟCΘΕΛ 30
ING YOUp IF-EVER THE Master SHOULD-
Β *o. o.*
ΗCΗΚΑΙΖΗCΟΜΕΝΚΑΙΠΟΙΗ 80
BE-WILLING AND WE'LL-BE-LIVING AND WE'LL-BE-
Α *o.* *s o.*
COMENTOYTOHEKEINONYN 7000
16 DOING this OR that . NOW

Are you not aware that the friendship of this world is enmity with God? Whoever, then, should intend to be a friend of the world is
5 constituted an enemy of God. Or are you supposing that the scripture is saying for naught, the spirit which dwells in us is longing
6 to envy? Yet He is giving greater grace. Wherefore He is saying, "God is resisting the proud, yet is giving grace to the humble."

7 Be subject, then, to God, yet withstand the Slanderer and he
8 will be fleeing from you. Draw near to God and He will be drawing near to you. Cleanse your hands, sinners, and purify your
9 hearts, double souled! Be wretched and mourn and lament. Let your laughter be converted into mourning, and joy into dejection.
10 Be humbled, then, before the Lord and He shall be exalting you.

11 Do not be speaking against one another, brethren. He who is speaking against a brother, or judging his brother, is speaking against law and is judging law. Now if you are judging law, you are not a doer of law, but a judge.
12 There is One Lawgiver and Judge, Who is able to save and to destroy. Now who are *you* who are judging an associate?

13 Come now, you who are saying, "Today or tomorrow we will be going into this city and should be spending a year there, and we will be trafficking and getting gain"
14 —who are not versed in that which is the morrow's, for what is your life? for you are an exhalation, appearing briefly and thereupon
15 disappearing—instead of your saying "Should the Lord be willing, and we shall be living, we also will

was often spoken of in this way. Its fullest and most fitting application will be in the time of the end. Israel, as a nation, was to be separate and holy to the Lord. Now that they are scattered among the nations they are not only in the world but of it. Their chief object is to get as much of this world's goods as possible, and they are ready to make any alliance to accomplish this end. There will be a strong temptation for the believers among them in that day to fall in with this prevailing apostasy. Some of them will be found in great Babylon when it is destroyed.

5 This passage has puzzled the commentators, and there are many and various explanations offered to solve what seems to be one of the most difficult passages in the scriptures. A simple explanation, which allows a literal translation, is that the natural spirit of the Jew is to be envious. They are jealous of others' possessions or welfare. God uses this trait of their character in bringing them back to Himself. He provokes them to jealousy by dealing out grace to the nations. It is this envying of others' good which tempts them to make friends with the world, so that they may possess themselves of what seems so desirable in others. The attainment of this longing produces pride.

6 The preceding verses contain one of the strongest possible indictments. In this there breathes a different spirit from that usually found in the epistle. Grace follows severity. Though God's love is outraged he does not readily spurn the faithless. He offers a grace conditioned on obedience and humility.

8 When we are still sinners, Christ died for us (Ro.5[8]). The whole tenor of Paul's epistles is against the application of this term to the believer in Christ Jesus. The exhortation to cleanse their hands cannot but suggest that they have been employed in defiling pursuits.

15 The abbreviation D. V., from the Latin *Deo volente*, God being willing, probably had its origin in this passage. It is one of the most characteristically Jewish pictures in the whole epistle. Who are like them in going from city to city, trafficking and getting gain?

16 be doing this or that." Yet now
you are vaunting in your ostenta-
tions. Every such boast is wicked.
17 Then to one perceiving to be doing
the ideal and not doing it, to him
it is sin.

5 Come now, rich ones, lament,
howling for your wretchedness
2 which is coming on you. Your
riches have rotted and your gar-
ments have become food for moths.
3 Your gold and silver have corroded
and their venom will be a witness
to you, and the venom is eat-
ing your flesh as fire. You hoard
4 in the last days. *Lo!* the wages of
the workers who are mowing your
country places, of which you have
cheated them, are crying, and the
imploring of those who reap has en-
tered into the ears of the Lord Sa-
5 baoth. You luxuriate on the earth,
and squander. You nurture your
6 hearts as in a day of slaughter. You
convict, you murder the just. He
is not resisting you.
7 Be patient, then, brethren, till
the presence of the Lord. *Lo!* the
farmer is awaiting the precious
fruit of the land, being patient
about it till he should be getting the
8 first and late fruit. *You,* also, then,
be patient, establish your hearts,
seeing that the presence of the Lord
has drawn near.
9 Be not groaning, brethren,
against one another, lest you may
be judged. *Lo!* the Judge stands
before the doors.
10 Be taking, my brethren, the ex-
ample of suffering evil and pa-
tience you have—the prophets who
11 speak in the name of the Lord. *Lo!*

1 This is a most unpopular passage, for the church, in its spiritual poverty, caters to the rich, and does not desire to offend them by pressing this denunciation. And, indeed, it is evident that it cannot be applied universally without great injustice to some. But if we apply it to the last days, and to the sons of Israel in the coming era of Jacob's affliction, its full force is readily seen, and its just condemnation can be easily conceded. The immense accumulations of the Jews are being continually augmented by pandering to the lowest passions of the gentile peoples. Almost all forms of diversion and amusement are in their hands. No wonder such riches are rotted! Their income from interest alone equals the world's production of gold, so that they receive, without any effort on their part, all the gold that is mined. Their grasping for gain has become a proverb. No other people, as a class, is as shrewd and unscrupulous in making money. This condition of affairs is continually growing, so that, at the time of the end, it will be the most prominent feature of Judaism. Hence, if James' epistle is especially designed for that day, as we believe, it is a striking confirmation to find this strong denunciation of the rich Israelites as a part of its message.

7 The "presence" of the Lord is specially applied to that period of time, at the opening of the day of the Lord, when He begins His work of judgment up to His open manifestation. Then will be the judgment of the rich men, and its close will witness the reward of those who patiently plod on for the prize. In that era He will act as Judge (9), for it is in this character that He purges His people. How much better is our expectation! We are awaiting a Saviour (Phil.3 20), not a Judge. Rich or poor, for us there is no condemnation.

11 The supreme exhortation to the Circumcision is *endure.* Salvation itself depends on enduring until the consummation. This is the natural accomplishment of the gospel of the kingdom in which faith and works are both essential. In fact faith and works combine to produce endurance. Without faith there would be no in-

AB *omit* -DOWN-
ΔΕΚΑΤΑΚΑΥΧΑCΘΕΕΝΤΑΙC 20
YET YE-ARE-DOWN-BOASTING IN THE
s[bl] *o.* *s*+A
ΑΛΑΖΟΝΕΙΑΙCΥΜΦΩΝΠΑCΑΚ 40
OSTENTATIONS OF-YOU*p* . EVERY BOAST
as+Є
ΑΥΧΗCΙCΤΟΙΑΥΤΗΠΟΝΗΡΑ 60
such wicked

ЄCΤΙΝΕΙΔΟΤΙΟΥΝΚΑΛΟΝΠ 80
17 IS . to-*one*-HAVING-PERCEIVED THEN IDEAL TO- 6
ΟΙЄΙΝΚΑΙΜΗΠΟΙΟΥΝΤΙΑΜ 100
BE-DOING AND NO to-DOING miss

ΑΡΤΙΑΑΥΤΦЄCΤΙΝΑΓΕΝΥΝ 20
5 to-him it-is . BE-LEADING NOW 7
ΟΙΠΛΟΥCΙΟΙΚΑΑΥCΑΤЄΟΛ 40
THE RICH-*ones* LAMENT-YE HOWL-
ΟΛΥΖΟΝΤЄCЄΠΙΤΑΙCΤΑΛΑ 60
ING ON THE WEIGHT-
s[bl]* Є *o.*
ΙΠΩΡΙΑΙCΥΜΩΝΤΑΙCЄΠЄΡ 80
CALLOUSness OF-YOU*p* THE *ones*-ON-
AB *omit* to-YOU*p*
ΧΟΜΕΝΑΙCΥΜΙΝΟΠΛΟΥΤΟC 200
2 COMING to-YOU*p* . THE RICHES

ΥΜΩΝCЄCΗΠЄΝΚΑΙΤΑΙΜΑΤ 20
OF-YOU*p* HAS-ROTTED AND THE GARMENTS
ΙΑΥΜΩΝCΗΤΟΒΡΩΤΑΓЄΓΟΝ 40
OF-YOU*p* MOTH-FEED HAS-BECOME .
A HAS-*been*-DOWN-VENOMED AND THE SILVER
ЄΝΟΧΡΥCΟCΥΜΩΝΚΑΙΟΑΡΓ 60
3 THE GOLD OF-YOU*p* AND THE SILVER
Π+Є
ΥΡΟCΚΑΤΙΩΤΑΙΚΑΙΟΙΟCΑ 80
HAS-*been*-DOWN-VENOMED AND THE VENOM OF-

ΥΤΩΝЄΙCΜΑΡΤΥΡΙΟΝΥΜΙΝ 300
them INTO witness to-YOU*p*
s Є *o.* *s*[bl] *for* Γ *has* IN *s* Є *o.*
ЄCΤΑΙΚΑΙΦΑΓЄΤΑΙΤΑCCΑ 20
WILL-BE AND IS-EATING THE FLESH
B*s*[bl]* *omit* THE VENOM B[bl] *o.*
ΡΚΑCΥΜΩΝΟΙΟCΩCΠΥΡΕΘΗ 40
OF-YOU*p* THE VENOM AS FIRE . YE-PLACE-
B[bl] *o.* A DAYS LAST
CΑΥΡΙCΑΤЄЄΝЄCΧΑΤΑΙCΗ 60
INTO-MORROW IN LAST DAYS.

ΜЄΡΑΙCΙΔΟΥΟΜΙCΘΟCΤΩΝ 80
4 BE-PERCEIVING THE HIRE OF-THE
ЄΡΓΑΤΩΝΤΩΝΑΜΗCΑΝΤΩΝΤ 400
workers THE *ones*-MOW*ing* THE
s[bl] Φ Υ
ΑCΧΩΡΑCΥΜΦΩΝΟΑΠЄCΤЄΡΗ 20
SPACES OF-YOU*p* THE *one*-HAVING-*been*-
ΜЄΝΟCΑΦΥΜΩΝΚΡΑΖЄΙΚΑΙ 40
deprived FROM YOU*p* IS-CRYING AND

ΑΙΒΟΑΙΤΩΝΘЄΡΙCΑΝΤΩΝЄ 80
THE IMPLORings OF-THE *ones*-reap*ing* IN-
ΙCΤΑΩΤΑΚΥΡΙΟΥCΑΒΑΩΘ 80
TO THE EARS OF-Master Sabaoth HAVE-
A Є*s*-CIN
ΙCЄΛΗΛΥΘΑΝЄΤΡΥΦΗCΑΤЄ 500
5 INTO-COME . YE-ENERVATE

A *omits* AND
ЄΠΙΤΗCΓΗCΚΑΙЄCΠΑΤΑΛΗ 20
ON THE LAND AND YE-SQUANDER .
CΑΤЄЄΘΡΕΨΑΤЄΤΑCΚΑΡΔΙ 40
YE-NURTURE THE HEARTS
AD*s*[bl]* *omit* AS A DAYS +IC
ΑCΥΜΩΝΩCЄΝΗΜЄΡΑCΦΑΓΗ 60
OF-YOU*p* AS IN DAY OF-SLAYing .
ЄΚΑΤЄΔΙΚΑCΑΤЄЄΦΟΝЄΥC 80
YE-convict YE-MURDER 6
ΑΤЄΤΟΝΔΙΚΑΙΟΝΟΥΚΑΝΤΙ 600
THE JUST . NOT He-IS-

ΤΑCCЄΤΑΙΥΜΙΝΜΑΚΡΟΘΥΜ 20
7 INSTEAD-GETTING to-YOU*p* . FAR-FEEL-YE
ΗCΑΤЄΟΥΝΑΔЄΛΦΟΙЄΩCΤΗ 40
THEN brothers TILL OF-THE
CΠΑΡΟΥCΙΑCΤΟΥΚΥΡΙΟΥ 60
BESIDE-BEING OF-THE Master . BE-
B[bl] Є *o.*
ΔΟΥΟΓЄΩΡΓΟCЄΚΔЄΧЄΤΑΙ 80
PERCEIVING THE LAND-ACTer IS-OUT-RECEIVING
D+Є
ΤΟΝΤΙΜΙΟΝΚΑΡΠΟΝΤΗCΓΗ 700
THE VALUable FRUIT OF-THE LAND

CΜΑΚΡΟΘΥΜΟΝЄΠΑΥΤΟΦΟC 20
FAR-FEELING ON it TILL
AB *omit* EVER A *adds* ΥЄ (*s*[bl]* *also*) ΤΟΝ B[2] Ω AB *omit* FRUIT
ΑΝΑΛΒΗΚΑΡΠΟΝΠΡΟΙΜΟΝΚ 40
EVER he-MAY-BE-GETTING FRUIT BEFORE AND

ΑΙΟΨΙΜΟΝΜΑΚΡΟΘΥΜΗCΑΤ 60
8 LATE . FAR-FEEL
AB *omit* THEN *s* *o.*
ЄΟΥΝΚΑΙΥΜЄΙCCΤΗΡΙΣΑΤ 80
THEN AND YE STAND-fast

ЄΤΑCΚΑΡΔΙΑCΥΜΩΝΟΤΙΗΠ 800
THE HEARTS OF-YOU*p* that THE BE-
A+Є
ΑΡΟΥCΙΑΤΟΥΚΥΡΙΟΥΗΓΓΙ 20
SIDE-BEING OF-THE Master HAS-NEARED.
ΚЄΝΜΗCΤЄΝΑΖЄΤЄΑΔЄΑΦΟ 40
9 NO BE-YE-GROANING brothers
A+MOY AD *o.* *s* DOWN OF-one-another brothers
ΙΚΑΤΑΛΑΛΗΑΦΝΙΝΑΜΗΚΡΙ 60
DOWN OF-one-another THAT NO YE-MAY-

ΘΗΤЄΙΔΟΥΟΚΡΙΤΗCΠΡΟΤΩ 80
BE-BEING-JUDGED,BE-PERCEIVING THE JUDGer BEFORE THE
s *o.*
ΝΘΥΡΩΝЄCΤΗΚЄΝΥΠΟΔЄΙΓ 900
10 DOORS HAS-STOOD . UNDER-SHOW
A *omits* BE-YE-GETTING AB *omit* OF-ME
ΜΑΛΑΒЄΤЄΑΔЄΛΦΟΙΜΟΥΤΗ 20
BE-YE-GETTING brothers OF-ME OF-THE
s Λ ΚΑΓ (*s*[bl] *o*) *for* Π
CΚΑΚΟΠΑΘЄΙΑCΚΑΙΤΗCΜΑ 10
EVIL-EMOTION AND OF-THE FAR-
B*s*[bl]* *omit* YE-ARE-HAVING A Є *o.*
ΚΡΟΘΥΜΙΑCЄΧЄΤΑΙΤΟΥCΠ 60
FEELING YE-ARE-HAVING THE BE-
A *omits* IN *s* *omits* THE
ΡΟΦΗΤΑCΟΙЄΛΑΛΗCΑΝЄΝΤ 80
FORE-AVERrers WHO TALK IN THE

ΩΝΟΜΑΤΙΚΥΡΙΟΥΙΔΟΥΜΑ 8000
11 NAME OF-Master . BE-PERCEIVING WE-

ℵ 0.
ΚΑΡΙΖΟΜΕΝΤΟΥCΥΠΟΜΕΙΝ 20
ARE-HAPPYIZING THE ones-UNDER-REMAIN-

ΑΝΤΑCΤΗΝΥΠΟΜΟΝΗΝΙΩΒΗ 40
ing . THE UNDER-REMAINing of-JOB YE-

Α -ΑΙ
ΚΟΥCΑΤΕ ΚΑΙ ΤΟΤΕ ΑΟCΚΥΡ 60
HEAR AND THE FINISH OF-Mas-

Α 0.
ΙΟΥΕΙΔΕΤΕ ΟΤΙ ΠΟΛΥCΠΛΑ 80
ter YE-PERCEIVED that much-compassioned

Β 0. Β omits ΤΗΒ
ΓΧΝΟCΕCΤΙΝ ΟΚΥΡΙΟC ΚΑΙ 100
IS THE Master AND

ℵ1* THEN ΟΥΝ
ΟΙΚΤΕΙΡΜΩΝ ΠΡΟ ΠΑΝΤΩΝ Δ 20
12 PITIful . BEFORE ALL YET

ΕΑΔΕΛΦΟΙ ΜΟΥ ΜΗ ΟΜΝΥΕΤΕ 40
brothers OF-ME NO YOU-BE-SWEARING

ΜΗΤΕ ΤΟΝ ΟΥΡΑΝΟΝ ΜΗΤΕ ΤΗ 60
NO-BESIDES THE heaven NO-BESIDES THE

Α OATH ANY
ΓΗΝ ΜΗΤΕ ΑΛΛΟΝ ΤΙΝΑ ΟΡΚ 80
LAND NO-BESIDES other ANY OATH .

ℵ1* adds ΟΛΟΓΟC THE saying
ΟΝΗΤΩ ΔΕ ΥΜΩΝ ΤΟ ΝΑΙ ΝΑΙ Κ 200
LET-BE YET OF-YOUr THE YEA YEA AND

ΑΙΤΟ ΟΥ ΟΥ ΙΝΑ ΜΗ ΥΠΟΚΡΙC 20
THE NOT NOT THAT NO UNDER JUDGing

ΙΝΠΕCΗΤΕ ΚΑΚΟΠΑΘΕΙΤΕ 40
13 YE-SHOULD-BE-FALLING . IS-EVIL-EMOTIONING ANY

ΕΝΥΜΙΝ ΠΡΟCΕΥΧΕCΘΩ ΕΥΘ 60
IN YOUr LET-him-BE-praying . IS-WELL-

ℵ 0. ℵ 0.
ΥΜΕΙΤΙC ΨΑΛΛΕΤΩ ΑCΘΕΝΕ 80
14 FEELING ANY LET-him-BE-STROKING, IS-being-UN-FIRM

ℵ1+AC but cancels
ΙΤΙC ΕΝΥΜΙΝ ΠΡΟCΚΑΛΕCΑ 300
ANY IN YOUr . LET-him-TOWARD-CALL

CΘΩΤΟΥC ΠΡΕCΒΥΤΕΡΟΥC Τ 20
THE SENIORS OF-

ΗCΕΚΚΛΗCΙΑC ΚΑΙ ΠΡΟCΕΥ 40
THE OUT-CALLED AND LET-THEM-pray

ℵ1* -ΥC Α5 0.
ΕΑC ΘΩCΑΝΕ ΠΑΥΤΟΝ ΑΛΕΙΨ 60
ON him RUBBing

n omits him
ΑΝΤΕCΑΥΤΟΝ ΕΛΑΙΩ ΕΝΤΦΟ 80
him to-OLIVE-oil IN THE NAME

AB omit OF-THE B omits Master
ΝΟΜΑΤΙ ΤΟΥ ΚΥΡΙΟΥ ΚΑΙ ΗΕ 400
15 OF-THE Master AND THE VOW

ΥΧΗΤΗC ΠΙCΤΕΩC CΩCΕΙ ΤΟ 20
OF-THE BELIEF WILL-BE-SAVING THE

ℵ 0.
ΝΚΑΜΝΟΝΤΑ ΚΑΙ ΕΓΕΡΕΙ ΑΥ 40
FALTERING AND WILL-BE-ROUSING him

ΤΟΝ ΟΚΥΡΙΟC ΚΑΝ ΑΜΑΡΤΙΑ 60
THE Master AND-EVEn misses

CΗΠΕ ΠΟΙΗΚΩC ΑΦΕΘΗCΕΤΑ 80
hE-MAY-BE HAVING-DONE it-WILL-BE-BEING-FROM-LET

ℵ 0. ℵB1 -ΑΙ
ΙΑΥΤΩ ΕΣΟΜΟΛΟΓΕΙCΘΕ ΟΥ 500
16 to-him . YE-BE-OUT-AVOWING THEN

ΝΑΛΛΗΛΟΙC ΤΑC ΑΜΑΡΤΙΑC 20
to-one-another THE misses

ℵ VOWING 0. 0. 0. 0. ℵAB1 -ΑΙ
ΚΑΙ ΠΡΟCΕΥΧΕCΘΕ ΥΠΕΡ ΑΛ 40
AND BE-YE-praying OVER one-

ΗΛΩΝΟΠΩCΙΑΘΗΤΕ ΠΟΛΥΙ 60
another WHICH-how YE-MAY-BE-BEING-HEALED, much

Α 0. Α+Ε
CΧΥΕΙ ΔΕΗCΙC ΔΙΚΑΙΟΥ ΕΝ 80
IS-being-STRONG petition OF-JUST-one IN-

Β+Ε
ΕΡΓΟΥΜΕΝΗ ΗΛΙΑC ΑΝΘΡΩΠ 600
17 ACTING . ELIAS human

ΟCΗΝ ΟΜΟΙΟΠΑΘΗC ΗΜΙΝ ΚΑ 20
WAS LIKE-EMOTIONED to-US AND

ΙΠΡΟCΕΥΧΗ ΠΡΟCΗΥΞΑΤΟ Τ 40
to-prayer he-prays OF-

ΟΥ ΜΗ ΒΡΕΞΑΙ ΚΑΙ ΟΥΚ ΕΒΡΕ 60
THE NO TO-RAIN AND NOT it-RAINS

ΞΕΝΕ ΠΙΤΗC ΓΗC ΕΝΙΑΥΤΟΥ 80
ON THE LAND years

ℵ 0.
CΤΡΕΙCΚΑΙ ΜΗΝΑC ΕΞ ΚΑΙ Π 700
18 THREE AND MONTHS SIX AND A-

ΑΛΙΝ ΠΡΟCΗΥΞΑΤΟ ΚΑΙ ΟΥ 20
GAIN he-prays AND THE hea-

Β WETness GIVES ℵ adds ΤΟΝ THE
ΡΑΝΟCΕΔΩΚΕΝ ΥΕΤΟΝ ΚΑΙ Η 40
ven GIVES WETness AND THE

ΓΗΕΒΛΑCΤΗCΕΝ ΤΟΝ ΚΑΡΠΟ 60
LAND GERMINATES THE FRUIT

ΝΑΥΤΗC ΑΔΕΛΦΟΙ ΜΟΥ ΕΑΝ Τ 80
19 OF-her . brothers OF-ME IF-EVER ANY

ΙCΕΝΥΜΙΝ ΠΛΑΝΗΘΗ ΑΠΟ Τ 800
IN YOUr MAY-BE-BEING-STRAYED FROM THE

AB omit WAY OF-THE ℵ 0.
CΟΔΟΥ ΤΗC ΑΛΗΘΕΙΑC ΚΑΙ Ε 20
WAY OF-THE TRUTH AND SH-LD-

Β+Ε ℵ Γ+
ΠΙCΤΡΕΨΗ ΤΙC ΑΥΤΟΝ ΓΙΝΩ 40
20 BE-ON-TURNING ANY him LET-BE-

Β Ε
CΚΕΤΩΘΟΤΙ ΟΕ ΠΙCΤΡΕΨΑC 60
KNOWING that THE one-ON-TURNing miss-

ΜΑΡΤΩΛΟΝ ΕΚ ΠΛΑΝΗC ΟΔΟΥ 80
er OUT OF-STRAYing OF-WAY

Bs omit THE
ΑΥΤΟΥ CΩCΕΙ ΤΗΝ ΨΥΧΗΝ ΑΥ 900
OF-him WILL-BE-SAVING THE soul OF-

Β OUT OF-DEATH OF-him
ΤΟΥ ΕΚ ΘΑΝΑΤΟΥ ΚΑΙ ΚΑΛΥΨ 20
him OUT OF-DEATH AND WILL-BE-COVER-

ΕΙ ΠΛΗΘΟC ΑΜΑΡΤΙΩΝ
ING multitude OF-misses

we are counting those happy who endure. You hear of the endurance of Job, and you are aware of the Lord's ultimate, seeing that the Lord is very compassionate and pitiful.

12 Now before all, my brethren, do not be swearing, either by heaven, or by earth, or any other oath. Now let your "yes" be "yes", and "no" be "no", lest you should be falling under judgment.

13 Is anyone suffering evil among you? Let him be praying. Is anyone cheerful? Let him be playing
14 [music]. Is anyone infirm among you? Let him call the elders of the ecclesia, and let them pray over him, rubbing him with olive oil in
15 the name of the Lord. And the vow of faith will be saving the faltering and the Lord will be rousing him up, and, should he have done sins, they will be forgiven him.
16 Then be confessing sins to one another and be praying over one another, so that you may be healed.

The active petition of the just is
17 availing much. Elias was a man of like emotions with us, and he prays in prayer for it not to rain, and it does not rain on the earth
18 three years and six months. And again he prays, and heaven gives a shower and the earth germinates her fruit.

19 My brethren, if anyone among you should be led astray from the way of the truth, and some one
20 should be turning him back, let him know that he who turns back a sinner out of the deception of his way will be saving his soul from death and covering a multitude of sins.

centive to continue, and those who are striving would lose heart. With us the emphasis is on *believe*. Faith in God is the ground of grace which allows of no admixture of works, so far as salvation is concerned.

12 This prohibition is essentially the same as that given by our Lord (Mt. 5^{34}).

15 "The prayer of faith will save the sick" is a very loose rendering of this passage. The word which they translate "prayer" thirty-seven times is not here. In its place is one of its elements, which the A. V. itself renders "vow" on the only other occasions on which it occurs (Ac.18^{15};21^{23}). In neither context can it possibly mean prayer. So we are sure that a vow, not a prayer, is intended here.

So, also, with the word "falter". In Heb12^{3}, the only other occurrence, they rendered it "wearied", because it is evidently a synonym of "faint". But they were not willing to say "shall save the wearied". It may be that the confession of sins to one another here inculcated, as a condition for healing, is the text which originally led to the confessional. It has no appeal for those who realize their completeness in Christ and the exclusively spiritual character of God's transcendent grace in this economy.

17 Elijah *prayed* in his prayer. He did not apportion praise and blame to men, or seek to flatter men and dictate to God.

18 This epistle, in a vague way, seems to be a literary reversal, that is, each subject is considered once in the first half, and referred to again in the second half, but in reverse order. We have the request for wisdom in the beginning (1^{5}) and the prayer for healing near the end (5^{13-16}). But the correspondences are not sufficiently close or consecutive to create a real skeleton of the epistle.

19-20 The peril of straying will be specially great in the last days (Un. 2^{20};12^{9};13^{14}). The ministry of restoration will be necessary. The deceived is in worse plight than the sick man. The elders may help the latter, anyone may help the former. The ministry is its own reward. It does not mean that one can cover his own sins by trying to correct other people—a too common practise, we fear.

PETER'S EPISTLES correspond with Peter's personal experiences. In contrast with Paul, he was a devout Israelite who accepted the Messiah at the beginning of His ministry, not a fierce persecutor after His ascension. His name was changed from Simon (Hearing), the son of John, to Peter (Rock), the son of Jonah (Dove). As such he becomes the foundation on which the Circumcision ecclesia is founded. He was the chief of the twelve apostles, yet was superseded by the Lord's brother, James, who was no apostle, when the Pentecostal ecclesia became apostate. He was given the keys to the kingdom—repentance and baptism—and he used them in opening its proclamation. He was chosen to open it to proselytes, as Cornelius, but obeyed only after receiving a special vision. His course was much criticised by the Jerusalem ecclesia.

If it were not for his epistles we would be much puzzled as to "what had become of Peter", for he (as well as the rest of the twelve apostles) vanishes from the history in the book of Acts soon after Paul becomes prominent.

The character of Peter's epistles is indicated by the personal commission given him by the Lord after His resurrection (Jn.20[15-19]). They are based on his special fondness for his Lord. In these he carries out the command to graze the lambs and tend the sheep of His flock. And in these he reflects the sufferings with which he himself was about to glorify His Lord. These epistles are especially suited to the believing remnant in Israel who suffer and die in the terrible persecutions which precede the inauguration of the kingdom. They are in contrast with John's epistles, in that he and his writings are especially in point for those who (like himself, in spirit) live through the time of trial and enter the kingdom without dying.

The special occasion of Peter's writing seems to have been the great persecution of the Christians under Nero, because of the false charge that they had burned Rome. Not only were they put to terrible torture in the imperial city but the persecution spread to the provinces throughout the sphere of Roman rule.

Peter wrote to the expatriates of the dispersion in the upper provinces of what is now called Asia Minor. This conclusively confines it to the Circumcision, for the gentiles were never scattered there from their own land. This cannot, however, refer to the general dispersion of the Jews, for few of them were of the faith. It doubtless refers to the fact that, from the dispersion at the stoning of Stephen, continuous persecutions in the land had driven many Jewish Christians into exile. After seeking an asylum from their fierce fellow countrymen among the idolators, they now find that these, too, turn persecutors because of Nero's edict.

While these epistles can have no present interpretation, they doubtless will find their fullest application to the sons of Israel after the present economy of God's grace has passed by, and God deals once more with the Circumcision at the opening of the day of the Lord. Then judgment will begin at the house of God, and they will be beset with trials, such as these epistles foretell and provide for. Only in such an atmosphere and at such a time will the message Peter brings be fully appreciated and really understood. Just as it was difficult for him to apprehend the epistles of Paul (2 Pt.3[16]), so it is only by an earnest effort to place ourselves in the position of those to whom these epistles are sent, that we shall be able to partially apprehend their message.

Peter received his commission to write these epistles from the Lord, after His ascension. On the shores of the sea of Tiberius, after the miraculous draught of fishes, he is charged to graze His lambkins and to tend His sheep (Jn.21[15,16,17]). This is the ministry which he fulfills in these two pastoral epistles.

The people addressed, unlike "the church which is his body", are "a chosen *race*, a royal *priesthood*, a holy *nation*".

ΠΕΤΡΟCΑΠΟCΤΟΛΟCΙΗCΟΥ 20
Peter commissioner OF-JESUS

ℵ *had* +ΚΑΙ AND
ΧΡΙCΤΟΥΕΚΛΕΚΤΟΙCΠΑΡΕ 40
ANOINTED to-chosen expatriates

ΠΙΔΗΜΟΙCΔΙΑCΠΟΡΑCΠΟΝ 60
OF-THRU-SOWing OF-MARINE

ℵ+Ε ℵ+Ε
ΤΟΥΓΑΛΑΤΙΑCΚΑΠΠΑΔΟΚΙ 80
(Pontus) GALATIA CAPPADOCIA

ASIA *by* ℵ² AND BITHYNIA *supplied in margin of* D
ΑCΑCΙΑCΚΑΙΒΙΘΥΝΙΑCΚΑ 100
2 ASIA AND BITHYNIA accord-

ΤΑΠΡΟΓΝΩCΙΝΘΕΟΥΠΑΤΡΟ 20
ing-to BEFORE-KNOWledge OF-God FATHER

CΕΝΑΓΙΑCΜΩΠΝΕΥΜΑΤΟCΕ 40
IN HOLYing OF-spirit IN-

ΙCΥΠΑΚΟΗΝΚΑΙΡΑΝΤΙCΜΟ 60
TO obedience AND SPRINKLING

ΝΑΙΜΑΤΟCΙΗCΟΥΧΡΙCΤΟΥ 80
OF-BLOOD OF-JESUS ANOINTED .

ΧΑΡΙCΥΜΙΝΚΑΙΕΙΡΗΝΗΠΛ 200
grace to-YOUp AND PEACE MAY-BE-

ℵ *o.*
ΗΘΥΝΘΕΙΗΕΥΛΟΓΗΤΟCΟΘΕ 20
3 multiplied . blessed THE God

ΟCΚΑΙΠΑΤΗΡΤΟΥΚΥΡΙΟΥΗ 40
AND FATHER OF-THE Master OF-

ΜΩΝΙΗCΟΥΧΡΙCΤΟΥΟΚΑΤΑ 60
US JESUS ANOINTED THE according-to

ΤΟΠΟΛΥΑΥΤΟΥΕΛΕΟC ΑΝ ΑΓ 80
THE much OF-Him MERCY UP-generating

ΕΝΝΗCΑCΗΜΑCΕΙCΕΛΠΙΔΑ 300
US INTO EXPECTATION

AB *o.*
ΖΩCΑΝΔΙΑΝΑCΤΑCΕΩCΙΗ 20
LIVING THRU UP-STANDing OF-

COΥΧΡΙCΤΟΥΕΚΝΕΚΡΩΝΕΙ 40
4 JESUS ANOINTED OUT OF-DEAD-*ones* INTO

CΚΛΗΡΟΝΟΜΙΑΝΑΦΘΑΡΤΟΝ 60
tenancy UN-CORRUPTible

ℵ UNFADing AND UNDEFILED
ΚΑΙΑΜΙΑΝΤΟΝΚΑΙΑΜΑΡΑΝ 80
AND UNDEFILED AND UNFADing

ℵ¹* Ο ℵ heaven
ΤΟΝΤΕΤΗΡΗΜΕΝΗΝΕΝΟΥΡΑ 100
HAVING-*been*-KEPT IN heavens

ℵ Ω *o. o.*
ΝΟΙCΕΙCΥΜΑCΤΟΥCΕΝΔΥΝ 20
5 INTO YOUp THE-*ones* IN ABILITY

ℵ *o.*
ΑΜΕΙΘΕΟΥΦΡΟΥΡΟΥΜΕΝΟΥ 40
OF-God *be*ING-GARRISONED

CΔΙΑΠΙCΤΕΩCΕΙCCΩΤΗΡΙ 60
THRU BELIEF INTO SAving

ℵ¹* READily Ω C
ΑΝΕΤΟΙΜΗΝΑΠΟΚΑΛΥΦΘΗΝ 80
READY TO-BE-FROM-COVERED

ΑΙΕΝΚΑΙΡΩΕCΧΑΤΩΕΝΩΑΓ 500
6 IN SEASON LAST IN WHICH YOU-

ΑΛΛΙΑCΘΕΟΛΙΓΟΝΑΡΤΙΕΙ 20
ARE-*be*ING-exULLED FEW at-PRESENT IF

D ℵ¹* *omit* IS ℵ¹* Δ
ΔΕΟΝΕCΤΙΝΛΥΠΗΘΕΝΤΕCΕ 40
BINDING IS BEING-SORROWED IN

ℵ *o.*
ΝΠΟΙΚΙΛΟΙCΠΕΙΡΑCΜΟΙC 60
VARIOUS trials

ΙΝΑΤΟΔΟΚΙΜΙΟΝΥΜΩΝΤΗC 70
7 THAT THE testing OF-YOUp THE

D+Ε
ΠΙCΤΕΩCΠΟΛΥΤΙΜΟΤΕΡΟΝ 600
BELIEF MUCH-more-VALUable

D *o.*
ΧΡΥCΙΟΥΤΟΥΑΠΟΛΛΥΜΕΝΟ 20
OF-GOLD (*dim.*) THE *be*ING-destroyED

ΥΔΙΑΠΥΡΟCΔΕΔΟΚΙΜΑΖΟΜ 40
THRU FIRE YET OF-*be*ING-tested

ℵ Ε *o.*
ΕΝΟΥΕΥΡΕΘΗΕΙCΕΠΑΙΝΟΝ 60
MAY-BE-FOUND INTO ON-PRAISE

D+Ε
ΚΑΙΔΟΞΑΝΚΑΙΤΙΜΗΝΕΝΑΠ 80
AND esteem AND VALUE IN FROM-

ΟΚΑΛΥΨΕΙΙΗCΟΥΧΡΙCΤΟΥ 700
COVERING OF-JESUS ANOINTED

B¹ Χ *for* Κ Α+Ε A *o.*
8 ΟΝΟΥΚΙΔΟΝΤΕCΑΓΑΠΑΤΕΕ 20
WHOM NOT PERCEIVING YE-ARE-LOVING INTO

ΙCΟΝΑΡΤΙΜΗΟΡΩΝΤΕCΠΙC 40
WHOM at-PRESENT NO SEEING BELIEVING

B Τ *omits* ΑΙ
ΤΕΥΟΝΤΕCΔΕΑΓΑΛΛΙΑCΘΕ 60
YET YOU-ARE-*be*ING-exULTED

ΧΑΡΑΑΝΕΚΛΑΛΗΤΩΚΑΙΔΕΔ 90
to-JOY UN-OUT-TALKED AND HAVING-

ΟΞΑCΜΕΝΗΚΟΜΙΖΟΜΕΝΟΙΤ 900
9 *been*-esteemED *be*ING-requiTED THE

D *omits* OF-YOUp
ΟΤΕΛΟCΤΗCΠΙCΤΕΩCΥΜΩΝ 20
FINISH OF-THE BELIEF OF-YOUp

CΩΤΗΡΙΑΝΨΥΧΩΝΠΕΡΙΗCC 40
10 SAving OF-souls ABOUT WHICH SAV-

ΩΤΗΡΙΑCΕ ΖΕΖΗΤΗCΑΝΚΑΙ 60
ing OUT-SEEK AND

ΕΞΗΡΑΥΝΗCΑΝΠΡΟΦΗΤΑΙ 80
OUT-TRACE BEFORE-AVERRers THE

ΙΝΕΡΙΤΗCΕΙCΥΜΑCΧΑΡΙΤ 300
ABOUT THE INTO YOUp grace

A Ε
ΟCΠΡΟΦΗΤΕΥCΑΝΤΕCΕΡΑΥ 20
11 BEFORE-AVERRing SEARCHING

ΝΩΝΤΕCΕΙCΤΙΝΑΗΠΟΙΟΝΚ 40
INTO ANY OR ?-THE-WHICH SEA-

ΑΙΡΟΝΕΔΗΛΟΥΤΟΕΝΑΥΤΟΙ 60
SON made-EVIDENT THE IN them

D *omits* OF-ANOINTED
CΠΝΕΥΜΑΧΡΙCΤΟΥΠΡΟΜΑΡ 80
spirit OF-ANOINTED BEFORE-witnessING

A+Υ B *spells* ANOINTED *in full*+Ε
ΤΥΡΟΜΕΝΟΝΤΑΕΙCΧΡΙCΤΟ 1000
THE INTO ANOINTED

PETER, an apostle of Jesus Christ,
to the chosen expatriates of the
dispersion of Pontus, Galatia,
Cappadocia, the province of Asia,
2 and Bithynia, according to the
foreknowledge of God the Fa-
ther, in hallowing of the spirit,
for obedience and sprinkling of
the blood of Jesus Christ:

May grace and peace be multiplied
to you!

3 BLESSED be the God and Father of
our Lord Jesus Christ, Who, accord-
ing to His vast mercy, regenerates
us into a living expectation,
through the resurrection of Jesus
4 Christ from among the dead, for
the enjoyment of an allotment in-
corruptible and undefiled and un-
fading, having been kept in the
5 heavens for you, who are garri-
soned by the power of God,
through faith, for salvation ready
6 to be revealed in the last era, in
which you are exulting: briefly, at
present, if it must be, being sorrow-
7 ed by various trials, that the testing
of your faith, much more precious
than gold which is perishing, yet,
being tested by means of fire, may
be found for applause and glory
and honor at the unveiling of Jesus
8 Christ, Whom, not perceiving, you
are loving, in Whom, not seeing at
present, yet believing, you are ex-
ulting with joy ineffable and glor-
9 ious, being requited with the con-
summation of your faith, the salva-
tion of your souls.

10 Concerning which salvation the
prophets seek out and search out,
who prophesy concerning the grace
11 which is for you, searching into
what or what manner of era
the spirit of Christ in them made
evident, when testifying beforehand
to the sufferings pertaining to

1 Note the contrast between Peter, an apostle of Jesus Christ, and Paul, an apostle of Christ Jesus. Peter proceeds on the ground of His present rejection on earth, Paul on His exaltation in heaven.

1 The expatriates were those Jews who had left their homes in the land of their fathers, probably as a result of persecution. Since then the Jews have been scattered all over the earth. Peter's epistles will have a special appeal for those of them who, at the time of the end, after the Lord once more begins to deal with His people Israel, are chosen among the nations, and suffer for their faith.

4 The allotment of the Circumcision is heavenly in character and source, but will be enjoyed on earth. A concrete example is the heavenly Jerusalem, which comes down out of heaven, all prepared for their dwelling on the new earth. The kingdom is called the kingdom of the heavens, not that it will be in heaven, but because the heavens will rule.

5 There are two distinct salvations brought before us in this passage, neither of which refers to what is usually intended by the term. The first one is the salvation which the faithful of Israel have long desired, that deliverance which comes to them at the advent of their Messiah. It is not salvation from sin, but from the nations and from Satan, and from the judgments of the time of the end. It ushers in the millennium. It was not a present possession, but is to be revealed at the unveiling of Jesus Christ.

9 The other salvation was a present experience. We seldom read of the salvation of the soul in Scripture. The soul is the sentient part of man, that which feels, that which suffers and enjoys. Ultimately all salvation will result in satisfying and delicious sensations. In the time of trial to which Peter refers, there seems to be little place for such a salvation, yet it is found in the joy and exultation of faith.

10 The prophets foretold the salvation proclaimed by Peter; the grace which has come to us was hid from them (Eph.3^{8,9}).

11 The sufferings pertaining to Christ were clearly foretold in the Hebrew Scriptures, especially in such types as Joseph and Moses, David and Hezekiah. His earthly glories were also revealed, including His exaltation as the Son of Man and the Son of David. He receives the place supreme on earth, but there is no hint of heavenly headship. These are the traceable riches of Christ. The prophets knew nothing of "the untraceable riches". These consist in His heavenly exaltation, and were revealed to Peter and Paul. Peter tells us that He has "gone into the heavens, messengers and authorities and powers being made subject to Him" (3^{22}). Paul gives Him the place of universal supremacy, and tells of a time when all in the heavens as well as on the earth will be headed up in Him (Eph.1^{10}). Of this the prophets are silent. It was a secret or "mystery" unrevealed until the heavenly destiny of the ecclesia which is Christ's body was made known.

13 The grace which is for us comes before the unveiling of Jesus Christ, at His presence in the air, previous to the apocalyptic judgments which accompany His manifestation. Not so with those to whom Peter writes. It is only after His unveiling that the blessings which they expect will become theirs. The unveiling itself is God's means of bringing in the kingdom and all its accompanying benefits.

20 The fact that Christ's sacrifice was foreknown before the disruption throws a marvelous light upon God's plan and purpose. It shows that sacrifice is not an afterthought intended to repair an unforeseen disaster, but that it precedes sin, and that sin was introduced to give it occasion. Speaking as a man, there never would have been sin unless God had previously prepared a Sacrifice, and neither should be considered by itself, but as one of the necessary factors in God's great purpose to reveal the deep recesses of His love and the boundless expanse of His affection.

23 Regeneration is a requisite for entrance into the kingdom (Jn.3^{3}). In spirit, we skip the kingdom and enter the new creation (2 Co.5^{17}), which

Christ and the glories after these.
12 To whom it was revealed, that, not to themselves, yet to you they dispensed them, of which you are now informed through those who are preaching the evangel to you by holy spirit dispatched from heaven: into which messengers are yearning to peer.
13 Wherefore, girding up the loins of your comprehension, being sober, expect perfectly the grace which is being brought to you in the
14 unveiling of Jesus Christ. As obedient children, not configuring to the former desires, in your ignor-
15 ance, but, according as He Who calls you is holy, *you* also become
16 holy in all behavior, because it is written that "You shall be holy, seeing that I am holy."
17 And if you are invoking the Father, Who is judging impartially according to each one's work, you may behave, for the time of
18 your sojourn, with fear, being aware that you were ransomed from your vain behavior, handed down by tradition from the fathers, not with
19 corruptible silver or gold, but with the precious blood of Christ, as of
20 a flawless and unspotted lamb, foreknown, indeed, before the disruption of the world, yet manifested in
21 the last times because of you, who through Him are believing in God Who rouses Him from among the dead and is giving Him glory, so that your faith and expectation is to be in God.
22 Having purified your souls, by the obedience of truth, for unfeigned fondness for the brethren, love one another earnestly, out of a
23 true heart, having been regenerated, not of corruptible seed, but of incorruptible, through the word of

ΝΠΑΘΗΜΑΤΑΚΑΙΤΑCΜΕΤΑΤ 20
EMOTIONS AND THE after these

ΑΥΤΑΔΟΞΑCΟΙCΑΠΕΚΑΛΥΦ 40
12 esteems to-WHOM it-WAS-FROM-COVERED

ΘΗΟΤΙΟΥΧΕΑΥΤΟΙCΥΜΙΝΑ 60
that NOT to-selves to-YOUp YET

ΕΔΙΗΚΟΝΟΥΝΑΥΤΑΑΝΥΝΑΝ 80
THEY-THRU-SERVED them WHICH NOW WAS-

ΗΓΓΕΛΗΥΜΙΝΔΙΑΤΩΝΕΥΑΓ 100
UP-MESSAGED to-YOUp THRU THE WELL-MES-

s adds ΕΝ IN
ΓΕΛΙCΑΜΕΝΩΝΥΜΑCΠΝΕΥΜ 20
SAGIZING YOUp to-spirit

ΑΤΙΑΓΙΩΑΠΟCΤΑΛΕΝΤΙΑΠ 40
HOLY BEING-commissionED FROM

ΟΥΡΑΝΟΥΕΙCΑΕΠΙΘΥΜΟΥC 60
heaven INTO WHICH ARE-ON-FEELING

ΙΝΑΓΓΕΛΟΙΠΑΡΑΚΥΨΑΙΔΙ 80
13 MESSENGERS TO-BESIDE-BEND . THRU-

ΟΑΝΑΖΩCΑΜΕΝΟΙΤΑCΟCΦΥ 200
WHICH *being*-UP-GIRDED THE LOINS

n[1] Ε
ΑCΤΗCΔΙΑΝΟΙΑCΥΜΩΝΝΗΦ 20
OF-THE THRU-MIND OF-YOUp *be*ING-

s o.
ΟΝΤΕCΤΕΛΕΙΩCΕΛΠΙCΑΤΕ 40
sober maturely EXPECT

ΕΠΙΤΗΝΦΕΡΟΜΕΝΗΝΥΜΙΝΧ 60
ON THE *be*ING-CARRIED to-YOUp grace

ΑΡΙΝΕΝΑΠΟΚΑΛΥΨΕΙΙΗCΟ 80
IN FROM-COVERing OF-JESUS

ΥΧΡΙCΤΟΥΩCΤΕΚΝΑΥΠΑΚΟ 300
14 ANOINTED . AS offspring OF-obedience

Β Α
ΗCΜΗCΥCΧΗΜΑΤΙΖΟΜΕΝΟΙ 20
NO TOGETHER-FIGURING

ΤΑΙCΠΡΟΤΕΡΟΝΕΝΤΗΑΓΝΟ 40
to-THE BEFORE-more IN THE UN-KNOW

ΙΑΥΜΩΝΕΠΙΘΥΜΙΑΙCΑΛΛΑ 60
15 OF-YOUp ON-FEELINGS but

ΚΑΤΑΤΟΝΚΑΛΕCΑΝΤΑΥΜΑC 80
according-to THE *One*-CALL*ing* YOUp

ΑΓΙΟΝΚΑΙΑΥΤΟΙΑΓΙΟΙΕΝ 400
HOLY AND SAME HOLY-*ones* IN

ΠΑCΗΑΝΑCΤΡΟΦΗΓΕΝΗΘΗΤ 20
EVERY UP-TURNing (behavior) YE-BE-BEING-BECOME

s o. o. = THRU-WHICH AS *omit* that
ΕΔΙΟΤΙΓΕΓΡΑΠΤΑΙΟΤΙΑΓ 40
16 THRU-that it-HAS-*been*-WRITTEN that HOLY-

AS - ΑΙ*s* ΔΙ + THRU-
ΙΟΙΕCΕCΘΕΟΤΙΕΓΩΑΓΙΟC 60
ones YE-WILL-BE that I HOLY

ΕΙΜΙ I-AM *added by* A
ΚΑΙΕΙΠΑΤΕΡΑΕΠΙΚΑΛΕΙC 80
17 AND IF FATHER YE-ARE-ON-CALLING

s - ΑΙ
ΘΕΤΟΝΑΠΡΟCΩΠΟΛΗΜΠΤΩC 500
THE-*One* UN-TOWARD-VIEW-GET-ly

ΚΡΙΝΟΝΤΑΚΑΤΑΤΟΕΚΑCΤΟ 20
JUDGING according-to THE OF-EACH

ΥΕΡΓΟΝΕΝΦΟΒΩΤΟΝΤΗCΠΑ 40
work IN FEAR THE OF-THE BESIDE-

ΡΟΙΚΙΑCΥΜΩΝΧΡΟΝΟΝΑΝΑ 60
HOME-ing OF-YOUp TIME YE-MAY-BE-

s[1]* - ΕΦΟΜΕΝΟΙ
ΣΤΡΑΦΗΤΕΕΙΔΟΤΕCΟΤΙΟΥ 60
18 UP-TURNING (behaving) HAVING-PERCEIVED that NOT

s[1]* Υ *o.* *s*[1]* - ΟΥ
ΦΘΑΡΤΟΙCΑΡΓΥΡΙΩΗΧΡΥC 600
to-CORRUPTible SILVER OR GOLD (*dim.*)

s[1]* + Ω
ΙΩΕΑΥΤΡΟΘΗΤΕΕΚΤΗCΜΑΤ 20
YE-WERE-LOOSened OUT OF-THE VAIN

ΑΙΑCΥΜΩΝΑΝΑCΤΡΟΦΗCΠΑ 40
OF-YOUp UP-TURNing (behavior) OF-

ΤΡΟΠΑΡΑΔΟΤΟΥΑΛΛΑΤΙΜΙ 60
19 FATHER-tradition but to-VALU-

ΩΑΙΜΑΤΙΩCΑΜΝΟΥΑΜΩΜΟΥ 80
able BLOOD AS LAMB OF-UN-FLAWS

s[1]* - UP- Α Ν *o.*
ΚΑΙΑCΠΙΛΟΥΧΡΙCΤΟΥΠΡΟ 700
20 AND OF-UN-SPOTted ANOINTED OF-BEFORE-

ΕΓΝΩCΜΕΝΟΥΜΕΝΠΡΟΚΑΤΑ 20
HAVING-*been*-KNOWN INDEED BEFORE DOWN-

ΒΟΛΗCΚΟCΜΟΥΦΑΝΕΡΩΘΕΝ 40
CASTing OF-SYSTEM BEING-made-APPEAR

s[1]* Ο Υ *singular*
ΤΟCΔΕΕΠΕCΧΑΤΟΥΤΩΝΧΡΟ 60
YET ON LAST OF-THE TIMES

s[1]* Ο Υ Α Η = VS
ΝΩΝΔΙΥΜΑCΤΟΥCΔΙΑΥΤΟΥ 80
21 THRU YOUp THE-*ones* THRU Him

s - ΕΝΤΑC - ING
ΠΙCΤΟΥCΕΙCΘΕΟΝΤΟΝΕΓΕ 800
BELIEving INTO God THE *One*-

s[1]* Ο
ΙΡΑΝΤΑΑΥΤΟΝΕΚΝΕΚΡΩΝΚ 20
ROUS*ing* Him OUT OF-DEAD-*ones* AND

ΑΙΔΟΞΑΝΑΥΤΩΔΟΝΤΑΩCΤΕ 40
esteem to-Him GIVING AS-BESIDES

ΤΗΝΠΙCΤΙΝΥΜΩΝΚΑΙΕΛΠΙ 60
THE BELIEF OF-YOUp AND EXPECTATION

ΔΑΕΙΝΑΙΕΙCΘΕΟΝΤΑCΨΥΧ 80
22 TO-BE INTO God . THE souls

ΑCΥΜΩΝΗΓΝΙΚΟΤΕCΕΝΤΗΥ 900
OF-YOUp HAVING-PURIFIED IN THE obe-

s o.
ΠΑΚΟΗΤΗCΑΛΗΘΕΙΑCΕΙCΦ 20
dience OF-THE TRUTH INTO FOND

ΙΑΔΕΛΦΙΑΝΑΝΥΠΟΚΡΙΤΟ 40
brotherness UN-hypocritical

s[1]* *adds* ΚΑΘΑΡΑC clean AB*s*[1]* *omit* TRUE
ΝΕΚΚΑΡΔΙΑCΑΛΗΘΙΝΗCΑΑ 60
OUT OF-HEART TRUE one-

ΛΗΛΟΥCΑΓΑΠΗCΑΤΕΕΚΤΕΝ 80
another LOVE-YE OUT-STRETCHly

ΦCΑΝΑΓΕΓΕΝΝΗΜΕΝΟΙΟΥΚ 2000
23 HAVING-*been*-UP-generATED NOT

As Φ Θ=CORRUPTION
ΕΚCΠΟΡΑCΦΘΑΡΤΗCΑΛΛΑΑ 20
OUT OF-seed CORRUPTIBLE but OF-

ΦΘΑΡΤΟΥΔΙΑΛΟΓΟΥΖΩΝΤΟ 40
UNCORRUPTIBLE THRU saying LIVING

CΘΕΟΥΚΑΙΜΕΝΟΝΤΟCΑΙΟΤ 60
24 OF-God AND REMAINING THRU-that
B *adds* ΩC AS *and* $\aleph^*$ ΟCΙ AS-IF $\aleph^2$ *cancels*
ΙΠΑCΑCΑΡΞΧΟΡΤΟCΚΑΙΠΑ 80
EVERY FLESH HAY AND EVERY
$\aleph^1$* *adds* H THE $\aleph^{1b}$ OY
CΑΔΟΞΑΑΥΤΗCΦCΑΝΘΟCΧΟ 100
esteem OF-her AS FLOWER OF-HAY

ΡΤΟΥΕΞΗΡΑΝΘΗΟΧΟΡΤΟCΚ 20
IS-DRIED THE HAY AND
6 THRU-that IT-IS-ABOUT-HAVING IN WRITING

ΑΙΤΟΑΝΘΟCΕΞΕΠΕCΕΝΤΟΔ 40
25 THE FLOWER OUT-FALLS THE YET

ΕΡΗΜΑΚΥΡΙΟΥΜΕΝΕΙΕΙCΤ 60
declaration OF-Master IS-REMAINING INTO THE
A *omits* THE
ΟΝΑΙΩΝΑΤΟΥΤΟΔΕΕCΤΙΝΤ 80
eon . this YET IS THE
A *omits* declaration THE
ΟΡΗΜΑΤΟΕΥΑΓΓΕΛΙCΘΕΝΕ 200
declaration THE BEING-WELL-MESSAGIZED INTO

ΙCΥΜΑCΑΠΟΘΕΜΕΝΟΙΟΥΝΠ 20
2 YOUp . FROM-PLACING THEN EV-
7 to-YOUp THEN THE VALUE to-THE *ones-*
A Θ *o.*=-UN-PERSUADING
ΑCΑΝΚΑΚΙΑΝΚΑΙΠΑΝΤΑΔΟ 40
ERY EVIL AND EVERY FRAUD
As+Є AC $\aleph^1$* B *o.*
ΛΟΝΚΑΙΥΠΟΚΡΙCΙΝΚΑΙΦΘ 60
AND hypocrisies AND ENVIES
A *omits* ALL $\aleph^1$* N
ΟΝΟΥCΚΑΙΠΑCΑCΚΑΤΑΛΑΛ 80
AND ALL DOWN-TALKS

$\aleph^1$* N A *o.*
ΙΑCΩCΑΡΤΙΓΕΝΝΗΤΑΒΡΕΦ 300
2 AS at-PRESENT-generated BABES

ΗΤΟΛΟΓΙΚΟΝΑΔΟΛΟΝΓΑΛΑ 20
THE logical UN-FRAUDED MILK
8 AND STONE OF-TOWARD-STRIKE

ΕΠΙΠΟΘΗCΑΤΕΙΝΑΕΝΑΥΤΩ 40
ON-LONG-YE THAT IN it
s-AI
ΑΥΞΗΘΗΤΕΕΙCCΩΤΗΡΙΑΝΕ 60
3 YE-MAY-BE-BEING-GROWN-UP INTO SAving IF
EVEN *omitted by* AB$\aleph^1$* s-AI
ΙΠΕΡΕΓΕΥCΑCΘΕΟΤΙΧΡΗC 80
EVEN YE-TASTE that kind

ΤΟCΟΚΥΡΙΟCΠΡΟCΟΝΠΡΟC 400
4 THE Master TOWARD WHOM TOWARD-
9 AND THEY-WERE-PLACED . YE YET breed
s *o.*
ΕΡΧΟΜΕΝΟΙΛΙΘΟΝΖΩΝΤΑΥ 20
COMING STONE LIVING by
B *o.*
ΠΟΑΝΘΡΩΠΩΝΜΕΝΑΠΟΔΕΔΟ 40
humans INDEED HAVING-*been*-FROM-

ΚΙΜΑCΜΕΝΟΝΠΑΡΑΔΕΘΕΩΕ 60
tested BESIDE YET God cho-
B+Є
ΚΛΕΚΤΟΝΕΝΤΙΜΟΝΚΑΙΑΥΤ 80
5 sen IN-VALUED AND SAME
$\aleph^1$* *o.* CO B *omits* -ON- A+K
ΟΙΩCΛΙΘΟΙΖΩΝΤΕCΕΠΟΙΚ 500
AS STONES LIVING YE-ARE-*being*-

s-AI
ΟΔΟΜΕΙCΘΕΟΙΚΟCΠΝΕΥΜΑ 20
ON-HOME-BUILDED HOME spiritual
$\aleph^1$* *o.* $\aleph^1$* *o.*
ΤΙΚΟCΕΙCΙΕΡΑΤΕΥΜΑΑΓΙ 40
INTO SACRED-effect HOLY
$\aleph^1$* C *s omits* spiritual
ΟΝΑΝΕΝΕΓΚΑΙΠΝΕΥΜΑΤΙΚ 60
TO-UP-CARRY spiritual

ΑCΘΥCΙΑCΕΥΠΡΟCΔΕΚΤΟΥ 80
SACRIFICES WELL-TOWARD-RECEIVED
AB$\aleph^1$* *omit* TO-THE
CΤΩΘΕΩΔΙΑΙΗCΟΥΧΡΙCΤΟ 600
TO-THE God THRU JESUS ANOINTED .

ΥΑΙΟΤΙΠΕΡΙΕΧΕΙΕΝΓΡΑΦ 20
THRU-that IT-IS-ABOUT-HAVING IN WRITING
B+Є
ΗΙΔΟΥΤΙΘΗΜΙΕΝCΙΩΝΑΙΘ 40
BE-PERCEIVING I-AM-PLACING IN SION STONE
B chosen capstone-CORNER
ΟΝΑΚΡΟΓΩΝΙΑΙΟΝΕΚΛΕΚΤ 60
capstone-CORNER chosen
B+Є
ΟΝΕΝΤΙΜΟΝΚΑΙΟΠΙCΤΕΥΩ 50
IN-VALUED AND THE *one*-BELIEVING
$\aleph^1$* -ON
ΝΕΠΑΥΤΩΟΥΜΗΚΑΤΑΙCΧΥΝ 700
ON it NOT NO MAY-BE-BEING-DOWN-VILED
$\aleph^1$* H=-US B+Є
ΘΗΥΜΙΝΟΥΝΗΤΙΜΗΤΟΙCΠΙ 20
7 to-YOUp THEN THE VALUE to-THE *ones-*
A Θ *o.*=-UN-PERSUADING
CΤΕΥΟΥCΙΝΑΠΙCΤΟΥCΙΝΑ 40
BELIEVING to-UN-BELIEVING-*ones* YET
$\aleph^1$* N
ΕΛΙΘΟCΟΝΑΠΕΔΟΚΙΜΑCΑΝ 60
STONE WHICH FROM-test

ΟΙΟΙΚΟΔΟΜΟΥΝΤΕCΟΥΤΟC 50
THE *ones*-HOME-BUILDING this

ΕΓΕΝΗΘΗΕΙCΚΕΦΑΛΗΝΓΩΝ 300
WAS-BECOME INTO HEAD OF-CORNER

ΙΑCΚΑΙΛΙΘΟCΠΡΟCΚΟΜΜΑ 20
AND STONE OF-TOWARD-STRIKE
s+N
ΤΟCΚΑΙΠΕΤΡΑCΚΑΝΔΑΛΟΥ 40
AND ROCK OF-SNARE
AND *omitted by* AB$\aleph^1$*
ΟΙΚΑΙΠΡΟCΚΟΠΤΟΥCΙΝΤΩ 60
WHO AND ARE-TOWARD-STRIKING to-THE
B$\aleph$ *o.* BCT *for* Θ=UN-BELIEVING
ΛΟΓΩΑΠΕΙΘΟΥΝΤΕCΕΙCΟΚ 80
saying UN-PERSUADING INTO WHICH

ΑΙCΤΕΘΗCΑΝΥΜΕΙCΔΕΓΕΝ 300
AND THEY-WERE-PLACED . YE YET breed
s *o.*
ΟCΕΚΛΕΚΤΟΝΒΑCΙΛΕΙΟΝΙ 20
chosen KINGish SA-

ΕΡΑΤΕΥΜΑΕΘΝΟCΑΓΙΟΝΛΑ 40
CRED-effect NATION HOLY PEOPLE

ΟCΕΙCΠΕΡΙΟΙΗCΙΝΟΠΩC 60
INTO procuring WHICH-how
s *o.* s-AI
ΤΑCΑΡΕΤΑCΕΞΑΓΓΕΙΛΗΤΕ 90
THE VALOR YE-SHOULD-BE-OUT-MESSAGING

ΤΟΥΕΚCΚΟΤΟΥCΥΜΑCΚΑΛΕ 5000
OF-THE OUT OF-DARKness YOUp CALLing

24 God, living and permanent. Because

"All flesh is grass,
And all its glory is as the flower of grass.
The grass withers
And the flower falls off,
25 Yet the declaration of the Lord is remaining for the eon."

Now this is the declaration preached to you in the evangel.

2 Putting off, then, all malice and all guile and hypocrisies and envies
2 and all vilifications, as recently born babes long for the logical, unadulterated milk, that by it you
3 may be growing up for salvation, if so be that you taste that the Lord
4 is kind: Whom approaching, a living Stone, having been rejected indeed by men, yet chosen by God,
5 held in honor, *you,* also, as living stones, are being built a spiritual house, into a holy priesthood, to offer up spiritual sacrifices, most acceptable to God through Jesus Christ.

6 Wherefore it is included in the scripture

"*Lo!* I am laying in Zion a corner capstone, chosen, held in honor;
And he who is believing on it may by no means be disgraced."

7 To you, then, who are believing is the honor, yet to the unbelieving

"The Stone which the builders reject,
This came to be the head of the corner,"

8 And

"A stumbling-stone and a snare rock;"

who also are stumbling at the word, being stubborn, to which also they were appointed.

9 Yet *you* are "A chosen race, a royal priesthood, a holy nation, a secured people" that you should be recounting the virtues of Him Who calls you out of darkness into

will not become a physical reality until after the thousand years. There is a vast difference between the two. Paul does not proclaim the new birth. That is not nearly sufficient to describe the great change necessary for fitting us for our celestial destiny. In the resurrection we shall not only be renewed but changed (1 Co.15^{52}). As at present constituted we could not enter into our celestial allotment. Hence we are the subjects of a radical recreation. The Circumcision in the kingdom on the earth will need no such great change to adapt them to conditions as they will be in that day, so the figure used of them is that of regeneration. The Lord spoke of the kingdom as "the regeneration" (Mt. 19^{28}), during which the *old* creation will be *re*newed, the curse removed, the law observed, by a people who have a "change of heart" (Jer.31^{30}), and the old earth will enjoy its sabbath. So regeneration is not the creation of a new man but the regeneration of the old.

24 Isa.40$^{6-8}$.

4 Our Lord, speaking to the chief priests and elders, told them that the kingdom of God would be taken from them and given to a nation bringing forth its fruits, in proof of which He also quotes Ps.118$^{22-23}$. The parable of the vineyard was spoken to them on this occasion (Mt.21$^{33-46}$). They fulfilled this parable in rejecting Him, and He takes the kingdom from them and gives it to those who receive Him, and who form the nucleus of the believing nation of that day.

6 Isa.28^{16}.

7 Peter himself, soon after the day of Pentecost, before the chief priests, charged them with rejecting the Stone which was to be the head of the corner (Ac.4^{11}).

9 When Jehovah brought His people to Himself on eagles' wings, He purposed that they should be His peculiar treasure above all peoples, and that they should be a kingdom of priests and a holy nation (Ex.19$^{4-6}$). Hitherto, through unbelief, they have not realized this ideal, but those who receive Christ shall fulfill it in the coming kingdom. As kings they will then rule the nations for God and as priests bring the nations to God.

10 The phrases "not a people" and who "have not been shown mercy" are usually referred to the gentile nations, in contrast with Israel. This passage is then adduced in favor of applying Peter's epistles indiscriminately to all men at all times, especially to the present ecclesia which is Christ's body. But a closer consideration will show that this passage proves the very opposite, for it quotes from the prophecy of Hosea, who speaks of the sons of Israel, and cannot possibly be interpreted of any other people. One passage reads as follows: "Then He said, 'Call his name Lo-ammi: for ye are not My people, and I will not be yours. Yet the number of the sons of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, "Ye are not My people" there it shall be said unto them, "Ye are the sons of the living God."' Then shall the sons of Judah and the sons of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land; for great shall be the day of Jezreel" (Hos.1$^{9-11}$).

The companion passage is equally plain: "And I will have mercy upon her that had not obtained mercy; and I will say to them which were not My people, 'Thou art My people;' And they shall say, 'Thou art my God'" (Hos.2^{23}). By no means may these quotations refer to any people but the chosen nation.

12 "Your behaviour among the nations," or gentiles, confirms our conclusion that Peter is addressing only those of his own nation outside the land.

13 The word "creation" here is the same word which is always so rendered in every other occurrence. Possibly the idea that creation is a prerogative of God led our translators to alter to "ordinance" here. Yet such contexts as this are the very ones which the English reader needs to correct his conception of the meaning of this word, for according to this passage, man can create, and the word necessarily loses the false definition of bringing into being that which heretofore had no existence.

10 His marvelous light, who once
were "not a people" yet now are
"the people of God", who "have
not been shown mercy", yet now
are "being shown mercy."
11 Beloved, I am entreating you,
as sojourners and expatriates, to be
abstaining from carnal lusts, which
12 are warring against the soul, hav-
ing your behavior among the na-
tions ideal, that in that in which
they are talking against you as evil
doers, being eye witnesses of ideal
acts, they should be glorifying God
in the day of visitation.
13 Be subject to every human crea-
tion because of the Lord, whether to
14 the king, as a superior, or govern-
ors, as being sent by Him to avenge
evil doers, yet for the applause of
15 doers of good, seeing that thus it is
the will of God, by doing good to be
muzzling the ignorance of impru-
16 dent men; as free and not as hav-
ing freedom for a cover of evil, but
17 as slaves of God. Honor all: be
loving the brotherhood: be fearing
God; be honoring the king.
18 Domestics are subject to your
owners, with all fear, not only to
the good and lenient, but to the
19 crooked also, for this, is grace, if,
because of conscience toward God,
anyone is undergoing sorrows, suf-
20 fering unjustly. For what credit
is it if, sinning and being buffeted,
you shall be enduring it? But if,
doing good, you shall be enduring
suffering, this is grace with God.
21 For for this were you called, see-
ing that even Christ suffered for
your sakes, leaving you a copy, that

CANTOCEICTOθAYMACTON 20
INTO THE MARVELOUS

AYTOYΦΩCOIΠOTEOYAAOC 40
10 OF-him LIGHT THE ?-when NOT PEOPLE

NYNΔEAAOCθEOYOIOYKHA 60
NOW YET PEOPLE OF-God THE NOT HAVING-

EHMENOINYNΔEEAEHθENT 80
been-MERCIED NOW YET BEING-MERCIED .

ECAΓAΠHTOIΠAPAKAAΩΦC 100
11 BELOVED I-AM-BESIDE-CALLING AS

ΠAPOIKOYCKAIΠAPEΠIΔH 20
BESIDE-HOMERS AND EXPATRIATES

A E *o.*
MOYCAΠEXECθAITΩNCAPK 40
TO-BE-FROM-HAVING OF-THE FLESHIC

A+E
IKΩNEΠIθYMIΩNAITINEC 60
ON-FEELINGS WHICH-ANY

CTPATEYONTAIKATATHCΨ 80
ARE-WARRING DOWN OF-THE SOUL

s TO-YOUP I
YXHCTHNANACTPOΦHNYMΩ 200
12 THE UP-TURNING (behavior) OF-YOUP

B *omits* HAVING
NENTOICEθNECINEXONTE 20
IN THE NATIONS HAVING

CKAAHNINAENΩKATAAAAO 40
IDEAL THAT IN WHICH THEY-ARE-DOWN-

YCINYMΩNΩCKAKOΠOIΩNE 60
TALKING OF-YOUP AS OF-EVIL-DOERS OUT

KTΩNKAAΩNEPΓΩNEΠOΠTE 80
OF-THE IDEAL ACTS ON-VIEWING

A CA *for* O *s1* for* Ω *has* OYT(AD *o.*)PEMOY=
YONTECΔOΣACΩCINTONθE 300
THEY-SHOULD-BE-esteeming THE God

esteem OF-YOU THEY-ARE-TREMBLING
ONENHMEPAEΠICKOΠHCYΠ 20
13 IN DAY OF-ON-NOTing . YE-MAY-

s1 omit* human
OTAΓHTEΠACHANθPΩΠINH 40
BE-being-UNDER-SET TO-EVERY human

KTICEIΔIATONKYPIONEI 60
CREATION THRU THE Master IF-BE-

TEBACIAEIΩCYΠEPEXONT 80
SIDES TO-KING AS superior

IEITEHΓEMOCINΩCΔIAYT 400
14 IF-BESIDES TO-LEADers AS THRU him

OYNEMΠOMENOICEICEKΔI 20
being-SENT INTO OUT-JUST-

KHCINKAKOΠOIΩNEΠAINO 40
ing OF-EVIL-DOERS ON-PRAISE

NΔEAΓAθOΠOIΩNOTIOYTΩ 60
15 YET OF-GOOD-DOERS that thus

CECTINTOθEAHMATOYθEO 80
IS THE WILL OF-THE God

D+E *s1**
YAΓAθOΠOIOYNTACΦIMOY 500
GOOD-DOING TO-BE-MUZZLING

NTHNTΩNAΦPONΩNANθPΩΠ 20
THE OF-THE UN-DISPOSED humans

ΦNAΓNΩCIANΩCEAEYθEPO 40
16 UN-KNOWledge . AS FREE

IKAIMHΩCEΠIKAAYMMAEX 60
AND NO AS ON-COVER HAV-

ONTECTHCKAKIACTHNEAE 80
ING OF-THE EVIL THE FREEdom

A SLAVES OF-God
YθEPIANAAAΩCθEOYΔOYA 600
but AS OF-God SLAVES .

s E
OIΠANTACTIMHCATETHNA 20
17 ALL VALUE-YE THE bro-

AEAΦOTHTAAΓAΠATETONθ 40
therhood BE-YE-LOVING THE God

s -AI
EONΦOBEICθETONBACIAE 60
DE-YE-FEARING THE KING

D+E
ATIMATEOIOIKETAIYΠOT 80
18 DE-YE-VALUING . THE domestics *being*-UNDER-

s IN EVERY FEAR *being*-UNDER-SET
ACCOMENOIENΠANTIΦOBΩ 700
SET IN EVERY FEAR

AD *omit* OF-YOU
TOICΔECΠOTAICYMΩNOYM 20
to-THE OWNers OF-YOUP NOT ON-

ONONTOICAΓAθOICKAIEΠ 40
LY to-THE GOOD AND lenient

D1 *o.*
IEIKECINAAAAKAITOICC 60
but AND to-THE CROOK-

KOAIOICTOYTOΓAPXAPIC 80
19 ED this for grace

A *o.* *s1* o.*
EIΔIACYNEIΔHCINθEOYY 800
IF THRU conscience OF-God IS-

ΠOΦEPEITICAYΠACΠACXΩ 20
UNDER-CARRYING ANY SORROWS EMOTIONING

NAΔIKΩCΠOIONΓAPKAEOC 40
20 UN-JUSTly . ?-THE-WHICH for credit

EIAMAPTANONTECKAIKOA 60
IF missing AND *being*-

s2 o. o. omitting -FROM *s2 o.*
AΦIZOMENOIYΠOMENEITE 80
CHASTENED-FROM YE'LL-BE-UNDER-REMAINING

AAAEIAΓAθOΠOIOYNTECK 900
but IF GOOD-DOING AND

AIΠACXONTECYΠOMENEIT 20
EMOTIONING YE'LL-BE-UNDER-REMAINING

A *adds* ΓAP for A *adds* TΩ to-THE
ETOYTOXAPICΠAPAθEΩEI 40
21 this grace BESIDE God INTO

CTOYTOΓAPEKAHθHTEOTI 60
this for YE-WERE-CALLED that

A—AND *s*+O THE *s* ΔTIEθANENATIEPI
KAIXPICTOCEΠAθENYΠEP 80
AND ANOINTED EMOTIONED OVER

YMΩNYMINYΠOAIMΠANΩNY 4000
YOUP to-YOUP leaving-UP UN-

ΠΟΓΡΑΜΜΟΝΙΝΑΕΠΑΚΟΛΟΥ 20
DER-WRITing THAT YE-SHOULD-BE-ON-

b1 -AI
ΘΗCΗΤΕΤΟΙCΙΧΝΕCΙΝΑΥΤ 40
followING to-THE TRACES OF-Him

ΟΥΟCΑΜΑΡΤΙΑΝΟΥΚΕΠΟΙΗ 60
22 WHO miss NOT DOES

s H
CΕΝΟΥΔΕΕΥΡΕΘΗΔΟΛΟCΕΝ 80
NOT-YET WAS-FOUND FRAUD IN

ΤΩCΤΟΜΑΤΙΑΥΤΟΥΟCΛΟΙΔ 100
23 THE MOUTH OF-Him WHO *being*-say-

s1* *o. o. o.*
ΟΡΟΥΜΕΝΟCΟΥΚΑΝΤΕΛΟΙΔ 20
SPEARED NOT INSTEAD-reviled

s 1
ΟΡΕΙΠΑCΧΩΝΟΥΚΗΠΗΛΕΙΠ 40
EMOTIONING NOT threatened BE-

D+E
ΑΡΕΔΙΔΟΥΔΕΤΩΚΡΙΝΟΝΤΙ 60
SIDE-GAVE YET to-THE *One*-JUDGING

ΔΙΚΑΙΩCΟCΤΑCΑΜΑΡΤΙΑC 80
24 JUSTly WHO THE misses

B Y.=YOU*p* s1* *omits* IN
ΗΜΩΝΑΥΤΟCΑΝΗΝΕΓΚΕΝΕΝ 200
OF-US He UP-CARRIES IN

ΤΩCΩΜΑΤΙΑΥΤΟΥΕΠΙΤΟΞΥ 20
THE BODY OF-Him ON THE WOOD

A *adds* OF-US HIM
ΑΟΝΙΝΑΤΑΙCΑΜΑΡΤΙΑΙCΑ 40
THAT to-THE misses FROM-

ΩΝ
ΠΟΓΕΝΟΜΕΝΟΙΤΗΔΙΚΑΙΟC 60
BECOMING to-THE JUSTice

A+Es1*+
ΥΝΗΖΗCΩΜΕΝΟΥΤΩΜΩΛΩΠΙ 80
WE-SH'D-BE-LIVING. OF-WHOM to-THE WELT

ΑΥΤΟΥ b1- AI B *omits* YE-WERE for
ΙΑΘΗΤΕΗΤΕΓΑΡΩCΠΡΟΒΑΤ 300
25 YE-MAY-BE-BEING-HEALED YE-WERE for AS sheep

As *o.* s 1
ΑΠΛΑΝΩΜΕΝΟΙΑΛΛΑΕΠΕCΤ 20
being-STRAYED but YE-ON-TURNed

ΡΑΦΗΤΕΝΥΝΕΠΙΤΟΝΠΟΙΜΕ 40
NOW ON THE SHEPHERD

ΝΑΚΑΙΕΠΙCΚΟΠΟΝΤΩΝΨΥΧ 60
AND ON-NOTer OF-THE souls

ABs1* *omit* THE
ΩΝΥΜΩΝΟΜΟΙΩCΑΙΓΥΝΑΙΚ 80
3 OF-YOU*p* . LIKE-AS THE WOMEN

ΕCΥΠΟΤΑCCΟΜΕΝΑΙΤΟΙCΙ 400
being-UNDER-SET to-THE OWN

B *omits* AND
ΔΙΟΙCΑΝΔΡΑCΙΝΙΝΑΚΑΙΕ 20
MEN THAT AND IF

s *o.*
ΙΤΙΝΕCΑΠΕΙΘΟΥCΙΝΤΩΛΟ 40
ANY ARE-UN-PERSUADING to-THE SAY-

ΓΩΔΙΑΤΗCΤΩΝΓΥΝΑΙΚΩΝΑ 60
ing THRU THE OF-THE WOMEN UP-

ΝΑCΤΡΟΦΗCΑΝΕΥΛΟΓΟΥΚΕ 80
TURNing (behavior) WITHOUT saying THEY-

s1* O *o.*
ΡΔΗΘΗCΟΝΤΑΙΕΠΟΠΤΕΥCΑ 500
2 WILL-BE-BEING-GAINED ON-VIEW*ing*

ΝΤΕCΤΗΝΕΝΦΟΒΩΓΝΗΝΑΝ 20
THE IN FEAR PURE UP-

ΑCΤΡΟΦΗΝΥΜΩΝΩΝΕCΤΩΟΥ 40
3 TURNing (behavior) OF-YOU*p* OF-WHOM LET-BE NOT

K
ΧΟΕΣΩΘΕΝΕΜΠΛΟΚΗCΤΡΙΧ 60
THE OUT-PLACE OP-IN-BRAID OF-HAIR

ΩΝΚΑΙΠΕΡΙΘΕCΕΩCΧΡΥCΙ 80
AND OF-ABOUT-PLACING OF-GOLD (*dim.*)

ΦΝΗΕΝΔΥCΕΩCΙΜΑΤΙΩΝΚΟ 600
OR OF-IN-SLIPPing OF-GARMENTS SYSTEM

CΜΟCΑΛΛΟΚΡΥΠΤΟCΤΗCΚΑ 20
4 but THE HIDden OF-THE HEART

s1* *omits* THE A *o.*
ΡΔΙΑCΑΝΘΡΩΠΟCΕΝΤΩΑΦΘ 40
human IN THE UN-COR-

B QUIET AND MEEK A O s1* *omits* AND
ΑΡΤΩΤΟΥΠΡΑΕΩCΚΑΙΗCΥΧ 60
RUPTible OF-THE MEEK AND QUIET

s+C
ΙΟΥΠΝΕΥΜΑΤΟCΟΕCΤΙΝΕΝ 80
spirit WHICH IS IN-

ΩΠΙΟΝΤΟΥΘΕΟΥΠΟΛΥΤΕΛΕ 700
VIEW OF-THE God MUCH-FINISHing

ΕΟΥΤΩCΓΑΡΠΟΤΕΚΑΙΑΙΑΓ 20
5 thus for ?-when AND THE HOLY

s SYSTEMED selves THE *ones*-EXPECTING ON THE God
ΙΑΙΓΥΝΑΙΚΕCΑΙΕΑΠΙΖΟΥ 40
WOMEN THE *ones*-EXPECTING

s ΠΙ TON ON THE G.
CΑΙΕΙCΘΕΟΝΕΚΟCΜΟΥΝΕΑ 60
INTO God SYSTEMED selves

ΥΤΑCΥΠΟΤΑCCΟΜΕΝΑΙΤΟΙ 50
being-UNDER-SET to-THE

CΙΔΙΟΙCΑΝΔΡΑCΙΝΩCCΑΡ 500
6 OWN MEN AS SARAH

B *o.*=obeyED
ΡΑΥΠΗΚΟΥCΕΝΤΩΑΒΡΑΑΜΚ 20
obeys to-THE ABRAHAM Mas-

ΥΡΙΟΝΑΥΤΟΝΚΑΛΟΥCΑΝCΕ 40
ter him CALLING OF-WHOM YE-

ΓΕΝΗΘΗΤΕΤΕΚΝΑΑΓΑΘΟΠΟ 60
WERE-BECOME offspring GOOD-DOING

ΙΟΥCΑΙΚΑΙΜΗΦΟΒΟΥΜΕΝΑ 50
AND NO FEARING

B *omits* THE
ΙΜΗΔΕΜΙΑΝΠΤΟΗCΙΝΟΙΑΝ 900
7 NO-YET-ONE DISMAY . THE MEN

s1 MIA *for* IK
ΔΡΕCΟΜΟΙΩCCΥΝΟΙΚΟΥΝΤ 20
LIKE-AS TOGETHER-HOMING

s1* *omits* according-to KNOW'el*e*
ΕCΚΑΤΑΓΝΩCΙΝΩCΑCΘΕΝΕ 40
according-to KNOW'el*e* AS to-more-UN-FIRM

s1* E *o.* A *o.*
CΤΕΡΩCΚΕΥΕΙΤΩΓΥΝΑΙΚΕ 60
INSTRUMENT THE WOMANish

B+E
ΙΩΑΠΟΝΕΜΟΝΤΕCΤΙΜΗΝΩC 80
FROM-APPROPRIATING VALUE AS

b2 Γ s1* YA *o.* B *omits*
ΚΑΙCΥΝΚΛΗΡΟΝΟΜΟΙCΠΟΙ 5000
AND joint-tenants OF-VARIOUS

you should be following in the foot-
22 prints of Him Who does no sin,
neither was guile found in His
23 mouth, Who, being reviled, reviled
not again, suffering, threatened
not, yet gave it over to Him Who
24 is judging justly, Who Himself
offers up our sins in His body on
the tree, that, having come away
from sins, we should be living for
righteousness; by Whose welt you
25 may be healed. For you were as
straying sheep, but now you turned
back to the Shepherd and Super-
visor of your souls.

3 Likewise wives are being subject
to their own husbands, that, even
if any are stubborn as to the word,
they will be gained without the
word, through the behavior of
2 their wives, being eye witnesses
of your pure behavior in fear,
3 whose adornment, let it not be the
outside, in braiding the hair and
decking with gold, or putting on of
4 garments, but the hidden human
of the heart, in the incorruptibility
of a meek and quiet spirit, which is
5 costly before God. For thus once
the holy women, also, whose expec-
tation was in God, adorned them-
selves, being subject to their own
6 husbands, as Sarah obeys Abraham,
calling him "lord", whose children
you became, doing good and fear-
ing no dismay.

7 Husbands, likewise, are making
a home together according to
knowledge, awarding honor to the
feminine as to the weaker vessel, as
to those who are also joint enjoyers

21 Following in the footprints left by our Lord while He was on earth is often taken as the ideal of human deportment for believers in Christ. And so it is—for the Circumcision, to whom Peter writes. His path may be copied by them, for they find themselves in similar circumstances and under identical conditions. Not so with the nations in this economy of God's grace. In preparing Paul for his part as the channel through which the truth for today was to be revealed, God kept him from contact with Christ during our Lord's life on earth, both before and after His resurrection. It was only after His ascension into glory that He called Saul, and changed his name to Paul, and made him the medium for all the truth which is in force during the apostasy of Israel. Saul's call might have occurred long before, but it was deliberately deferred so as to conform to the truth with which he was entrusted. He, and we, know Christ only as ascended and glorified. If we were connected with His earthly life, then we, like the Syro-phenician woman (Mk. 7^{26}) could get nothing more than a few crumbs from Israel's board. He does not act in glory as He acted on earth. Now He makes no distinction between Jew and gentile, but lavishes unutterably greater grace on both than was possible when He was the Servant of the Circumcision (Ro.15^{8}). The key to conduct which pleases God is to copy His present attitude toward us in our relations with our fellow men. It is not reasonable to follow in His steps when He came only to the lost sheep of the house of Israel and kept Himself from contact with the outside nations. His walk in the land is no model for our conduct outside the land. Hence we are exhorted to be imitators of Paul, as he is of Christ (1 Co.11^{1}), for he knew Christ ascended and glorified. And we are exhorted to be imitators of God, as beloved children (Eph.5^{1}). Such a place we, sinners of the gentiles, did not have when Christ confined Himself to the favored nation.

‡ The duties of the marital relationship are treated by Peter and Paul with characteristic difference. Paul (Eph.5^{21}) enjoins submission and love in the light of the relation between

Christ and the church; Peter points back to Sarah and Abraham.

9 Like our Lord in His sermon on the mount, the apostle sets a much higher mark than the law for the conduct of those who are candidates for the kingdom. Compare Mt.5[39], etc., and Lu.6[27], etc. An eye for an eye, or strict justice, gives place to a forgiving spirit. This is carried even further in connection with the present grace. We are to vanquish evil with good (Ro.12[21]), and to heap embers of fire on the heads of our enemies and to bless those who persecute us (Ro.12[14]). In a word, we are to be walking in love (Eph.5[2]).

10 This quotation from Ps.34[12-16], without any introductory phrase to show its relation to the subject in hand, clearly indicates that the Psalms as a whole are perfectly in accord with the administration to which Peter and the twelve belonged. Our experience should harmonize with them to a certain point, but should rise far above their highest conceptions of conduct. To "love life and see good days" is a much lower motive than is presented to us.

14-15 In view of the coming storm of persecution Peter quotes and varies a word from Isa.8[12-13] spoken in similar circumstances, but with the significant substitution of "the Lord Christ" for "Jehovah of Hosts". Remembering Jewish reverence for the letter of scripture and the intense dread of having any God but one, we see how firmly Peter is convinced that Christ is the Jehovah of the Hebrew Scriptures.

18 A grasp of the apostle's argument here will help us through this difficult passage. The subject is suffering for doing good. The Example is Christ and those sufferings which came to Him as they come to His disciples, because of the sin which surrounded Him. The argument is that He, though put to death, has now been exalted, even over the messengers and authorities and powers of the spirit realm (22), therefore those who suffer for doing good will also be exalted in due time.

With this in mind, it is evident that it is not the evangel which is proclaimed to the spirits in prison, for that would be entirely out of line with

of the varied grace of life, that your prayers be not hindered.

8 Now the finish: Be all of a like disposition, sympathetic, fond of the brethren, tenderly compas-
9 sionate, of a humble disposition, not rendering evil for evil, or reviling for reviling—yet, on the contrary, blessing, seeing that you were called for this, that you should be enjoying the allotment of blessedness.

10 "For he who is wanting to love life
and be acquainted with good days,
Let his tongue cease from evil
And his lips from speaking guile.
11 Now let him avoid evil and do good.
Let him seek peace and pursue it,
12 Seeing that the eyes of the Lord are upon the just
And His ears are for their petition,
Yet the face of the Lord is against evil doers."

13 And who will be ill-treating you, if you should become zealous of good?
14 Yet even if you suffer because of righteousness, happy are you. Now you should not be afraid with their
15 fear, nor yet be disturbed, yet hallow the Lord Christ in your hearts, ever ready with a defense for everyone who requests from you an ac-
16 count of the expectation in you, but with meekness and fear, having a good conscience, that, in what they are talking against you as evil doers, those traducing you may be mortified by your good behavior in Christ.

17 For it is better to be suffering for doing good, if it be the will of God,
18 than for doing evil, seeing that Christ also, for our sakes, once died concerning sins, the just for the sake of the unjust, that He may

ΚΙΑΗCΧΑΡΙΤΟCΖΩΗCΕΙCΤ20
grace OF-LIFE INTO THE

ΟΜΗΕΓΚΟΠΤΕCΘΑΙΤΑΙCΠΡ40
NO TO-BE-*being*-hindered THE pray-

ΟCΕΥΧΑΙCΥΜΩΝΤΟΔΕΤΕΛΟC60
8 ers OF-YOU*p* . THE YET FINISH

ΠΑΝΤΕCΟΜΟΦΡΟΝΕCCΥΜΠΑ80
ALL LIKE-DISPOSED TOGETHER-

ΘΕΙCΦΙΛΑΔΕΛΦΟΙΕΥCΠΛΑ100
EMOTIONED FOND-brothers WELL-compassioned

ΓΧΝΟΙΤΑΠΕΙΝΟΦΡΟΝΕCΜΗ20
9 humble-DISpositioned NO

ΑΠΟΔΙΔΟΝΤΕCΚΑΚΟΝΑΝΤΙ40
FROM-GIVING EVIL INSTEAD

ΚΑΚΟΥΗΛΟΙΔΟΡΙΑΝΑΝΤΙΑ60
OF-EVIL OR SAY-SPEARING INSTEAD OF-

ΟΙΔΟΡΙΑCΤΟΥΝΑΝΤΙΟΝΔΕ80
SAY-SPEARING THE-INSTEAD YET

ΕΥΛΟΓΟΥΝΤΕCΟΤΙΕΙCΤΟΥ200
BLESSING that INTO this

ΤΟΕΚΛΗΘΗΤΕΙΝΑΕΥΛΟΓΙΑ20
YE-WERE-CALLED THAT BLESSEDNESS

ΝΚΛΗΡΟΝΟΜΗCΗΤΕΟΓΑΡΘΕ40
10 YE-SHOULD-BE-TENANTING THE for *one-*

ΑΩΝΖΩΗΝΑΓΑΠΑΝΚΑΙΔΕΙ80
WILLING LIFE TO-BE-LOVING AND TO-BE-PER-

ΝΗΜΕΡΑCΑΓΑΘΑCΠΑΥCΑΤΩ80
CEIVING DAYS GOOD LET-CEASE

Aв *omit* OF-him
ΤΗΝΓΛΩCCΑΝΑΥΤΟΥΑΠΟΚΑ300
THE TONGUE OF-him FROM EVIL

s o. LIPS *by s* very small and faint*
ΚΟΥΚΑΙΧΕΙΛΗΤΟΥΜΗΛΑΛΗ20
AND LIPS OF-THE NO TO-TALK

B+Є *s omits* YET
CΑΙΔΟΛΟΝΕΚΚΛΙΝΑΤΩΔΕΑ40
11 FRAUD . LET-him-OUT-CLINE YET FROM

ΠΟΚΑΚΟΥΚΑΙΠΟΙΗCΑΤΩΑΓ60
EVIL AND LET-him-DO GOOD .

s o.
ΑΘΟΝΖΗΤΗCΑΤΩΕΙΡΗΝΗΝΚ80
LET-him-SEEK PEACE AND

ΑΙΔΙΩΣΑΤΩΑΥΤΗΝΟΤΙΟΦΘ400
12 LET-him-CHASE her that VIEWers

ΑΜΟΙΚΥΡΙΟΥΕΠΙΔΙΚΑΙΟ20
OF-Master ON JUST

ΥCΚΑΙΩΤΑΑΥΤΟΥΕΙCΔΕΗC40
AND EARS OF-Him INTO petition

ΙΝΑΥΤΩΝΠΡΟCΩΠΟΝΔΕΚΥΡ60
OF-them face YET OF-Master

ΙΟΥΕΠΙΠΟΙΟΥΝΤΑCΚΑΚΑΚ80
13 ON *ones*-DOING EVIL . AND

B ⌊ *o.*=IF
ΑΙΤΙCΟΚΑΚΩCΩΝΥΜΑCΕΑΝ500
ANY THE *one*-EVIL-treating *ful.* YOU*p* IF-EVER

for H B *has* OI *and s** Є
ΤΟΥΑΓΑΘΟΥΖΗΛΩΤΑΙΓΕΝΗ20
OF-THE GOOD BOILING YE-SH'D-BE-DE-

s -ΑΙ ΑΛΛ but B*s** *to which s** *adds* Α
CΘΕΕΙΔΕΚΑΙΠΑCΧΟΙΤΕΔΙ40
14 COMING . IF YET AND MAY-YE-BE-EMOTIONING THRU

ΑΔΙΚΑΙΟCΥΝΗΝΜΑΚΑΡΙΟΙ60
JUSTice HAPPY

he'LL-BE *omitted by* AB. (*It may* =ЄCΤЄ YOU-ARE)
ЄCΤΑΙΤΟΝΔΕΦΟΒΟΝΑΥΤΩΝ80
he'LL-BE (?) THE YET FEAR OF-them

s -ΑΙ B *omits* NO-YET YE-MAY-BE-B.-D.
ΜΗΦΟΒΗΘΗΤΕΜΗΔΕΤΑΡΑΧΘ600
NO YE-MAY-BE-afraid NO-YET YE-MAY-BE-DEING-

ΗΤΕΚΥΡΙΟΝΔΕΤΟΝΧΡΙCΤΟ20
15 DISTURBED. Master YET THE ANOINTED

ΝΑΓΙΑCΑΤΕΕΝΤΑΙCΚΑΡΔΙ40
HOLYize IN THE HEARTS

ΑΙCΥΜΩΝΕΤΟΙΜΟΙΑΕΙΠΡΟ60
OF-YOU*p* READY EVER TOWARD

B*s** *omit* -FROM-
CΑΠΟΛΟΓΙΑΝΠΑΝΤΙΤΩΑΠΑ80
FROM-saying TO-EVERY THE *one*-FROM-

ΙΤΟΥΝΤΙΥΜΑCΛΟΓΟΝΠΕΡΙ700
REQUESTING YOU*p* saying ABOUT

ΤΗCΕΝΥΜΙΝΕΑΠΙΔΟCΑΛΛΑ20
16 THE IN YOU*p* EXPECTATION but

ΜΕΤΑΠΡΑΥΤΗΤΟCΚΑΙΦΟΒΟ40
WITH MEEKness AND FEAR

s o.
ΥCΥΝΕΙΔΗCΙΝΕΧΟΝΤΕCΑΓ60
conscience HAVING GOOD

B Є I
ΑΘΗΝΙΝΑΕΝΩΚΑΤΑΛΑΛΟΥC80
THAT IN WHICH THEY-ARE-DOWN-TALKING

B ΘЄ B *omits* OF-YOU*p* AS *ones*-EVIL-DOING
ΙΝΥΜΩΝΩCΚΑΚΟΠΟΙΩΝΚΑΤ800
OF-YOU*p* AS *ones*-EVIL-DOING THEY-MAY-

s Є *o.* A Є
ΑΙCΧΥΝΘΩCΙΝΟΙЄΠΗΡΕΑΖ20
BE-BEING-DOWN-VILED THE *ones*-tra lucING

*s** INTO ЄIC
ΟΝΤΕCΥΜΩΝΤΗΝΑΓΑΘΗΝΕΝ40
OF-YOU*p* THE GOOD IN

*s** -ON *s o.*
ΧΡΙCΤΩΑΝΑCΤΡΟΦΗΝΚΡΕΙ60
17 ANOINTED UP-TURNING (behavior) . better

ΤΤΟΝΓΑΡΑΓΑΘΟΠΟΙΟΥΝΤΑ80
for GOOD-DOING

CΕΙΘΕΛΟΙΤΟΘΕΛΗΜΑΤΟΥΘ900
IF MAY-BE-WILLING THE WILL OF-THE God

*s** Є I
ЄΟΥΠΑCΧΕΙΝΗΚΑΚΟΠΟΙΟΥ20
TO-BE-EMOTIONING OR EVIL-DOING

s omits AND
ΝΤΑCΟΤΙΚΑΙΧΡΙCΤΟCΑΠΑ40
18 that AND ANOINTED once

s adds* ΤΩΝ OF-THE B *omits* OVER US AV=YOU*p*
ΣΠΕΡΙΑΜΑΡΤΙΩΝΥΠΕΡΗΜΩ60
ABOUT misses OVER US

B Є A *o. o.*
ΝΑΠΕΘΑΝΕΝΔΙΚΑΙΟCΥΠΕΡ80
FROM-DIED JUST-*one* OVER

*s** *omit* US BV=YOU*p*
ΑΔΙΚΩΝΙΝΑΗΜΑCΠΡΟCΑΓΑ6000
UN-JUST-*ones* THAT US HE-MAY-BE-TOWARD-

B *omits* to-THE God
ΓΗΤΩΘΕΩΘΑΝΑΤΩΘΕΙCΜΕΝ 20
LEADING to-THE God BEING-(cause.d-to)-DIE INDEED
s+Є
CΑΡΚΙΖΩΠΟΙΗΘΕΙCΔΕΠΝ 40
to-FLESH BEING-made-LIVE YET to-
ЄΥΜΑΤΙЄΝΩΚΑΙΤΟΙCЄΝΦΥ 60
19 spirit IN WHICH AND to-THE IN GUARD-
ΛΑΚΗΠΝЄΥΜΑCΙΝΠΟΡЄΥΘЄ 80
house spirits BEING-GONE
s o.
ΙCЄΚΗΡΥΞΕΝΑΠЄΙΘΗCΑCΙ 100
20 He-PROCLAIMS to-UN-PERSUADing-*once*
s THN
ΝΠΟΤЄΟΤЄΑΠЄΞЄΔЄΧЄΤΟΗ 20
?-when when FROM-OUT-RECEIVED THE
s+N
ΤΟΥΘЄΟΥΜΑΚΡΟΘΥΜΙΑЄΝΗ 40
OF-THE God FAR-FEELING IN DAYS
ΜЄΡΑΙCΝΩΦЄΚΑΤΑCΚЄΥΑΖΟ 60
NOAH OF-*be*ING-constructED
B+Є
ΜЄΝΗCΚΙΒΩΤΟΥЄΙCΗΝΟΑΙ 80
ABE INTO WHICH FEW
ΓΟΙΤΟΥΤЄCΤΙΝΟΚΤΩΨΥΧΑ 200
this IS EIGHT soul's
s* *omits* WHICH
ΙΔΙЄCΩΘΗCΑΝΔΙΥΔΑΤΟCΟ 20
21 WERE-THRU-SAVED THRU water WHICH
s NOW INSTEAD-type
ΚΑΙΥΜΑCΑΝΤΙΤΥΠΟΝΝΥΝC 40
AND YOUp INSTEAD-type NOW IS-
ΩΖЄΙΒΑΠΤΙCΜΑΟΥCΑΡΚΟC 60
SAVING DIPISm NOT OF-FLESH
ΑΠΟΘЄCΙCΡΥΠΟΥΑΛΛΑCΥΝ 80
FROM-PLACing OF-FILTH but OF-
ЄΙΔΗCЄΩCΑΓΑΘΗCЄΠЄΡΩΤ 300
conscience GOOD inquiry
Bs o.
ΗΜΑЄΙCΘЄΟΝΔΙΑΝΑCΤΑC 20
INTO God THRU UP-STANDing
ЄΩCΙΗCΟΥΧΡΙCΤΟΥΟCЄCΤ 40
22 OF-JESUS ANOINTED WHO IS
Bs* *omit* OF-THE
ΙΝЄΝΔЄΞΙΑΤΟΥΘЄΟΥΠΟΡЄ 60
IN RIGHT OF-THE God BEING-GONE
ΥΘЄΙCЄΙCΟΥΡΑΝΟΝΥΠΟΤΑ 80
INTO heaven OF-being-UNDER-
ΓЄΝΤΩΝΑΥΤΩΑΓΓЄΛΩΝΚΑΙ 400
SET to-Him MESSENGERS AND
ЄΞΟΥCΙΩΝΚΑΙΔΥΝΑΜЄΩΝΧ 20
4 authorities AND ABILITIES . OF-
s* FROM-DYING ΑΠΟΘΑΝΟΝΤΟC
ΡΙCΤΟΥΟΥΝΠΑΘΟΝΤΟCΥΠЄ 40
ANOINTED THEN EMOTIONING OVER
s* Y=YOUp B *omits* OVER US
ΡΗΜΩΝCΑΡΚΙΚΑΙΥΜЄΙCΤΗ 60
US to-FLESH AND YE THE
ΝΑΥΤΗΝЄΝΝΟΙΑΝΟΠΛΙCΑC 80
SAME IN-MIND *be*-IMPLEMENTED
ΘЄΟΤΙΟΠΑΘΩΝCΑΡΚΙΠЄΠΑ 500
that THE *one*-EMOTIONING to-FLESH HAS-CEASED

As* miss o.
ΥΤΑΙΑΜΑΡΤΙΑΙCЄΙCΤΟΜΗ 20
2 misses INTO THE NO-
s* O
ΚЄΤΙΑΝΘΡΩΠΩΝЄΠΙΘΥΜΙΑ 40
STILL OF-humans to-ON-FEELINGS
s* OF-human ΑΝΘΡΩΠΟΥ
ΙCΑΛΛΑΘЄΛΗΜΑΤΙΘЄΟΥΤΟ 60
but to-WILL OF-God THE
ΝЄΠΙΑΟΙΠΟΝЄΝCΑΡΚΙΒΙΩ 90
ON-rest IN FLESH to-live i-
s* *adds* to-YOUp YMIN
CΑΙΧΡΟΝΟΝΑΡΚЄΤΟCΓΑΡΟ 500
3 hood TIME . SUFFICIENT for THE
A Δ Є s* O
ΠΑΡЄΛΗΛΥΘΩCΧΡΟΝΟCΤΟΒ 20
HAVING-BESIDE-COME TIME THE COUN-
s o.
ΟΥΛΗΜΑΤΩΝЄΘΝΩΝΚΑΤЄΙΡ 40
SEL OF-THE NATIONS TO-HAVE-DOWN-
s Є o. o. o.=GOING +O
ΓΑCΘΑΙΠЄΠΟΡЄΥΜΕΝΟΥCЄ 60
ACTED HAVING-GONE IN
As o.
ΝΑCΕΛΓЄΙΑΙCЄΠΙΘΥΜΙΑΙ 90
Wantonnesses ON-FEELINGS
s* P B O
CΟΙΝΟΦΛΥΓΙΑΙCΚΩΜΟΙCΠ 700
WINE-BUBBLES REVELries DRINK-
ΟΤΟΙCΚΑΙΑΘЄΜΙΤΟΙCЄΙΔ 20
ING-bouts AND UN-PLACED idol:atries
As o.
ΩΛΟΛΑΤΡЄΙΑΙCЄΝΩΖΕΝΙΖ 40
4 IN WHICH THEY-ARE-
ΟΝΤΑΙΜΗCΥΝΤΡЄΧΟΝΤΩΝΥ 90
LODGIZING NO OF-TOGETHER-RACING YOUp
ΜΩΝЄΙCΤΗΝΑΥΤΗΝΤΗCΑCΩ 90
INTO THE SAME OF-THE UN-SAVING
s* *adds* ΚΑΙ AND
ΤΙΑCΑΝΑΧΥCΙΝΒΑΔCΦΗΜΟ 500
UP-POURING HARM-AVERRING
s*-CIN B ΑΙ *for* Є s* *omits* WHO W.-BE-F.-ti. S. B o.
ΥΝΤЄCΟΙΑΠΟΔΩCΟΥCΙΝΛΟ 20
5 WHO WILL-BE-FROM-GIVING saying
s *hal* ΟΤЄ when B *omits* Β+Є
ΓΟΝΤΩЄΤΟΙΜΩCЄΧΟΝΤΙΚΡ 40
to-THE *One*-READY-ly HAVING TO-
B -ONTI=JUDGING
ΙΝΑΙΖΩΝΤΑCΚΑΙΝЄΚΡΟΥC 60
JUDGE LIVING AND DEAD .
ЄΙCΤΟΥΤΟΓΑΡΚΑΙΝЄΚΡΟΙ 80
6 INTO this for AND to-DEAD-*ones*
ΟЄΥΗΓΓЄΛΙCΘΗΙΝΑΚΡΙΘΩ 400
IS-WELL-MESSAGIZED THAT THEY-SHOULD-BE-
A+N
CΙΜЄΝΚΑΤΑΑΝΘΡΩΠΟΥCCΑ 20
BEING-JUDGED INDEED according-to humans to-
ABs* o. o.=MAY- *or* ARE-
ΡΚΙΖΗCΩCΙΔЄΚΑΤΑΘЄΩΝΠ 40
FLESH SHOULD-BE-LIVING YET according-to God to-
ΝЄΥΜΑΤΙΠΑΝΤΩΝΔЄΤΟΤЄΑ 60
7 spirit . OF-ALL YET THE FINISH
A+Є
ΟCΗΓΓΙΚЄΝCΩΦΡΟΝΗCΑΤЄ 80
HAS-NEARED . BE-sane
s* *omits* AND
ΟΥΝΚΑΙΝΗΨΑΤЄЄΙCΠΡΟCЄ 7000
THEN AND BE-sober INTO prayers

be leading us to God; being put to death, indeed, in flesh, yet made
19 alive in spirit, in which, being gone to the spirits in the jail, also, He
20 proclaims to those stubborn at one time, when the patience of God waited in the days of Noah while the ark was being constructed, in which a few, that is eight souls were
21 conveyed safely through water, the representation of which, baptism, is now saving you, too—not putting off the filth of the flesh, but the inquiry of a good conscience to God, through the resurrection of Jesus
22 Christ, Who is at God's right hand, being gone into heaven, messengers and authorities and powers being made subject to Him.

4 Christ, then, having suffered for our sakes in flesh, *you* also arm yourselves with the same thought, seeing that he who is suffering in
2 flesh has ceased his sins, no longer to spend the rest of his time in the flesh in human desires, but in the
3 will of God. For sufficient is the time which has passed by to have effected the counsel of the nations, having gone on in wantonnesses, lusts, debauches, revelries, drink-
4 ing bouts, and illicit idolatries, in which they are thinking it strange of you not to race together into the same puddle of profligacy, calum-
5 niating you: who shall be rendering an account to Him Who is in readiness to judge the living and the
6 dead. For for this an evangel is preached to the dead, also, that they should be judged, indeed, according to men in flesh, yet should be living according to God, in spirit.
7 Now the consummation of all is impending. Then be sane and so-
8 ber for prayers, before all, having

the argument. It would imply that, as a result of their sufferings, their enemies will be evangelized. Such grace is foreign to Peter's epistles. The word here used is not evangelize, but proclaim. It tells us, not that they were blessed, but that He was exalted. And what is more likely than that after His ascension, He should be proclaimed the universal Suzerain to all creation, obedient or rebellious?

19 Who are these imprisoned spirits? Are they not the same that Peter mentions in his second epistle (2[4]) who were thrust down to the gloomy caverns of Tartarus, and the messengers of Jude's epistle (6), who kept not their own sovereignty and left their own habitation, and sinned in like manner as Sodom and Gomorrah? This seems to identify them with the sons of God of the sixth of Genesis. It seems that, to avoid a repetition of their crime, they are kept from further connection with humanity.

The fact that they are called spirits, assures us that they are not human. The proclamation was not made to them during our Lord's death, but after He had been made alive. It was a part of His exaltation.

21 Baptism, with repentance, are the two essentials for entrance into the kingdom (Ac.2[38]).

6 This difficult passage depends, for its interpretation, on the force of the interjected "indeed", which is usually omitted in translation. Even when present in the English, its force is not readily perceived. It must be evident to all that there is a turn in the argument, for the evangel is not the precursor of judgment from God, nor is it according to men. This judgment, then, is not God's but man's. Men judged them according to their own standards. They are judged, "indeed", but not in the judgment of the living and the dead just mentioned (5). The next statement, that they should be living according to God, makes it evident that the evangel was not preached to them after they had died. Men could not judge them, in flesh, nor could they live according to God, in spirit, after they had died. They are dead now, but the preaching and judging and living were all a part of their experience before they fell asleep.

earnest love among yourselves, seeing that love is covering a multi-
9 tude of sins. Be hospitable to one
10 another without murmuring. Each, according as he obtained the gracious gift, be dispensing it among yourselves, as ideal stewards of the
11 varied grace of God; if anyone is speaking, as the oracles of God; if anyone is dispensing, as out of the strength which God is furnishing, that God may be glorified in all, through Jesus Christ, to Whom is the glory and the might for the eons of the eons. *Amen!*

12 Beloved, do not think the conflagration among you, which is becoming a trial to you, strange, as something strange befalling you,
13 but be rejoicing, inasmuch as you are participating in the sufferings of Christ, that you may be rejoicing, exulting in the unveiling of
14 His glory also. If you are being reproached in the name of Christ, happy are you, seeing that the spirit of glory and power, and that of God has come to rest on you.

15 For let not any of you be suffering as a murderer, or a thief, or an evil-doer, or as interfering in other's
16 affairs, yet if as a Christian, let him not be ashamed, yet let him be glori-
17 fying God in this name, seeing that it is the era for the judgment to begin from the house of God. Now if first from us, what is the ultimate of those who are stubborn as to the
18 evangel of God? And "If the just one is hardly being saved, where will the irreverent and sinner ap-
19 pear?" So that, let those also who are suffering according to the will of God, commit their souls to a faithful Creator, in the doing of good.

8 The human love that covers over the sins of those on whom it is placed is but an intimation of the divine love which is the source of all affection. But human love is limited, both in its ideals and its performances. There is a striking similarity, however, between the expression of divine love under the law, before the sacrifice of Christ, and the love here spoken of. In both cases sin was covered, not put away or pardoned, much less justified. As we hide the misdeeds of our loved ones, so the blood of slain animals served to cover over the sins of Israel. This was true "atonement". But since the death of Christ there is no further need for atonement, for His blood is far more effective than that of the types, and is dishonored by a mere atonement.

9 All other graces flourish where love is found. It not only stimulates their growth but enhances their quality. To do what is loving is well: to do it in a loving way is better. The manner of hospitality means more than mere hospitality itself. Gracious giving glorifies the gift.

12 Peter is the representative of the suffering saints of the Circumcision, and his ministry is especially intended for such. The persecutions of the first century were foretastes of the terrible time which precedes the coming of the kingdom. Hence these exhortations fit both occasions equally well. Then judgment will begin from the house of God, as detailed in the second and third chapters of the Unveiling.

15 Paradoxical as it may seem, only Jews are Christians in the Scriptures. The term is never applied to the nations, but only to Jews or proselytes. Paul never uses the name in His epistles. It occurs only in Acts, which is concerned with the past rejection of the kingdom, and in Peter, which looked forward to its future realization. It is a notable example of the manner in which Scriptural terms have been utterly perverted from their original use.

2 The beautiful picture of a shepherd with his flock is peculiarly appropriate to God's earthly people. Even in ancient times they alone were the flock of His pasture. In the wilder-

A+ΔΕ YET (?)
ΥΧΑCΠΡΟΠΑΝΤΩΝΤΗΝΕΙCΕ 20
8 BEFORE ALL THE INTO selves

ΑΥΤΟΥCΑΓΑΠΗΝΕΚΤΕΝΗΕΧ 40
LOVE OUT-STRETCHED HAVING

^{s} WILL-BE- *o.* Ψ
ΟΝΤΕCΟΤΙΑΓΑΠΗΚΑΛΥΠΤΕ 60
that LOVE IS-COVERING

ΙΠΛΗΘΟCΑΜΑΡΤΙΩΝΦΙΛΟΞ 80
9 multitude OF-misses . FOND-LODGers

ΕΝΟΙΕΙCΑΛΛΗΛΟΥCΑΝΕΥΓ 100
INTO one-another WITHOUT OF-

ΟΓΓΥCΜΟΥΕΚΑCΤΟCΚΑΘΩC 20
10 MURMURing . EACH according-AS

ΕΛΑΒΕΝΧΑΡΙCΜΑΕΙCΕΑΥΤ 40
he-GOT grace-effect INTO selves

ΟΥCΑΥΤΟΔΙΑΚΟΝΟΥΝΤΕCΩ 60
it THRU-SERVING AS

CΚΑΛΟΙΟΙΚΟΝΟΜΟΙΠΟΙΚΙ 80
IDEAL stewards OF-VARIOUS

A H OR
ΑΗCΧΑΡΙΤΟCΘΕΟΥΕΙΤΙCΑ 200
11 grace OF-God . IF ANY IS-

A H OR
ΑΛΕΙΩCΛΟΓΙΑΘΕΟΥΕΙΤΙC 20
TALKING AS oracles OF-God IF ANY

ΔΙΑΚΟΝΕΙΩCΕΞΙCΧΥΟCΗC 40
IS-THRU-SERVING AS OUT OF-STRENGTH OF-WHICH

ΧΟΡΗΓΕΙΟΘΕΟCΙΝΑΕΝΠΑC 60
IS-furnishING THE God THAT IN ALL

^{s} ∈ *o.*
ΙΝΔΟΞΑΖΗΤΑΙΟΘΕΟCΔΙΑΙ 80
MAY-BE-*being*-esteemED THE God THRU JE-

A *omits* IS
ΗCΟΥΧΡΙCΤΟΥΩΕCΤΙΝΗΔΟ 300
SUS ANOINTED to-WHOM IS THE es-

ΞΑΚΑΙΤΟΚΡΑΤΟCΕΙCΤΟΥC 20
teem AND THE HOLDing INTO THE

ΑΙΩΝΑCΤΩΝΑΙΩΝΩΝΑΜΗΝΑ 40
12 eons OF-THE eons AMEN . be-

A -ΑΙ
ΓΑΠΗΤΟΙΜΗΞΕΝΙΖΕCΘΕΤΗ 60
LOVED NO BE-YE-LODGIZING to-THE

s ∈ *o.*
ΕΝΥΜΙΝΠΥΡΩCΕΙΠΡΟCΠΕΙ 80
IN YOUp FIRE-ing TOWARD trial

s ∈ *o.*
ΡΑCΜΟΝΥΜΙΝΓΕΙΝΟΜΕΝΗΩ 400
to-YOUp BECOMING AS

CΞΕΝΟΥΥΜΙΝCΥΜΒΑΙΝΟΝΤ 20
OF-LODGED to-YOUp befalling

ΟCΑΛΛΑΚΑΘΟΚΟΙΝΩΝΕΙΤΕ 40
13 but according-to THE YE-ARE-COMmunioning

ΤΟΙCΤΟΥΧΡΙCΤΟΥΠΑΘΗΜΑ 60
to-THE OF-THE ANOINTED EMOTIONS

CΙΝΧΑΙΡΕΤΕΙΝΑΚΑΙΕΝΤΗ 80
BE-JOYING THAT AND IN THE

ΑΠΟΚΑΛΥΨΕΙΤΗCΔΟΞΗCΑΥ 500
FROM-COVERing OF-THE esteem OF-

ΤΟΥΧΑΡΗΤΕΑΓΑΛΛΙΩΜΕΝΟ 20
Him YE-MAY-BE-JOYING *being*-exulted .

As o. *s* -ΑΙ IN *omitted by* s^{1*}
ΙΕΙΟΝΕΙΔΙΖΕCΘΕΕΝΟΝΟΜ 40
14 IF YE-ARE-*being*-REPROACHED IN NAME

ΑΤΙΧΡΙCΤΟΥΜΑΚΑΡΙΟΙΟΤ 60
OF-ANOINTED HAPPY that

B *omits* AND OF-THE ability A *omits* OF-THE
ΙΤΟΤΗCΔΟΞΗCΚΑΙΤΟCΥΝ 80
THE OF-THE esteem AND OF-THE ability

s^{1*} *adds* ΑΥΤΟΥ OF-Him
ΑΜΕΦCΚΑΙΤΟΤΟΥΘΕΟΥΠΝΕ 600
AND THE OF-THE God spirit

As^{2} (*first*) *add* ∈Π-ΑΝs^{1*}*o. o. added by* s^{2} *last*
ΥΜΑΕΦΥΜΑCΑΝΑΠΕΠΑΥΕΤΑ 20
ON YOUp HAS-UP-CEASED .

ΙΜΗΓΑΡΤΙCΥΜΩΝΠΑCΧΕΤΩ 40
15 NO for ANY OF-YOUp LET-BE-EMOTIONING

ΩCΦΟΝΕΥCΗΚΑΕΠΤΗCΗΚΑΚ 60
AS MURDERER OR thief OR EVIL-

A *inserts* OC
ΟΠΟΙΟCΗΩCΑΛΛΟΤΡΙΕΠΙC 80
DOER OR AS other-placed-ON-NOTER

B +∈ *and s had* ΗC *for* IC
ΚΟΠΟCΕΙΔΕΩCΧΡΙCΤΙΑΝΟ 700
16 IF YET AS ANOINTED-ian

s^{1*} ∈ *o.*
CΜΗΑΙCΧΥΝΕCΘΩΔΟΞΑΖΕΤ 20
NO LET-him-BE-*being*-VILED LET-him-BE-esteem-

ΩΔΕΤΟΝΘΕΟΝΕΝΤΟΝΟΜΑΤ 40
ING YET THE God IN THE NAME

As omit THE
ΙΤΟΥΤΩΟΤΙΟΚΑΙΡΟCΤΟΥΑ 60
17 this that THE SEASON OF-THE TO-

A ∈ *o.*
ΡΞΑCΘΑΙΤΟΚΡΙΜΑΑΠΟΤΟΥ 80
begin THE JUDGment FROM THE

ΟΙΚΟΥΤΟΥΘΕΟΥΕΙΔΕΠΡΩΤ 800
HOME OF-THE God IF YET BEFORE

As ΦΟΑΥs^{1*}=YOUp
ΟΝΑΠΟΗΜΩΝΤΙΤΟΤΕΛΟCΤΩ 20
FROM US ANY THE FINISH OF-THE

s o. *s had* +ΛΟΓΩ
ΝΑΠΕΙΘΟΥΝΤΩΝΤΩΤΟΥΘΕΟ 40
UN-PERSUADING-*ones* to-THE OF-THE God

ΥΕΥΑΓΓΕΛΙΩΚΑΙΕΙΟΔΙΚΑ 60
18 WELL-MESSAGE AND IF THE JUST

n^{1} *adds* ΔΕ YET
ΙΟCΜΟΛΙCCΩΖΕΤΑΙΟΑCΕΒ 80
HARDLY IS-*being*-SAVED THE UN-REVER-

B *omits* THE
ΗCΚΑΙΟΑΜΑΡΤΩΛΟCΠΟΥΦΑ 900
ent AND THE misser ?-where WILL-

s ∈ *o.*
ΝΕΙΤΑΙΩCΤΕΚΑΙΟΙΠΑCΧΟ 20
19 BE-APPEARING . AS-BESIDES AND THE *ones*-EMOTIONING

ΝΤΕCΚΤΑΤΟΘΕΛΗΜΑΤΟΥΘ 40
according-to THE WILL OF-THE God

ΕΟΥΠΙCΤΩΚΤΙCΤΗΠΑΡΑΤΙ 60
to-BELIEVing CREATOR LET-THEM-BE-

B *omits* OF-them
ΘΕCΘΩCΑΝΤΑCΨΥΧΑCΑΥΤΩ 80
BESIDE-PLACING THE souls OF-them

A+∈A+IC
5ΝΕΝΑΓΑΘΟΠΟΙΙΑΠΡΕCΒΥΤ 8000
IN GOOD-DOing . SENIORS

ε had Τ adds ΤΟΥC ΤΗΕ
ΕΡΟΥCΟΥΝΕΝΥΜΙΝΠΑΡΑΚΑ 20
THEN IN YOUP I-AM-BESIDE-CALL-
ℵ Μ
ΛΩΟCΥΝΠΡΕCΒΥΤΕΡΟCΚΑΙ 40
ING THE TOGETHER-SENIOR AND

ΜΑΡΤΥCΤΩΝΤΟΥΧΡΙCΤΟΥΠ 60
witness OF-THE OF-THE ANOINTED E-

ΑΘΗΜΑΤΩΝΟΚΑΙΤΗCΜΕΛΛΟ 80
MOTIONS THE AND OF-THE being-ABOUT
Α esteem TO-BE-being-FROM-COVERED
ΥCΗCΑΠΟΚΑΛΥΠΤΕCΘΑΙΔΟ 100
TO-BE-being-FROM-COVERED esteem
ε-ΑΙ
ΣΗCΚΟΙΝΩΝΟCΠΟΙΜΑΝΑΤΕ 20
2 communioner SHEPHERD

ε1* ο, ο, ο, ο, ο, ο,
ΤΟΕΝΥΜΙΝΠΟΙΜΝΙΟΝΤΟΥΘ 40
THE IN YOUP SHEEP-HERD OF-THE God
ε1* omit ON-NOTING
ΕΟΥΕΠΙCΚΟΠΟΥΝΤΕCΜΗΑΝ 60
ON-NOTING NO neces-
Α ο,
ΑΓΚΑCΤΩCΑΛΛΑΘΕΚΟΥCΙΩC 80
sarily but voluntarily
Β omits according-to God Α omits -YET
ΚΑΤΑΘΕΟΝΜΗΔΕΑΙCΧΡΟΚΕ 200
according-to God NO-YET VILE-GAINLY
Β omits verse 3, NO-YET to SHEEP-HERD
ΡΔΦCΑΛΛΑΠΡΟΘΥΜΩCΜΗΔΩ 20
3 but BEFORE-FEEL-ly NO-YET AS

CΚΑΤΑΚΥΡΙΕΥΟΝΤΕCΤΩΝΚ 40
DOWN-mastering OF-THE LOTS

ΑΗΡΩΝΑΛΛΑΤΥΠΟΙΓΙΝΟΜΕ 60
but types BECOMING

ΝΟΙΤΟΥΠΟΙΜΝΙΟΥΚΑΙΦΑΝ 80
4 OF-THE SHEEP-HERD AND OF-BEING-

ΕΡΩΘΕΝΤΟCΤΟΥΑΡΧΙΠΟΙΜ 300
made-APPEAR THE chief-SHEPHERD
ε ΑΙ for Ε ε-ΑΙ
ΕΝΟCΚΟΜΙΕΙCΘΕΤΟΝΑΜΑΡ 20
YE'LL-BE-being-requILED THE UN-FADING

ΑΝΤΙΝΟΝΤΗCΔΟΞΗCCΤΕΦΑ 40
OF-THE esteem WREATH .
ε1* adds ΔΕ YET
ΝΟΝΟΜΟΙΩCΝΕΩΤΕΡΟΙΥΠΟ 60
5 LIKE-AS YOUNGer-ones YE-MAY-BE-
ε adds ΤΟΙC to-THE
ΤΑΓΗΤΕΠΡΕCΒΥΤΕΡΟΙCΠΑ 80
being-UNDER-SET to-SENIORS ALL

ΝΤΕCΔΕΛΛΗΛΟΙCΤΗΝΤΑΠ 400
YET to-one-another THE LOW-
Α8 ο, ε Ν
ΕΙΝΟΦΡΟCΥΝΗΝΕΓΚΟΜΒΩC 20
DISPOSITION IN-KNOT
ε-ΑΙ Β omits THE
ΑCΘΕΟΤΙΟΘΕΟCΥΠΕΡΗΦΑΝ 40
that THE God ones-OVER-APPEARing
ε ο,
ΟΙCΑΝΤΙΤΑCCΕΤΑΙΤΑΠΕΙ 60
IS-INSTEAD-SETTING to-LOW-ones

ΝΟΙCΔΕΔΙΔΩCΙΝΧΑΡΙΝΤΑ 80
6 YET IS-GIVING grace . BE-YE-
ε ο,
ΠΕΙΝΩΘΗΤΕΟΥΝΥΠΟΤΗΝΚΡ 500
BEING-made-LOW THEN UNDER THE HOLDING

Β ο,
ΑΤΑΙΑΝΧΕΙΡΑΝΤΟΥΘΕΟΥΙ 20
HAND OF-THE God THAT-
Α Ψ=HIGH ε ο' Α+ΕΠΙC
ΝΑΥΜΑCΥΨΩCΗΕΝΚΑΙΡΩΠΑ 40
7 YOUP He-BU'D-BE-HEIGHTening IN SEASON EVERY
ΚΟΠΗC ON-NOTE-ing
CΑΝΤΗΝΜΕΡΙΜΝΑΝΥΜΩΝΕΠ 60
THE anxiety OF-YOUP ON-
Β3+Ρ and Β inserts Ε before Ι
ΙΡΙΨΑΝΤΕCΕΠΑΥΤΟΝΟΤΙΑ 80
TOSSing ON Him that to-
ε1* Η=US
ΥΤΩΜΕΛΕΙΠΕΡΙΥΜΩΝΗΝΨΑ 600
8 Him IS-CARING ABOUT YOUP . BE-sober
ΑΒ ε1* omit that
ΤΕΓΡΗΓΟΡΗCΑΤΕΟΤΙΟΑΝΤ 20
watch that THE INSTEAL-

ΙΔΙΚΟCΥΜΩΝΔΙΑΒΟΛΟCΩC 40
JUSter OF-YOUP THRU-CASTer AS

ΛΕΩΝΩΡΥΟΜΕΝΟCΠΕΡΙΠΑΤ 60
LION ROARING IS-ABOUT-TREADING
ε ο, Β omits ANY As1* ο, ο,ΑΗ
ΕΙΖΗΤΩΝΤΙΝΑΚΑΤΑΠΙΕΙΝ 80
SEEKING ANY TO-BE-DOWN-DRINKING .

ΩΑΝΤΙCΤΗΤΕCΤΕΡΕΟΙΤΗΠ 700
9 to-WHOM withSTAND-YE SOLID-ones to-THE BE-
ε ο,
ΙCΤΕΙΕΙΔΟΤΕCΤΑΑΥΤΑΤΩ 10
LIEF HAVING-PERCEIVED THE SAME OF-THE
ε had+Ν Α omits THE faint in ε
ΝΠΑΘΗΜΑΤΩΝΤΗΕΝΤΩΚΟCΜ 40
EMOTIONS to-THE IN THE SYSTEM

ΩΥΜΩΝΑΔΕΛΦΟΤΗΤΙΕΠΙΤΕ 60
OF-YOUP brotherhood TO-BE-being-ON-
Α8Β1 Ε ο,
ΛΕΙCΘΑΙΟΔΕΘΕΟCΠΑCΗCΧ 80
10 FINISHED . THE YET God OF-EVERY grace

ΑΡΙΤΟCΟΚΑΛΕCΑCΥΜΑCΕΙ 900
THE One-CALLing YOUP INTO

CΤΗΝΑΙΩΝΙΟΝΑΥΤΟΥΔΟΞΑ 20
THE eonian OF-Him esteem
Α8 omit THE Α adds ΙΥ=JESUS
ΝΕΝΤΩΧΡΙCΤΩΟΛΙΓΟΝΠΑΘ 40
IN THE ANOINTED FEW EMOTION-

ΟΝΤΑCΑΥΤΟCΚΑΤΑΡΤΙCΕΙ 60
ING He WILL-BE-adaptING
ε ο, ΑΒ omit W.-BE-
CΤΗΡΙΞΕΙCΘΕΝΩCΕΙΘΕΜΕ 80
WILL-BE-STANDING-fast WILL-BE-maKING-FIRM WILL-BE-
ΑΒ omit THE esteem AND
ΛΙΩCΕΙΑΥΤΩΗΔΟΞΑΚΑΙΤΟ 900
11 founding . to-Him THE esteem AND THE

ΚΡΑΤΟCΕΙCΤΟΥCΑΙΩΝΑCΤ 20
HOLDING INTO THE eons OF-
Β omits OF-THE eons Β Β ο,
ΩΝΑΙΩΝΩΝΑΜΗΝΔΙΑCΙΑΟΥ 40
12 THE eons AMEN . THRU SILVANUS

ΑΝΟΥΥΜΙΝΤΟΥΠΙCΤΟΥΑΔΕ 60
to-YOUP OF-THE BELIEving brother

ΛΦΟΥΩCΛΟΓΙΖΟΜΑΙΔΙΟΛΙ 80
AS I-AM-accounTING THRU FEW

ΓΩΝΕΓΡΑΨΑΠΑΡΑΚΑΛΩΝΚΑ 9000
I-WRITE BESIDE-CALLING AND

5 The elders, then, among you I
am entreating (who am a fellow
elder and a witness of the suffer-
ings of Christ, and a participant of
the glory about to be revealed),
2 shepherd the flocklet of God among
you, supervising, not of compul-
sion, but voluntarily, according to
God, nor yet avariciously, but
3 eagerly, nor yet as lording it over
the allotments, but becoming models
4 for the flocklet, and, when the Chief
Shepherd is manifested, you will
be requited with an unfading
wreath of glory.
5 Likewise, younger men, be sub-
ject to the elder, yet all wear the
servile apron of humility with one
another, seeing that God is resist-
ing the proud, yet is giving grace
6 to the humble. Be humbled, then,
under the mighty hand of God,
that He may be exalting you in
7 season, tossing your entire worry
on Him, seeing that He is caring
concerning you.
8 Be sober! Watch! seeing that
your plaintiff, the Slanderer, is
walking about as a roaring lion,
seeking some one to swallow up:
9 whom withstand, solid in the faith,
having perceived the same suffer-
ings completed in your brotherhood
in the world.
10 Now the God of all grace, Who
calls you into His eonian glory in
Christ, while briefly suffering, will
Himself be adjusting, establishing,
11 firming, founding you. To Him be
glory and might for the eons of the
eons. *Amen!*
12 Through Silvanus, a faithful
brother, as I am reckoning, I write
briefly to you, entreating and de-

ness He guided them like a flock (Ps. 78^{52}). When the Lord came Israel was as a flock having no shepherd (Mt.9 ^{36}). He is the Great Shepherd of the sheep (Heb.13^{20};1 Pt.2^{25}). As the Good Shepherd He laid down His soul for the sheep (Jn.10^{11}). As the Chief Shepherd He will reward the under shepherds for their work when He comes again in the day of His manifestation (5^{4}). It must be remembered that, in the East, a shepherd does not drive his flock, but leads them. He does not send a dog after them, but calls them each by name. His care and protection is symbolized by his crook and his club, the former for the sheep and the latter for their enemies. The nearest that Paul ever comes to including the nations in this figure is the single occurrence of the word "shepherd" or pastor (Eph.4^{11}), but its context shows that it is there a "faded metaphor" and has lost its figurative meaning, just as its Latin equivalent "pastor", which once also meant a shepherd.

5 The apron was a part of a slave's uniform which distinguished him as a slave and which he put on when he meant work. Humility serves (Jn.13 $^{1-16}$), and service tests humility.

7 The writer was loth to lose this precious promise when he began to see his place in Paul's epistles. How restful to toss all his worries on Him, and confide all to His care! But he soon found that he forfeited nothing by "losing" this passage, for the truth found in Paul's epistles eclipsed it and made it inoperative. Paul takes higher ground, and says, "Let nothing be worrying you, but in every prayer and petition let your requests be made known to God with thanksgiving, and the peace of God, being superior to every mental state, shall garrison your hearts and your apprehensions in Christ Jesus" (Phil.4^{7}). If, then, I allow nothing to worry me, how can I toss all my worries on Him? This is a specimen of the constant differences between the ministries of Peter and Paul.

10 The grace of God is indicated by the short seasons of suffering and the long eons of glory to which they are the preparation and the prelude.

posing that this is the true grace of God. Stand therein.

13 The ecclesia in Babylon, chosen together with you, is greeting you,
14 and Mark, my son. Greet one another with a kiss of love. Peace to you all who are in Christ. *Amen!*

13 Peter in Babylon is exceedingly suggestive of the apostasy of Israel. He should have been ruling in Jerusalem. Instead, we find him in the great world capital which has always been the enemy of God's people, yet which, at the time of the end, will be the center and stronghold of Israel in their final and most fearful stand against Jehovah.

א1* adds KAI AND
ΙΕΠΙΜΑΡΤΥΡΩΝΤΑΥΤΗΝΕΙ 20
ON-witnessing this TO-
ΝΑΙΑΛΗΘΗΧΑΡΙΝΤΟΥΘΕΟΥ 40
BE TRUE grace OF-THE God
As Θ o.
ΕΙCΗΝCΤΗΤΕΑCΠΑΖΕΤΑΙΥ 60
13 INTO WHICH BE-YE-STANDING. IS-greeting YOUp
AB omit OUT-CALLED
ΜΑCΗCΕΝΒΑΒΥΛΩΝΙΕΚΚΛΗC 80
THE IN BABYLON OUT-CALLED
ΙΑCΥΝΕΚΛΕΚΤΗΚΑΙΜΑΡΚΟ 100
TOGETHER-CHOSEN AND MARK

COYIOCMOYΑCΠΑCΑCΘΕΑΛ 20
14 THE SON OF-ME. greet-YE one-
ΛΗΛΟΥCΕΝΦΙΛΗΜΑΤΙΑΓΑΠ 40
another IN FOND-effect OF-LOVE .
ℵ had +C B o.
ΗCΕΙΡΗΝΗΥΜΙΝΠΑCΙΝΤΟΙ 60
PEACE to-YOUp ALL THE-ones
ℵ adds IHCOY JESUS AB omit AMEN
CΕΝΧΡΙCΤΩΑΜΗΝ
IN ANOINTED AMEN

ΣΥΜΕΩΝ ΠΕΤΡΟΣ ΔΟΥΛΟΣ ΚΑ 20
SIMEON Peter SLAVE AND

ΙΑΠΟΣΤΟΛΟΣ ΙΗΣΟΥ ΧΡΙΣΤ 40
commissioner OF-JESUS ANOINTED

ΟΥΤΟΙΣ ΙΣΟΤΙΜΟΝ ΗΜΙΝ ΑΛ 60
to-THE EQUAL-VALUED US CHANC-

ΧΟΥΣΙΝ ΠΙΣΤΙΝ ΕΝ ΔΙΚΑΙΟ 80
ING BELIEF IN JUSTice

ΣΥΝΗΤΟΥ ΘΕΟΥ ΗΜΩΝ ΚΑΙ ΣΩ 100
OF-THE God OF-US AND OF-SAV-

ΤΗΡΟΣ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΧΑΡ 20
2 iour JESUS ANOINTED . grace

ΙΣΥΜΙΝ ΚΑΙ ΕΙΡΗΝΗ ΠΛΗΘΥ 40
to-YOUp AND PEACE MAY-BE-multi-

ΝΘΕΙΗ ΕΝ ΕΠΙΓΝΩΣΕΙ ΤΟΥ Θ 60
plied IN ON-KNOWledge OF-THE God

ΕΟΥΚΑΙ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΤΟ 80
AND JESUS ANOINTED THE

ΥΚΥΡΙΟΥ ΗΜΩΝ ΩΣ ΤΑ ΠΑΝΤΑ 200
3 Master OF-US AS THE ALL

ΗΜΙΝ ΤΗΣ ΘΕΙΑΣ ΔΥΝΑΜΕΩΣ 20
to-US OF-THE divine ABILITY

ΑΥΤΟΥ ΤΑ ΠΡΟΣ ΖΩΗΝ ΚΑΙ ΕΥ 40
OF-Him THE TOWARD LIFE AND devout-

ΣΕΒΕΙΑΝ ΔΕΔΩΡΗΜΕΝΗΣ ΔΙ 60
ness OF-HAVING-*been*-GIVEN-gratuitously THRU

ΑΤΗΣ ΕΠΙΓΝΩΣΕΩΣ ΤΟΥ ΚΑΛ 80
THE ON-KNOWledge OF-THE *One*-

ΕΣΑΝΤΟΣ ΗΜΑΣ ΙΔΙΑ ΔΟΞΗΣ 300
CALLing US to-OWN esteem AND

ΑΙΑΡΕΤΗ ΔΙ ΩΝ ΤΑ ΤΙΜΙΑ ΗΜ 20
4 VALOR THRU WHICH THE VALUable to-US

ΙΝΑ ΔΙ ΜΕΓΙΣΤΑΣ ΕΠΑΓΓΕΛΜ 40
AND GREATest promise-effects

ΑΤΑΔΕ ΔΩΡΗΤΑΙ ΙΝΑ ΔΙΑ ΤΟ 60
HAS-*been*-GIVEN-gratuitously THAT THRU these

ΥΤΩΝ ΓΕΝΗΣΘΕ ΘΕΙΑΣ ΚΟΙΝ 80
YE-SHOULD-BE-BECOMING OF-divine commun-

ΩΝΟΙ ΦΥΣΕΩΣ ΑΠΟΦΥΓΟΝΤΕ 400
ioners nature FROM-FLEEING

ΣΤΗΣ ΕΝ ΤΟΥ ΚΟΣΜΟΥ ΕΝ ΕΠΙΘΥ 20
OF-THE IN THE SYSTEM IN ON-FEELING

ΜΙΑ ΦΘΟΡΑΣ ΚΑΙ ΑΥΤΟΤΟΥΤ 40
5 CORRUPTion AND BAME this

ΟΔΕΣ ΠΟΥΔΗΝ ΠΑΣΑΝ ΠΑΡΕΙ 60
YET DILIGENCE EVERY BESIDE-INTO-

ΣΕΝΕΓΚΑΝΤΕΣ ΕΠΙΧΟΡΗΓΗ 80
CARRYing supply-YE

ΣΑΤΕ ΕΝ ΤΗ ΠΙΣΤΕΙ ΥΜΩΝ ΤΗ 500
IN THE BELIEF OF-YOUp THE

ΝΑΡΕΤΗ ΝΕΝ ΔΕ ΤΗ ΑΡΕΤΗ ΤΗ 20
VALOR IN YET THE VALOR THE

ΓΝΩΣΕΙ ΝΕΝ ΔΕ ΤΗ ΓΝΩΣΕΙ ΤΗ 40
6 KNOWledge IN YET THE KNOWledge THE

ΗΝΕΓΚΡΑΤΕΙΑ ΝΕΝ ΔΕ ΤΗ ΕΓ 60
IN-HOLDing IN YET THE IN-

ΚΡΑΤΕΙΑ ΤΗΝ ΥΠΟΜΟΝΗ ΝΕΝ 80
HOLDing THE UNDER-REMAINing IN

ΔΕ ΤΗΝ ΥΠΟΜΟΝΗΝ ΤΗΝ ΕΥΣΕΒΕ 600
YET THE UNDER-REMAINing THE devoutness

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7 IN YET THE devoutness THE

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FOND-brotherness IN YET THE FOND-

ΑΔΕΛΦΙΑ ΤΗΝ ΑΓΑΠΗΝ ΤΑΥΤ 60
8 brotherness THE LOVE . these

ΑΓΑΡΥΜΙΝ ΥΠΑΡΧΟΝΤΑ ΚΑΙ 80
for to-YOUp belonging AND

ΠΛΕΟΝΑΖΟΝΤΑ ΟΥΚΑΡΓΟΥΣ 700
MOREIZING NOT UN-active

ΟΥΔΕ ΑΚΑΡΠΟΥΣ ΚΑΘΙΣΤΗΣ 20
NOT-YET UN-FRUITful IS-DOWN-STANDING

ΙΝΕΙΣ ΤΗΝ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩ 40
INTO THE OF-THE Master OF-US

ΝΙΗΣΟΥ ΧΡΙΣΤΟΥ ΕΠΙΓΝΩΣ 60
JESUS ANOINTED ON-KNOWledge .

ΙΝ ΩΙ ΓΑΡ ΜΗ ΠΑΡΕΣΤΙΝ ΤΑΥΤ 80
9 to-WHOM for NO IS-BESIDE-BEING these

ΑΤΥΦΛΟΣ ΕΣΤΙΝ ΜΥΩΠΑΖΩΝ 800
BLIND IS CLOSED-VIEWING

ΛΗΘΗΝ ΛΑΒΩΝ ΤΟΥ ΚΑΘΑΡΙΣ 20
OBLIVION GETTING OF-THE cleansing

ΜΟΥ ΤΩΝ ΠΑΛΑΙ ΑΥΤΟΥ ΑΜΑΡ 40
OF-THE OLD OF-him miss-effects

ΤΗΜΑΤΩΝ ΔΙΟ ΜΑΛΛΟΝ ΑΔΕΛ 60
10 . THRU-WHICH RATHER brothers

ΦΟΙΣ ΠΟΥΔΑΣΑΤΕ ΙΝ ΑΔΙΑΤ 80
BE-YE-DILIGENT THAT THRU THE

ΣΘΕ ΚΑΛΩΝ ΕΡΓΩΝ ΒΕΒΑΙΑΝΥ 900
IDEAL ACTS confirmed OF-

ΜΩΝ ΤΗΝ ΚΑΗΣΙΝ ΚΑΙ ΕΚΛΟΓ 20
YOUp THE CALLing AND choice

ΗΝ ΠΟΙΕΙΣΘΑΙ ΤΑΥΤΑ ΓΑΡ Π 40
TO-BE-made these for DO-

ΟΙΟΥΝΤΕ ΣΟΥΜΗ ΠΤΑΙΣΗΤΕ 60
ING NOT NO YE-SHOULD-BE-TRIPPING

ΠΟΤΕ ΟΥΤΩΣ ΓΑΡ ΠΛΟΥΣΙΩΣ 80
11 ?-when . thus for RICHly

ΕΠΙΧΟΡΗΓΗΘΗΣΕΤΑΙ ΥΜΙΝ 1000
WILL-BE-BEING-supplied to-YOUp

SIMEON PETER, a slave and an apostle of Jesus Christ, to those who are chancing upon equally precious faith with us, in the righteousness of our God and Saviour, Jesus Christ:

2 May grace and peace be multiplied to you in the recognition of God and of Jesus Christ our Lord!

3 So His divine power has presented to us all that tends to life and devoutness: through the recognition of Him Who calls us to His own 4 glory and virtue: through which have been presented to us the precious and greatest promises, that through these you may become participants of the divine nature, fleeing from the corruption which is in the world by lust.

5 Now for this very thing also, employing all diligence, supply your faith with virtue, yet virtue with 6 knowledge, yet knowledge with self control, yet self control with endurance, yet endurance with devout- 7 ness, yet devoutness with brotherly fondness, yet brotherly fondness 8 with love. For, possessing these and increasing, is constituting you that you are neither idle nor unfruitful in the recognition of our 9 Lord Jesus Christ. For he in whom these are not present is blind, closing his eyes, getting oblivious of the cleansing from the penalty of his old sins.

10 Wherefore, rather, brethren, endeavor, through ideal acts, to confirm your calling and choice: for, doing these things, you should under no circumstances be tripping at 11 any time. For thus an entrance into the conian kingdom of our

1 The introduction of the name Simeon, before Peter, and slave in addition to apostle, gives us a clue to the character of this second epistle. The emphasis is laid on practise rather than precept. It is concerned with living rather than learning.

2 The recognition of God and of Jesus Christ, our Lord, is the source of grace and peace, as well as all that tends to life and devoutness. This is indicated by beginning the epistle proper by "So . . ." and by the repetition of the thought: "through the recognition of Him Who calls us to His own glory and virtue." The word "recognition" probably includes the wider range of realization and appreciation. It is a favorite word in this epistle, for it occurs again in verse 8, and again in 2^{20}. Standing, as it does, at the threshold of an epistle devoted to conduct, it teaches the important lesson that knowledge is essential to good deportment. Those who refuse to recognize God are given over to a disqualified mind to commit the whole catalogue of crime (Ro.1^{28}). The only salvation from these things is a vision of His glory and virtue, in this manner becoming a participant of the divine nature which flees from corruption. Consequently, the most powerfully practical course to pursue is to gain a grasp of God's glories and virtues, so that they may operate in us to produce their like.

5 The path of the saint is one of progress or apostasy. If he is not adding, he will probably be subtracting. Hence Simeon Peter exhorts his readers to advance, making each spiritual grace the container of another and a better, until they all unfold for the display of love, the highest and best of all.

6 Faith is the radical virtue. By it all others are possible. In the repeated groupings of graces found in the epistles, faith is invariably assigned the first place, being made to stand nearest the Source of every virtue.

10 Peter, like James, is apt to present the human side of redemption. Calling and choice are purely divine, yet their confirmation in the eyes of men depends on the evidence of ideal acts. The divine side is hidden to all but the one who is called. His conduct should

confirm his confession before the world.

14 In that marvelous resurrection scene in John's evangel, where our Lord commissions Peter for the ministry which he fulfills in writing these epistles, He also intimates the character of his death. Peter was to follow Him to the very end, and die like his Master, Who said, "Verily, verily, I am saying to you, when you were young you girded yourself and walked whither you would, yet, whenever you may be decrepit, you will stretch out your hands, and another shall be girding you and carrying you whither you would not" (Jn.21[18]). And it is immediately added, "Now this He said, signifying by what death he will be glorifying God."

16 Peter and James and John were especially chosen to accompany the Lord to the Mount of Transformation (commonly called the Transfiguration) to witness a foreglimpse of the coming kingdom and its power and magnificence. Thus they perceived undeniable evidence of its reality and glory. They heard the voice from heaven saying, "This is My beloved Son, in Whom I delight. Be hearing Him!" They saw the lowly Nazarene transformed so that His face shone as the sun, and His garments became white as light. They recognized Moses and Elias talking with Him concerning His impending exodus (Mt.17[1-8], Mk.9[2-7], Lu.9[28-35]). Here were all the elements of the kingdom. Moses might well represent the dead in Israel awakened from their sleep. Elijah may typify those who are living at His advent. His own face and form assume the glory which belongs to them. The power and glory of the kingdom are anticipated in this scene. It is at once a sample and an assurance of the magnificence and splendor of His millennial reign. There were seven persons present, Peter, James, and John are types of those believers on earth who shall witness the coming of the Lord and enter the kingdom. This reference to Christ's Transformation by one of the eyewitnesses is one of the internal proofs of the Petrine authorship of this epistle.

19 The day star is the coming of the Lord. The lamp is prophecy. No one

Lord and Saviour Jesus Christ will be richly supplied to you.

12 Wherefore I shall ever be about to be reminding you concerning these things, though you are aware of them and have been established in
13 the present truth. Now I am deeming it just, as long I am in this tabernacle, to be rousing you by a re-
14 minder, being aware that my tabernacle is to be put off swiftly, according as our Lord Jesus Christ
15 also makes evident to me. Now I shall endeavor to have you, after my exodus, to be reminded of these things, ever and anon.

16 For we make known to you the power and presence of our Lord Jesus Christ, not following out wisely made myths, but we became eyewitnesses of His magnificence.
17 For, getting from God, the Father, honor and glory, what a voice is being carried to Him by the Glory Magnifical: "This is My beloved
18 Son, in Whom *I* delight!" And this voice *we* hear being carried out of heaven, being with Him on the holy mountain.

19 And we are having the prophetic word more confirmed, which you, doing ideally, are heeding (as a lamp appearing in a murky place, till the day should be breaking and the day-star should rise) in your
20 hearts, knowing this first, that *no* prophecy of scripture is becoming
21 its own explanation. For prophecy was not at any time carried on by the will of man, but holy men of

THE *omitted by ℵ*
ΗΕΙCΟΔΟCΕΙCΤΗΝΑΙΩΝΙΟ 20
THE INTO-WAY INTO THE eonian

ℵ o.
ΝΒΑCΙΛΕΙΑΝΤΟΥΚΥΡΙΟΥΗ 40
KINGdom OF-THE Master OF-

A AND SAVIOUR OF-US
ΜΩΝΚΑΙCΩΤΗΡΟCΙΗCΟΥΧΡ 60
US AND SAV.our JESUS AN-

ℵ¹ supplies from ΥΟΥΡ *to* ΥΟΥΡ 1210 A ΥΟΥΡ ever
ΙCΤΟΥΔΙΟΜΕΛΛΗCΩΑΕΙΥΜ 80
12 OINTED . THRU-WHICH I'LL-BE-BEING-ABOUT ever ΥΟΥΡ

ℵ ABOUT these TO-BE-U.-R. ΥΟΥΡ *ℵ o.*
ΑCΥΠΟΜΙΜΝΗCΚΕΙΝΠΕΡΙΤ 100
TO-BE-UNDER-REMINDING ABOUT these

ℵ o.
ΟΥΤΩΝΚΑΙΠΕΡΕΙΔΟΤΑCΚΑ 20
AND-EVEN HAVING-PERCEIVED AND

ΙΕCΤΗΡΙΓΜΕΝΟΥCΕΝΤΗΠΑ 40
HAVING-*been*-STOOD-fast IN THE BESIDE-

ℵ o.
ΡΟΥCΗΑΛΗΘΕΙΑΔΙΚΑΙΟΝΔ 60
13 BEING TRUTH . JUST YET

ΕΗΓΟΥΜΑΙΕΦΟCΟΝΕΙΜΙΕΝ 80
I AM-deeming ON as-much-as I-AM IN

ΤΟΥΤΩΤΩCΚΗΝΩΜΑΤΙΔΙΕΓ 200
this THE BOOTH TO-BE-THRU-

A ℵ o. ℵ o. B *omits* THE
ΕΙΡΕΙΝΥΜΑCΕΝΤΗΥΠΟΜΝΗ 20
HOUSING YOUR IN THE UNDER-REMINDING

A ℵ+ε
CΕΙΕΙΔΩCΟΤΙΤΑΧΙΝΗΕCΤ 40
14 HAVING-PERCEIVED that SWIFT IS

A ℵ+ε
ΙΝΗΑΠΟΘΕCΙCΤΟΥCΚΗΝΩΜ 60
THE FROM-PLACING OF-THE BOOTH

ℵ omits according-AS AND THE Master OF-US
ΑΤΟCΜΟΥΚΑΘΩCΚΑΙΟΚΥΡΙ 80
OF-ME according-AS AND THE Master

ΟCΗΜΩΝΙΗCΟΥCΧΡΙCΤΟCΕ 300
OF-US JESUS ANOINTED makes-

ℵ I-AM-being-D. Z
ΔΗΛΩCΕΝΜΟΙCΠΟΥΔΑCΩΔΕ 20
15 EVIDENT to-ME.I-SHALL-BE-being-DILIGENT YET

ΚΑΙΕΚΑCΤΟΤΕΕΧΕΙΝΥΜΑC 40
AND EACH-when TO-BE-HAVING YOUR

ΜΕΤΑΤΗΝΕΜΗΝΕΞΟΔΟΝΤΗΝ 60
after THE MY OUT-WAY THE

ΤΟΥΤΩΝΜΝΗΜΗΝΠΟΙΕΙCΘΑ 80
OF-these REMIND TO-BE-made .

ΙΟΥΓΑΡCΕCΟΦΙCΜΕΝΟΙCΜ 400
16 NOT for to-HAVING-*been*-made-WISE myths

ΥΘΟΙCΕΞΑΚΟΛΟΥΘΗCΑΝΤΕ 20
OUT-following

CΕΓΝΩΡΙCΑΜΕΝΥΜΙΝΤΗΝΤ 40
WE-KNOWize to-YOUR THE OF-

ΟΥΚΥΡΙΟΥΗΜΩΝΙΗCΟΥΧΡΙ 60
THE Master OF-US JESUS ANOINT-

CΤΟΥΔΥΝΑΜΙΝΚΑΙΠΑΡΟΥC 80
ED ABILITY AND BESIDE-BEING

ΙΑΝΑΛΛΕΠΟΠΤΑΙΓΕΝΗΘΕΝ 500
but ON-VIEWers BEING-BECOME

ΤΕCΤΗCΕΚΕΙΝΟΥΜΕΓΑΛΕΙ 20
OF-THE that-*One's* magnificence

B¹ o. ℵ adds OF-THE ΤΟΥ
ΟΤΗΤΟCΛΑΒΩΝΓΑΡΠΑΡΑΘΕ 40
17 GETTING for BESIDE God

Β+ε
ΟΥΠΑΤΡΟCΤΙΜΗΝΚΑΙΔΟΞΑ 60
FATHER VALUE AND esteem

ℵ o.
ΝΦΩΝΗCΕΝΕΧΘΕΙCΗCΑΥΤΩ 80
OF-VOICE BEING-CARRIED to-Him

ΤΟΙΑCΔΕΥΠΟΤΗCΜΕΓΑΛΟΠ 600
to-THE-WHICH-YET by THE magnificent-BEHOOVE

ΡΕΠΟΥCΔΟΞΗCΟΥΤΟCΕCΤΙ 20
OF-esteem this IS

Β THE SON OF-ME THE BELOVED OF-ME this IS, +ΜΟΥ
ΝΟΥΙΟCΜΟΥΟΑΓΑΠΗΤΟCΕΙ 40
THE SON OF-ME THE BELOVED INTO

A Η
CΟΝΕΓΩΕΥΔΟΚΗCΑΚΑΙΤΑΥ 60
18 WHOM I WELL-SEEM AND this

ΤΗΝΤΗΝΦΩΝΗΝΗΜΕΙCΗΚΟΥ 80
THE SOUND WE HEAR

Β Ζ *omits* OF-THE
CΑΜΕΝΕΚΤΟΥΟΥΡΑΝΟΥΕΝΕ 740
OUT OF-THE heaven BEING-

ΧΘΕΙCΑΝCΥΝΑΥΤΩΟΝΤΕCΕ 20
CARRIED TOGETHER to-Him BEING IN

ℵ o. B HOLY mountain, *omits* THE
ΝΤΩΟΡΕΙΤΩΑΓΙΩΚΑΙΕΧΟΜ 40
19 THE mountain THE HOLY AND WE-ARE-HAV-

Α Ω
ΕΝΒΕΒΑΙΟΤΕΡΟΝΤΟΝΠΡΟΦ 60
ING more-confirmed THE BEFORE-

ΗΤΙΚΟΝΛΟΓΟΝΩΚΑΛΩCΠΟΙ 80
AVERIC saying to-WHICH IDEALLY YE-ARE-

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ΕΙΤΕΠΡΟCΕΧΟΝΤΕCΩCΛΥΧ 800
DOING heedING AS to-LAMP

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ΝΩΦΑΙΝΟΝΤΙΕΝΑΥΧΜΗΡΩΤ 20
APPEARING IN SQUALID PLACE

AB *omit* THE
ΟΠΦΕΩΟΥΗΗΜΕΡΑΔΙΑΥΓΑ 40
TILL OF-WHICH THE DAY SHOULD-BE-THRU-

ℵ o.
CΗΚΑΙΦΩCΦΟΡΟCΑΝΑΤΕΙΑ 60
RADIANTING AND LIGHT-BRINGER SHOULD-BE-UP-RISING

ΗΕΝΤΑΙCΚΑΡΔΙΑΙCΥΜΩΝΤ 80
20 IN THE HEARTS OF-YOUR this

Β+ε
ΟΥΤΟΠΡΩΤΟΝΓΙΝΩCΚΟΝΤΕ 900
BEFORE KNOWING

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CΟΤΙΠΑCΑΠΡΟΦΗΤΕΙΑΓΡΑ 20
that EVERY BEFORE-AVERment OF-WRIT-

ΦΗCΙΔΙΑCΕΠΙΛΥCΕΩCΟΥΓ 40
ing OWN ON-LOOSing NOT IS-

ℵ o.
ΕΙΝΕΤΑΙΟΥΓΑΡΘΕΛΗΜΑΤΙ 60
21 BECOMING NOT for to-WILL

B BEFORE-AVERment ?-when
ΑΝΘΡΩΠΟΥΗΝΕΧΘΗΠΟΤΕΠΡ 80
OF-human WAS-CARRIED ?-when BEFORE-

A o.
ΟΦΗΤΕΙΑΛΛΑΥΠΟΠΝΕΥΜΑ 2000
AVERment but by spirit

ΤΟCΑΓΙΟΥΦΕΡΟΜΕΝΟΙΕΛΑ 20
HOLY being-CARRIED TALK
B FROM ΑΠΟ A+ΤΟΥ OF-THE
ΑΗCΑΝΑΓΙΟΙΘΕΟΥΑΝΘΡΩΠ 40
HOLY OF-God humans .

ΟΙΕΓΕΝΟΝΤΟΔΕΚΑΙΨΕΥΔΟ 60
2 DECAME YET AND FALSE-BEFORE-
s² cancels IN THE PEOPLE
ΠΡΟΦΗΤΑΙCΕΝΤΩΛΑΩ ΩCΚΑΙ 80
AVERrers IN THE PEOPLE AS AND

ΕΝΥΜΙΝΕCΟΝΤΑΙΨΕΥΔΟΔΙ 100
IN YOUp WILL-BE FALSE-TEACHers
s o.
ΔΑCΚΑΛΟΙΟΙΤΙΝΕCΠΑΡΕΙ 20
WHO-ANY WILL-BE-BESIDE-|
A o.
CΑΞΟΥCΙΝΑΙΡΕCΕΙCΑΠΩΛ 40
INTO-LEADING preferences OF-destruction
s o.
ΕΙΑCΚΑΙΤΟΝΑΓΟΡΑCΑΝΤΑ 60
AND THE One-BUYing
ΑΥΤΟΥCΔΕCΠΟΤΗΝΑΡΝΟΥΜ 80
them OWNer disOWNING
B¹ o.
ΕΝΟΙΕΠΑΓΟΝΤΕCΕΑΥΤΟΙC 200
ON-LEADING to-selves
s o.
ΤΑΧΙΝΗΝΑΠΩΛΕΙΑΝΚΑΙΠΟ 20
2 SWIFT destruction AND MANY
ΛΛΟΙΕΞΑΚΟΛΟΥΘΗCΟΥCΙΝ 40
WILL-BE-OUT-following
A8 o.
ΑΥΤΩΝΤΑΙCΑCΕΛΓΕΙΑΙCΑ 60
OF-them to-THE wantonness THRU
n8¹* ΟΔΟC WAY s o.
ΙΟΥCΗΔΟΞΑΤΗCΑΛΗΘΕΙΑC 80
WHOM THE esteem OF-THE TRUTH

ΒΛΑCΦΗΜΗΘΗCΕΤΑΙΚΑΙΕΝ 300
3 WILL-BE-BEING-HARM-AVERRED AND IN

ΠΛΕΟΝΕΞΙΑΠΛΑCΤΟΙCΛΟΓ 20
MORE-HAVing MOULDED sayings
s² N but s¹* K=-OUT-
ΟΙCΥΜΑCΕΜΠΟΡΕΥCΟΝΤΑΙ 40
YOUp THEY-WILL-BE-IN-GOING

ΟΙCΤΟΚΡΙΜΑΕΚΠΑΛΑΙΟΥΚ 60
to-WHOM THE JUDGment OUT-OLD NOT

ΑΡΓΕΙΚΑΙΗΑΠΩΛΕΙΑΥΤΩ 80
IS-UN-ACTING AND THE destruction OF-them

ΝΟΥΝΥCΤΑΖΕΙΕΙΓΑΡΟΘΕΟ 400
4 NOT IS-NODDING . IF for THE God
ΑΓΓΕΛΩΝΑΜΑΡΤΗCΑΝΤΩΝ 20
OF-MESSENGERS missing
A8 o. s o.
ΟΥΚΕΦΕΙCΑΤΟΑΛΛΑCΕΙΡΟ 40
NOT SPARES but to-CAVERNS
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ΙCΖΟΦΟΥΤΑΡΤΑΡΩCΑCΠΑΡ 60
OF-GLOOM TARTARUSing BESIDE-
B omits beING-CHASTENED
ΕΔΩΚΕΝΕΙCΚΡΙCΙΝΚΟΛΑΖ 80
GIVES INTO JUDGing beING-CHASTENED
s omits Ε B ΟΥΜΕΝΟΥC being-KEPT
ΟΜΕΝΟΥCΤΗΡΕΙΝΚΑΙΑΡΧΑ 500
5 TO-BE-KEEPING AND OF-ORIGINal

s o.
ΙΟΥΚΟCΜΟΥΟΥΚΕΦΕΙCΑΤΟ 20
SYSTEM NOT He-SPARES

ΑΛΛΑΟΓΔΟΟΝΝΩΕΔΙΚΑΙΟC 40
but EIGHTH NOAH OF-JUSTice

ΥΝΗCΚΗΡΥΚΑΕΦΥΛΑΞΕΝΚΑ 60
PROCLAIMER GUARDS DOWN-
s¹* ON for Ω
ΤΑΚΑΥCΜΟΝΚΟCΜΩΑCΕΒΩΝ 80
SURGE to-SYSTEM OF-UNREVERent
A8 o.
ΕΠΑΞΑCΚΑΙΠΟΛΕΙCCΟΔΟΜ 600
6 ON-LEADing AND cities OF-SODOM
s o.
ΩΝΚΑΙΓΟΜΟΡΡΑCΤΕΦΡΩCΑ 20
AND OF-GOMORRAH CINDERing
B omits to-DOWN-TURNing B+Ε
CΚΑΤΑCΤΡΟΦΗΚΑΤΕΚΡΙΝΕ 40
to-DOWN-TURNing DOWN-JUDGES
A8 o.
ΝΥΠΟΔΕΙΓΜΑΜΕΛΛΟΝΤΩΝΑ 600
UNDER-SHOW beING-ABOUT TO-
B C I s o.
CΕΒΕΙΝΤΕΘΕΙΚΩCΚΑΙΔΙΚ 800
7 BE-UN-REVERING HAVING-PLACED AND JUST
B¹ Θ
ΑΙΟΝΛΩΤΚΑΤΑΠΟΝΟΥΜΕΝΟ 7000
LOT being-DOWN-MISERIED

ΝΥΠΟΤΗCΤΩΝΑΘΕCΜΩΝΕΝΑ 200
by THE OF-THE UN-PLACED IN WAN-
s o. A o. B¹ o.
CΕΛΓΕΙΑΑΝΑCΤΡΟΦΗCΕΡΡ 900
tonness OF-UP-TURNing (behavior) RESCUES

ΥCΑΤΟΒΛΕΜΜΑΤΙΓΑΡΚΑΙΑ 500
8 to-looking for AND TO-
B omits THE A Γ
ΚΟΗΟΔΙΚΑΙΟCΕΝΚΑΤΟΙΚΩ 900
HEARing THE JUST-one IN-DOWN-HOMING

ΝΕΝΑΥΤΟΙCΗΜΕΡΑΝΕΖΗΜΕ 800
IN them DAY OUT OF-DAY

ΡΑCΨΥΧΗΝΔΙΚΑΙΑΝΑΝΟΜΟ 200
soul JUST TO-UN-LAWed

ΙCΕΡΓΟΙCΕΒΑCΑΝΙΖΕΝΟΙ 100
9 ACTS ORDEALIZED . HAS-

ΔΕΝΚΥΡΙΟCΕΥCΕΒΕΙCΕΚΠ 600
PERCEIVED Master devout OUT OF-
s o. s¹* plural -ΩΝ
ΕΙΡΑCΜΟΥΡΥΕCΘΑΙΑΔΙΚΟ 900
trial TO-BE-RESCUING UNJUST-ones
s¹* adds ΠΕΦΥ(s o. o.) ΑΔΙΚΟΜΕΝΟΥC HAV-
ΥCΔΕΕΙCΗΜΕΡΑΝΚΡΙCΕΩC 1000
YET INTO DAY OF-JUDGing
ING-been-GUARDED s o.
ΚΟΛΑΖΟΜΕΝΟΥCΤΗΡΕΙΝΜΑ 200
10 being-CHASTENED TO-BE-KEEPING RATH-
A+Ε
ΛΙCΤΑΔΕΤΟΥCΟΠΙCΩCΑΡΚ 100
EREst YET THE-ones BEHIND FLESH
s¹* +C
ΟCΕΝΕΠΙΘΥΜΙΑΜΙΑCΜΟΥΠ 600
IN ON-FEELING OF-DEFILing GO-

ΟΡΕΥΟΜΕΝΟΥCΚΑΙΚΥΡΙΟΤ 900
ING AND OF-dominion
A Ε
ΗΤΟCΚΑΤΑΦΡΟΝΟΥΝΤΑCΤΟ 8000
despising . DARers

God speak, being carried on by holy spirit.

2 Yet there came to be false prophets also among the people, even as among you there will be false teachers, who will be smuggling in destructive sects, and disowning the Owner Who buys them, bringing on themselves swift destruction.
2 And many will be following out their wantonness, through whom the glory of the truth will be cal-
3 umniated, and in avariciousness, with suave words, they will traffic in you, whose judgment of old is not idling, and their destruction is not nodding.
4 For if God spares not sinning messengers, but, thrusting them into the gloomy caverns of Tartarus, gives them up to be kept for
5 chastening judgment, and spares not the ancient world, but guards Noah, an eighth, a herald of righteousness, bringing a deluge on the
6 world of the irreverent, and condemns the cities of Sodom and Gomorrah, reducing them to cinders by an overthrow, having placed them for an example for those
7 about to be irreverent, and rescues just Lot, harried by the wanton be-
8 havior of the dissolute (for the just man dwelling among them, observing and hearing day by day, tormented his just soul with their
9 lawless acts), the Lord is acquainted with the rescue of the devout out of trial, yet is keeping the unjust for the chastening in the day of
10 judgment, yet specially those going after the flesh in defiling lust and despising dominion.

can find his way in this world without the illumination of the prophetic word. All is dark without it. But prophecies often seem obscure. The prophets themselves did not always know the import of their predictions. Now, however, that the word of God is complete, and some has been fulfilled, and each intimation may be sorted and compared with all of like tenor, the whole outline of prophecy may be readily perceived. Prophecy is not an attempt by the prophet to explain the purposes of God in current or future events. It is not the result of his observation and experience, or his interpretation of God's ways. Not the human will but God's spirit produced the words of the writers of prophecy.

The program of prophecy has gradually become clearer with added revelation. The pre-exile prophets, Isaiah, Jeremiah, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, and Zephaniah know only one advent. In the post-exile prophets the second advent is distinguished from the first, and Israel's dispersion comes in between. Ezekiel, however, sees still further, and predicts an end to the Messianic kingdom. This is also the farthest range of Peter in his epistles and John in the Unveiling. But Paul goes far beyond, and sees a conclusion to the post-Messianic eon, when kingly government is brought to an end and the Son abdicates because all need for rule has disappeared. Then God becomes All in all. This is the climax of prophecy. It explains its purpose and solves its enigmas.

4 The "gloomy caverns" of Tartarus are distinct from the unseen, from gehenna, and from the lake of fire. They are the temporary dungeon of spirits.

4 Peter recounts the ancient judgments of God with a view to establishing the certainty of the impending judgments of the end time. That, too, will be a judgment on spirit beings, for Satan will be bound. It will be visited on a world which has reverted to the wickedness which drew down the deluge, and which is guilty of the sins of Sodom and Gomorrah. Then, too, the righteous shall be delivered, as Lot out of Sodom, and as Noah through the flood.

10 No one acquainted with the world as it is, and especially the tendency of the times, but will conclude that Peter's epistles will have a very special fulfillment in the dreadful days that are to come. Even now, the revolt against authority has overthrown vast empires, and undermines all established government. Millions "despise dominion", and are drifting toward a worse despotism than any the world has ever seen. But this is most evident in the sphere of religion. The sovereignty of God is unknown and unrecognized. Whole nations defy the Deity and seek to deny His existence. And this leads to the second great sin of the end time. Loosed from the restraints of even formal religion, the world is plunging into the defilements of the flesh. The marriage bond is slack or slighted altogether. Divorces are becoming more and more frequent. The world is rapidly ripening for the time when these sins will have the sanction of religion and the worship of the wild beast will be encouraged by the gratification of the lowest desires.

15 The story of Balaam (Num.22-25) shows the fearful lengths men will go for reward, even in the face of divine displeasure. They are lower than the brute beasts in their rejection of God's revealed will, if it leads to preferment or pecuniary advantage.

17 This paragraph brings before us some of the same characters which are found in the sixth and tenth chapters of Hebrews. There were and will be apostates among the Circumcision who will go great lengths in following the Messiah, even as Judas did, yet finally they fall away and repudiate their profession. Our Lord had many such followers who left Him.

Recognition of the truth concerning Christ may prevail with men for a time so as to compel separation from defilements that still allure. The apostle is not contemplating such as have become participants of the divine nature, and so flee the corruption that is in the world by lust; but those whose inner malady is not healed, who have *reformed* under the influence of truth, and who are still dogs and swine.

Audacious, given to self gratification, they are not trembling when
11 calumniating glories, where messengers, being of greater strength and ability, are not bringing against them a calumniating judgment be-
12 fore the Lord. Now these, as irrational animals, born naturally for capture and corruption, calumniating in that in which they are ignorant, shall be corrupted even in their
13 corruption, being requited with the wages of injustice.

Deeming gratification by day a luxury, they are spots and flaws, luxuriating in their love feasts,
14 carousing together with you, having the distended eyes of an adulteress, and that do not stop from sin, luring unstable souls, having a heart exercised in avariciousness, children of a curse.

15 Leaving the straight path, they were led astray, following out the path of Balaam of Bosor, who loves
16 the wages of injustice, yet was exposed for his own outlawry. A voiceless donkey, uttering with a human voice, forbids the insanity of the prophet.

17 These are waterless springs, and mists driven by a storm, for whom the gloom of darkness has been
18 kept. For, uttering pompous vanity, they are luring by the lusts of the flesh, in wantonness, those who are scarcely fleeing from those who
19 are behaving with deception; promising them freedom, they belong with slaves of corruption, for by whom anyone is discomfited, to this
20 one he has been enslaved, also. For if, while fleeing from the defile-

ΑΜΗΤΑΙΑΥΘΑΔΕΙCΔΟΣΑCΟ 20
SAME-GRATIFIers esteems NOT
ΥΤΡΕΜΟΥCΙΝΒΛΑCΦΗΜΟΥΝ 40
ARE-THEMBLING HARM-AVERRING
ΤΕCΟΠΟΥΑΓΓΕΛΟΙΙCΧΥΙΚ 60
11 THE-?-where MESSENGERS to-STRENGTH AND
ΑΙΔΥΝΑΜΕΙΜΕΙΖΟΝΕCΟΝΤ 80
to-ABILITY GREATer BEING
ΕCΟΥΦΕΡΟΥCΙΝΚΑΤΑΥΤΩΝ 100
NOT ARE-CARRYING DOWN OF-them
ΠΑΡΑΚΥΡΙΩΒΛΑCΦΗΜΟΝΚΡ 20
BESIDE Master HARM-AVERring JUDG-
ΙCΙΝΟΥΤΟΙΔΕΩCΑΛΟΓΑΖΩ 40
12 ing . these YET AS UN-logical LIVING-
ΑΓΕΓΕΝΗΜΕΝΑΦΥCΙΚΑΕΙ 60
ones HAVING-*been*-generated natural INTO
ΦΘΑΡΗCΟΝΤΑΙΚΟΜΙΟΥΜΕΝ 40
13 THEY'LL-BE-*being*-CORRUPTED *be*ING-requited
ΟΙΜΙCΘΟΝΑΔΙΚΙΑCΗΔΟΝΗ 60
HIRE OF-UNJUSTness GRATIFication
ΝΗΓΟΥΜΕΝΟΙΤΗΝΕΝΗΜΕΡΑ 80
deemING THE IN DAY
ΤΡΥΦΗΝCΠΙΛΟΙΚΑΙΜΩΜΟΙ 300
ENERvation SPOTS AND FLAWS
ΕΝΤΡΥΦΩΝΤΕCΕΝΤΑΙCΑΓΑ 20
IN-ENERVATING IN THE LOVES
ΠΑΙCΑΥΤΩΝCΥΝΕΥΩΧΟΥΜΕ 40
OF-them TOGETHER-WELL-HAVING
ΝΟΙΥΜΙΝΟΦΘΑΛΜΟΥCΕΧΟΝ 60
14 to-YOUp VIEWers HAVING
ΤΕCΜΕCΤΟΥCΜΟΙΧΑΛΙΔΟC 80
DISTENDED OF-ADULTERess
ΚΑΙΑΚΑΤΑΠΑΥCΤΟΥCΑΜΑΡ 400
AND UN-DOWN-CEASE miss
ΤΙΆCΔΕΛΕΑΖΟΝΤΕCΨΥΧΑC 20
LURING souls
ΑCΤΗΡΙΚΤΟΥCΚΑΡΔΙΑΝΓΕ 40
UN-STAND-fast HEART HAV-
ΓΥΜΝΑCΜΕΝΗΝΠΛΕΟΝΕΞΙΑ 60
ING-*been*-EXERCISED OF-MORE-HAVing
ΕΧΟΝΤΕCΚΑΤΑΡΑCΤΕΚΝΑ 80
HAVING OF-EXECRATION offspring
ΚΑΤΑΛΕΙΠΟΝΤΕCΕΥΘΕΙΑΝ 500
15 leaVING WELL-PLACED

ΟΔΟΝΕΠΛΑΝΗΘΗCΑΝΕΞΑΚΟ 20
WAY THEY-WERE-STRAYED OUT-following
ΛΟΥΘΗCΑΝΤΕCΤΗΟΔΩΤΟΥΒ 40
to-THE WAY OF-THE BA-
ΑΛΑΑΜΤΟΥΒΟCΟΡΟCΜΙCΘΟ 60
LAAM OF-THE BOSOR WHO HIRE
ΝΑΔΙΚΙΑCΗΓΑΠΗCΕΝΕΛΕΓ 80
16 OF-UNJUSTness LOVES EXPOSing
ΣΙΝΔΕΕCΧΕΝΙΔΙΑCΠΑΡΑΝ 600
YET HAS-HAD OF-OWN BESIDE-LAWness
ΟΜΙΑCΥΠΟΖΥΓΙΟΝΑΦΩΝΟΝ 20
UNDER-YOKE UN-SOUNDing
ΕΝΑΝΘΡΩΠΟΥΦΩΝΗΦΘΕΓΞΑ 40
IN OF-human to-SOUND UTTERing
ΜΕΝΟΝΕΚΩΛΥCΕΝΤΗΝΤΟΥΠ 60
FORBIDS THE OF-THE BE-
ΡΟΦΗΤΟΥΠΑΡΑΦΡΟΝΙΑΝΟΥ 80
17 FORE-AVERrer BESIDE-DISPOSition . these
ΤΟΙΕΙCΙΝΠΗΓΑΙΑΝΥΔΡΟΙ 700
ARE SPRINGS UN-WET
ΚΑΙΟΜΙΧΛΑΙΥΠΟΛΑΙΛΑΠΟ 20
AND VAPORS by STORM
ΣΕΛΑΥΝΟΜΕΝΑΙΟΙCΟΖΟΦΟ 40
*be*ING-DRIVEN to-WHOM THE GLOOM
ΣΤΟΥCΚΟΤΟΥCΤΕΤΗΡΗΤΑΙ 60
OF-THE DARKness HAS-*been*-KEPT .
ΥΠΕΡΟΓΚΑΡΜΑΤΑΙΟΤΗΤ 80
18 OVER-BULK for OF-VAIN-ity
ΟCΦΘΕΓΓΟΜΕΝΟΙΔΕΛΕΑΖΟ 800
UTTERING THEY-ARE-LURING
ΥCΙΝΕΝΕΠΙΘΥΜΙΑΙCCΑΡΚ 20
IN ON-FEELINGS OF-FLESH
ΟCΑCΕΑΓΕΙΑΙCΤΟΥCΟΛΙΓ 40
Wantonness THE-*ones* FEWly
ΦCΑΠΟΦΕΥΓΟΝΤΑCΤΟΥCΕΝ 60
FROM-FLEEING THE-*ones* IN
ΠΛΑΝΗΝΑΝΑCΤΡΕΦΟΜΕΝΟΥC 80
STRAYing UP-TURNING (behaving)
ΕΛΕΥΘΕΡΙΑΝΑΥΤΟΙCΕΠΑΓ 900
19 FREEdom to-them promising
ΓΕΛΛΟΜΕΝΟΙΑΥΤΟΙΔΟΥΛΟ 20
they to-SLAVES
ΙΥΠΑΡΧΟΝΤΕCΤΗCΦΘΟΡΑC 40
belonging OF-THE CORRUPtion
ΩΓΑΡΤΙCΗΤΤΗΤΑΙΤΟΥΤΩΚ 60
to-WHOM for ANY HAS-*been*-DIMINISHED to-this-*one* AND
ΑΙΔΕΔΟΥΛΩΤΑΙΕΙΓΑΡΑΠΟ 80
20 he-HAS-*been*-ENSLAVED . IF for FROM-
ΦΥΓΟΝΤΕCΤΑΜΙΑCΜΑΤΑΤΟ 4000
FLEEING THE DEFILEments OF-THE

ΥΚΟCΜΟΥΕΝΕΠΙΓΝΩCΕΙΤΟ 20
SYSTEM IN ON-KNOWledge OF-THE
B *omits* OF-US
ΥΚΥΡΙΟΥΗΜΩΝΚΑΙCΩΤΗΡΟ 40
Master OF-US AND SAviour
CΙΗCΟΥΧΡΙCΤΟΥΤΟΥΤΟΙC 60
JESUS ANOINTED to-these
A N
ΔΕΠΑΛΙΝΕΜΠΛΑΚΕΝΤΕCΗΤ 80
YET AGAIN BEING-IN-BRAIDED THEY-
ΤΩΝΤΑΙΓΕΓΟΝΕΝΑΥΤΟΙCΤ 100
ARE-*being*-DIMINISHED HAS-BECOME to-them THE
B *o. o.*
ΑΕCΧΑΤΑΧΕΙΡΟΝΑΤΩΝΠΡΩ 20
LAST WORSE OF-THE BEFORE
s o. AS CC A to-them it-WAS
ΤΩΝΚΡΕΙΤΤΟΝΓΑΡΗΝΑΥΤΟ 40
21 better for it-WAS to-them
ΙCΜΗΕΠΕΓΝΩΚΕΝΑΙΤΗΝΟΔ 60
NO TO-HAVE-ON-KNOWN THE WAY
ΟΝΤΗCΔΙΚΑΙΟCΥΝΗCΗΕΠΙ 90
OF-THE JUSTice OR ON-
B ΥΠΟCΤΡΕΨΑΙ ϵΚ TO-RETURN
ΓΝΟΥCΙΝΕΙCΤΑΟΠΙCΩΑΝΑ 200
KNOWING INTO THE BEHIND TO-UP-
OUT *for* INTO THE BEHIND TO UP-DOW FROM *s o.*
ΚΑΜΨΑΙΑΠΟΤΗCΠΑΡΔΟΘΕ 20
DOW FROM THE BEING-BESIDE-GIVEN
ΙCΗCΑΥΤΟΙCΑΓΙΑCΕΝΤΟΛ 40
to-them HOLY direction .
ABS1* *omit* YET
ΗCCΥΜΒΕΒΗΚΕΝΔΕΑΥΤΟΙC 60
22 HAS-befallEN YET to-them
ΤΟΤΗCΑΛΗΘΟΥCΠΑΡΟΙΜΙΑ 80
THE OF-THE TRUE proverb
CΚΥΩΝΕΠΙCΤΡΕΨΑCΕΠΙΤΟ 300
dog ON-TURN*ing* ON THE
ΙΔΙΟΝΕΣΕΡΑΜΑΚΑΙΥCΛΟΥ 20
OWN OUT-GUSH AND SWINE *being-*
B -ON *for* Δ
CΑΜΕΝΗΕΙCΚΥΛΙCΜΑΒΟΡΒ 40
BATHED INTO wallowing OF-MIRE .
ΟΡΟΥΤΑΥΤΗΝΗΔΗΔΑΠΗΤΟ 60
3 this ALREADY BELOVED
ΙΔΕΥΤΕΡΑΝΥΜΙΝΓΡΑΦΩΕΠ 80
SECOND to-YOUp I-AM-WRITING letter
ΙCΤΟΛΗΝΕΝΑΙCΔΙΕΓΕΙΡΩ 400
IN WHICH I-AM-THRU-HOUSING
s o. *A o.*
ΥΜΩΝΕΝΥΠΟΜΝΗCΕΙΤΗΝΕΙ 20
OF-YOUp IN UNDER-REMINDing THE SIN-
D+ϵ
ΛΙΚΡΙΝΗΔΙΑΝΟΙΑΝΜΝΗCΘ 40
cere THRU-MIND TO-BE-REMINDED
ΗΝΑΙΤΩΝΠΡΟΕΙΡΗΜΕΝΩΝΡ 60
OF-THE HAVING-*been*-BEFORE-declarED dec-
ΗΜΑΤΩΝΥΠΟΤΩΝΑΓΙΩΝΠΡΟ 80
larations by THE HOLY BEFORE-
ΦΗΤΩΝΚΑΙΤΗCΤΩΝΑΠΟCΤΟ 500
AVEtrers AND OF-THE OF-THE commissioners

ΑΦΝΥΜΩΝΕΝΤΟΛΗCΤΟΥΚΥΡ 20
OF-YOUp direction OF-THE Master
ΙΟΥΚΑΙCΩΤΗΡΟCΤΟΥΤΟΠΡ 40
3 AND SAviour this BEFORE
AB +ϵ Γ +
ΩΤΟΝΓΙΝΩCΚΟΝΤΕCΟΤΙΕΛ 60
KNOWING that WILL-
ΕΥCΟΝΤΑΙΕΠΕCΧΑΤΩΝΤΩΝ 80
BE-COMING ON LAST OF-THE
s ϵ *o.* A N
ΗΜΕΡΩΝΕΝΕΜΠΑΙΓΜΟΝΗΕΜ 100
DAYS IN IN-sporting IN-
AB ϵ *o.*
ΠΑΙΚΤΑΙΚΑΤΑΤΑCΙΔΙΑCΑ 20
sporters accor-ding-to THE OWN OF-
B ON-FEELINGS OF-them
ΥΤΩΝΕΠΙΘΥΜΙΑCΠΟΡΕΥΟΜ 40
them ON-FEELINGS GOING
ΕΝΟΙΚΑΙΛΕΓΟΝΤΕCΠΟΥΕC 60
4 AND saying ?-where IS
A+ϵ
ΤΙΝΗΕΠΑΓΓΕΛΙΑΤΗCΠΑΡΟ 80
THE promise OF-THE BESIDE-BEING
ΥCΙΑCΑΥΤΟΥΑΦΗCΓΑΡΟΙΠ 700
OF-Him FROM WHICH for THE FA-
ΑΤΕΡΕCΕΚΟΙΜΗΘΗCΑΝΠΑΝ 20
THERS WERE-reposed ALL
s o.
ΤΑΟΥΤΩCΔΙΑΜΕΝΕΙΑΠΑΡΧ 40
thus IS-THRU-REMAINing FROM ORIGINal
ΗCΚΤΙCΕΩCΑΑΝΘΑΝΕΙΓΑΡ 60
5 OF-CREATION . IS-being-OBLIVIOUS-UP for
ΑΥΤΟΥCΤΟΥΤΟΘΕΛΟΝΤΑCΟ 80
them this WILLING that
ΤΙΟΥΡΑΝΟΙΗCΑΝΕΚΠΑΛΑΙ 800
heavens WERE OUT-OLD
s o. AB *o.*
ΚΑΙΓΗΕΞΥΔΑΤΟCΚΑΙΔΙΑΥ 20
AND LAND OUT OF-Water . AND THRU WA-
s ΤΟΗC *for* Δ
ΔΑΤΟCCΥΝΕCΤΩCΑΤΟΥΘ 40
ter HAVING-TOGETHER-STOOD TO-THE OF-THE God
ΕΟΥΛΟΓΩΔΙΩΝΟΤΟΤΕΚΟCΜ 60
6 saying THRU WHICH THE then SYSTEM
ΟCΥΔΑΤΙΚΑΤΑΚΛΥCΘΕΙCΑ 80
to-Water BEING-DOWN-SURGED *wash-*
ΠΩΛΕΤΟΟΙΔΕΝΥΝΟΥΡΑΝΟΙ 900
7 destroyED . THE YET NOW heaveNS
s -ΟΥ *for* Ω
ΚΑΙΗΓΗΤΩΑΥΤΩΛΟΓΩΤΕΘΗ 20
AND THE LAND TO-THE SAME saying HAVING-*been*-
ΓΑΥΡΙCΜΕΝΟΙΕΙCΙΝΠΥΡΙ 40
PLACED-INTO-MORROW ARE to-FIRE
ΤΗΡΟΥΜΕΝΟΙΕΙCΗΜΕΡΑΝΚ 60
*bein*G-KEPT INTO DAY OF-
A C ϵ B =UN-REVERent
ΡΙCΕΩCΚΑΙΑΠΩΛΕΙΑCΤΩΝ 80
JUDGING AND OF-destruction OF-THE
ΑCΕΒΩΝΑΝΘΡΩΠΩΝΕΝΔΕΤΟ 5000
8 UN-REVERent humans . ONE YET this

ments of the world by the recognition of our Lord and Saviour Jesus Christ, yet, being again involved in these, they are being discomfited, their last state has become worse
21 than the former. For it were better for them not to have recognized the way of righteousness, than, recognizing it, to go back again to what was behind, from the holy precept
22 given over to them. Now the true proverb has befallen them: "A dog turning back to its own vomit," and "A bathed swine to its wallowing in the mire."

3 This is already, beloved, the second epistle I am writing to you, in which I am arousing your sincere
2 comprehension by a reminder to remind you of the declarations declared before by the holy prophets, and the precept of your apostles
3 of the Lord and Saviour, knowing this first, that, in the last days scoffers will be coming with scoffing, going according to their own de-
4 sires, and saying, "Where is the promise of His presence? For from what time the fathers were put to repose, all is continuing thus from the beginning of creation."
5 For they want to be oblivious of this, that there were heavens of old, and an earth cohering out of water and through water, by the word of
6 God; through which the then world, being deluged by water, was
7 destroyed. Yet the heavens now and the earth, by the same word, are stored with fire, being kept for the day of the judgment and destruction of irreverent men.

1 It is the special function of the Circumcision epistles to reaffirm and enforce the ancient prophetic scriptures and the words of our Lord before His death and ascension. This is notably lacking in Paul's epistles. Seldom is the life of our Lord referred to, or His teaching recalled. There is little of prophetic reference. When the prophets are quoted it is usually to show their harmony or agreement, rather than direct fulfillment. The quotations are introduced by such connectives as "as" or "according to". This is because Paul is detailing an administration outside of the range of the prophets and beyond the scope of our Lord's ministry. Not so Peter and the Circumcision. They are concerned with the fulfillment of the prophetic predictions and are engaged in the same ministry as our Lord when on earth, for He proclaimed the kingdom as well as they.

Not only scoffers, but many who believe the Bible, have fallen into the error of supposing that all things have continued without change from the beginning. The great disruption chronicled in the second verse of the first of Genesis—"the earth *became* waste and void (for it was not created so, Isa.45[18])—has been well nigh forgotten. What system of biblical cosmogony accounts for an earth "cohering out of water and through water"? This is more in accord with some of the theories of science than theology. It seems evident from this passage, as well as the accounts in Genesis and Job, that the earth has gone through much the same processes which we observe in the present condition of other planets. It probably was swathed in vapors like Venus or Jupiter, and once had rings like Saturn. The Hebrew "heavens" is dual, meaning a pair of heavens. We know that, in the new earth, there will be no seas, as on the moon or Mars. It has been and is subject to vast geologic changes, effected, in the past, by water. It is stored with fire, which will be one of the means of its next great cataclysmic renovation. Fire in the heavens (perhaps a nebula) and in the earth will form the crucible for the new creation.

8 Time, with God, has none of the limitations which it has with us. The events of a day are vivid in our minds for a brief period, then they vanish and are forgotten. We know nothing of the future. But past and future are alike to God. As the psalmist says, "A thousand years in Thy sight are as yesterday when it is past" (Ps.90[4]). We can readily recall the record of the previous day. It seems but a brief space of time. So a thousand years seems to Him. Since Peter penned these words nearly two thousand years have passed and His promise to Israel is not yet fulfilled, but there are indications that the time is near.

10 The day of the Lord, though it lasts for more than a thousand years, is treated as though its arrival is to be immediately followed by its end, in harmony with the preceding paragraph. It will come as a thief (1 Thes. 5[2]). It will close with the great cataclysm (Un.20[11];21[1]) which ushers in the day of God, in the new creation. Two great convulsions divide the history of the heavens and the earth into three grand divisions. One is found at the forefront of revelation, this one is near its finish. The heavens and earth were destroyed by water (Gen. 1[2]). In the future this will be effected by fire. The past was a physical regeneration. ' The future will be a chemical recreation. Water, in the form of seas, is found only on the present earth. It was not on, but about, the previous one. It will be absent in the third earth (Un.21[1]). The changing character of the earth on which we live is due largely to the presence of water. It disintegrates the solid rocks. As glaciers, it grinds down the mountains. In streams, it washes the soil into the sea. This is undoubtedly a parable of the impermanent moral processes through which mankind is passing. The new earth will be unchanging, permanent. Having passed through the great crucible of the divine Alchemist, its stones will be precious gems, hard as flint, and indestructible. And this will also be a parable of the moral purity which has been purged by fire and abides. This chapter reveals the fact that the new creation will be the third earth and third heaven (2 Co. 12[2]).

8 Now of this one thing you are not
to be oblivious, beloved, that one
day with the Lord is as a thousand
years and a thousand years as one
9 day. The Lord is not tardy as to
the promise, as some are deeming
tardiness but is patient because of
you, not intending any to be de-
stroyed, but all to make room for
repentance.
10 Now the day of the Lord will be
arriving as a thief, in which the
heavens shall be passing by with a
booming noise, yet the elements will
be dissolved by combustion, and the
earth and the works in it will be
11 discovered. All these, then, being
dissolved, what manner ought you
to belong to in holy behavior and
12 devoutness, hoping for and hurry-
ing the presence of the day of God,
because of which the heavens, be-
ing on fire, will be dissolved and
the elements are decomposed by
13 combustion! Yet we, according to
His promises, are hoping for new
heavens and a new earth, in which
righteousness is dwelling.
14 Wherefore, beloved, hoping for
these things, endeavor to be found
by Him in peace, unspotted and
15 flawless. And be deeming the pa-
tience of our Lord salvation, accord-
ing as our beloved brother Paul,
also, writes to you, according to the
16 wisdom given to him, as also in all
the epistles, speaking in them con-
cerning these things, in which are
some things hard to apprehend,
which the unlearned and unstable
are twisting, even as the rest of the
scriptures, to their own destruction.
17 *You,* then, beloved, knowing this
before, be on your guard lest, being

ΥΤΟΜΗΛΑΝΘΑΝΕΤΩΥΜΑCΑΓ 20
NO LET-BE-being-OBLIVIOUS-OF YOUp be-

ΑΠΗΤΟΙΟΤΙΜΙΑΗΜΕΡΑΠΑΡ 40
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s OF-Master-OY AB+Є s omits AND THOUSAND B+Є
ΑΚΥΡΙΩ ΩCΧΙΛΙΑΕΤΗΚΑΙΧ 60
Master AS THOUSAND YEARS AND THOU-

s omits YEARS
ΙΛΙΑΕΤΗ ΩCΗΜΕΡΑΜΙΑΟΥΒ 80
9 SAND YEARS AS DAY ONE . NOT IB-

ΡΑΔΥΝΕΙΚΥΡΙΟCΤΗCΕΠΑΓ 100
being-TARDY Master OF-THE promise

A+Є
ΓΕΛΙΑCΩCΤΙΝΕCΒΡΑΔΥΤΗ 20
AS ANY TARDINESS

ΤΑΗΓΟΥΝΤΑΙΑΛΛΑΜΑΚΡΟΘ 40
ARE-deeming but He-IS-FAR-FEELING

s O. BЄIC INTO
ΥΜΕΙΔΙΥΜΑCΜΗΒΟΥΛΟΜΕΝ 60
THRU YOUp NO intending

ΟCΤΙΝΑCΑΠΟΛΕCΘΑΙΑΛΛΑ 80
ANY TO-BE-being-destroyed but

s Є
ΠΑΝΤΑCΕΙCΜΕΤΑΝΟΙΑΝΧΩ 200
ALL INTO after-MIND TO-SPACE

B omits THE
ΡΗCΑΙΗ ΣΕΙΔΕΗΗΜΕΡΑΚΥΡ 20
10 WILL-BE-ARRIVING YET THE DAY OF-Mas-

s omits THE
ΙΟΥΩCΚΛΕΠΤΗCΕΝΗΟΙΟΥΡ 40
ter AS thief IN WHICH THE hea-

As Y O. s adds ΜΕΝ INDEED after heavens
ΑΝΟΙΡΟΙΖΗΔΟΝΠΑΡΕΛΕΥC 60
vens boomingly WILL-BE-BESIDE-COMING

ΟΝΤΑΙCΤΟΙΧΕΙΑΔΕΚΑΥCΟ 80
elements YET BURNING

A ΟΝ for Є s omits AND
ΥΜΕΝΑΛΥΘΗCΕΤΑΙΚΑΙΓΗΚ 300
WILL-BE-LOOSED AND LAND AND

A WILL-BE-being-DOWN-BURNED ΚΑΤΑΚΑ-
ΑΙΤΑΕΝΑΥΤΗΕΡΓΑΕΥΡΕΘΗ 20
THE IN her ACTS WILL-BE-FOUND .

B-ΤΩC thus
CΕΤΑΙΤΟΥΤΩΝΟΥΝΠΑΝΤΩ 40
11 OF-these THEN ALL

ΝΑΥΟΜΕΝΩΝΠΟΤΑΠΟΥCΔΕΙ 60
being-LOOSED ?-where-FROM IS-BINDING

B omits YOUp s1*H=US
ΥΠΑΡΧΕΙΝΥΜΑCΕΝΑΓΙΑΙC 80
TO-BE-belonging YOUp IN HOLY

ΑΝΑCΤΡΟΦΑΙCΚΑΙΕΥCΕΒΕ 400
UP-TURNings (behaviors) AND devoutness

s2 supplies AND DILIGENT-ING
ΙΑΙCΠΡΟCΔΟΚΩΝΤΑCΚΑΙC 20
12 TOWARD-SEEMING AND being-

ΠΕΥΔΟΝΤΑCΤΗΝΠΑΡΟΥCΙΑ 40
DILIGENT THE BESIDE-BEING

ΝΤΗCΤΟΥΘΕΟΥ ΗΜΕΡΑCΔΙΗ 60
OF-THE OF-THE God DAY THRU WHICH

ΝΟΥΡΑΝΟΙΠΥΡΟΥΜΕΝΟΙΑΥ 80
heavens being-FIRED WILL-

As O.
ΘΗCΟΝΤΑΙΚΑΙCΤΟΙΧΕΙΑΚ 500
BE-LOOSED AND elements BURN-

ΑΥCΟΥΜΕΝΑΤΗΚΕΤΑΙΚΑΙΝ 20
13 ING IS-being-MELTED . NEW

B LAND NEW AS Є O.
ΟΥCΔΕ ΟΥΡΑΝΟΥCΚΑΙΚΑΙΝ 40
YET heavens AND NEW

A AND I O. B O B promise
ΗΝΓΗΝΚΑΤΑΤΑΕΠΑΓΓΕΛΜΑ 60
LAND according-to THE promise-effects

B O. O.
ΤΑΔΥΤΟΥΠΡΟCΔΟΚΩΜΕΝΕΝ 80
OF-Him WE-ARE-TOWARD-SEEMING IN

A Є N O. -IN-
ΟΙCΔΙΚΑΙΟCΥΝΗΚΑΤΟΙΚΕ 600
WHICH JUSTICE IS-DOWN-HOMING .

ΙΔΙΟΑΓΑΠΗΤΟΙΤΑΥΤΑΠΡΟ 20
14 THRU-WHICH beLOVED these TOWARD-

CΔΟΚΩΝΤΕCCΠΟΥΔΑCΑΤΕΑ 40
SEEMING BE-YE-DILIGENT UN-

A O. O.
CΠΙΛΟΙΚΑΙΑΜΩΜΗΤΟΙΑΥΤ 60
SPOTTED AND UN-FLAWED to-Him

ΦΕΥΡΕΘΗΝΑΙΕΝΕΙΡΗΝΗΚΑ 80
15 TO-BE-FOUND IN PEACE . AND

ΙΤΗΝΤΟΥΚΥΡΙΟΥΗΜΩΝΜΑΚ 700
THE OF-THE Master OF-US FAR-

s1* A
ΡΟΘΥΜΙΑΝCΩΤΗΡΙΑΝΗΓΕΙ 20
FEELING SAVING BE-deeming

s-ΑΙ
CΘΕΚΑΘΩCΚΑΙΟΑΓΑΠΗΤΟC 40
according-AS AND THE beLOVED

ΗΜΩΝΑΔΕΛΦΟCΠΑΥΛΟCΚΑΤ 60
OF-US brother PAUL according-

s had O.
ΑΤΗΝΔΟΘΕΙCΑΝΑΥΤΩCΟΦΙ 80
to THE BEING-GIVEN to-him WISDOM

ΑΝΕΓΡΑΨΕΝΥΜΙΝΩCΚΑΙΕΝ 900
16 he-WRITES to-YOUp AS AND IN

AB omit THE
ΠΑCΑΙCΤΑΙCΕΠΙCΤΟΛΑΙC 20
ALL THE letters

A O
ΛΑΛΩΝΕΝΑΥΤΑΙCΠΕΡΙΤΟΥ 40
TALKING IN them ABOUT these

A I C
ΤΩΝΕΝΑΙCΕCΤΙΝΑΥCΝΟΗΤ 600
IN WHICH IS ILL-MINDED

ΑΤΙΝΑΑΟΙΑΜΑΘΕΙCΚΑΙΑC 80
ANY WHICH THE UNLEARNED AND UN-

ΤΗΡΙΚΤΟΙCΤΡΕΒΛΟΥCΙΝΩ 900
STAND-fast ARE-twisting AS

CΚΑΙΤΑCΛΟΙΠΑCΓΡΑΦΑCΠ 20
AND THE rest WRITings TO-

ΡΟCΤΗΝΙΔΙΑΝΑΥΤΩΝΑΠΩΛ 40
WARD THE OWN OF-them destruction .

ΕΙΑΝΥΜΕΙCΟΥΝΑΓΑΠΗΤΟΙ 60
17 YE THEN beLOVED-ones

B+ЄΑΓ+
ΠΡΟΓΙΝΩCΚΟΝΤΕCΦΥΛΑCC 90
BEFORE-KNOWING BE-GUARDING

s-ΑΙ
ΕCΘΕΙΝΑΜΗΤΗΤΩΝΑΘΕCΜΩ 6000
THAT NO to-THE OF-THE UN-PLACED

ΝΠΑΑΝΗCΥΝΑΠΑΧΘΕΝΤΕCΕ 20
to-STRAYing BEING-TOGETHER-FROM-LED YE-

ΗΜΩΝΚΑΙCΩΤΗΡΟCΙΗCΟΥΧ 100
OF-US AND SAviour JESUS AN-

ΚΠΕCΗΤΕΤΟΥΙΔΙΟΥCΤΗΡΙ 40
SH'D-BE-OUT-FALLING OF-THE OWN STAND-fastness

ΡΙCΤΟΥΑΥΤΩΗΔΟΣΑΚΑΙΝΥ 20
OINTED to-Him THE esteem AND NOW

Α Η
ΓΜΟΥΑΥΣΑΝΕΤΕΔΕΕΝΧΑΡΙ 60
18 YE-BE-GROWING-UP YET IN grace

ΝΚΑΙΕΙCΗΜΕΡΑΝΑΙΩΝΟCΑ 80
B *omits* AMEN
AND INTO DAY OF-eon A-

ΤΙΚΑΙΓΝΩCΕ*ΙΤΟΥΚΥΡΙΟΥ 80
a.
AND KNOWledge OF-THE Master

ΜΗΝ
MEN

led off with the deception of the dissolute, you should be falling from
18 your own steadfastness. Yet be growing in grace and the knowledge of our Lord and Saviour Jesus Christ.

To Him be glory even now, and for the day of the eon. *Amen!*

15 It is evident that Peter, great apostle that he was, could not apprehend fully the ministry of Paul. He did see, however, that the seeming delay in the setting up of the kingdom was being used by God, through Paul, and that salvation was by no means dependent upon Israel's attitude. This subject, which is merely alluded to by Peter, is fully set forth by Paul in the eleventh chapter of his epistle to the Romans.

PERHAPS no greater service can be rendered to students of the writings of John than to point out their inapplicability to the present secret economy. John, just as truly as Peter and James, ministered to the Circumcision, and referred to the nations as outside the sphere of fellowship (3 Jn. 7). Even when he widens the scope of blessing to include the whole world, he lays the heaviest stress on its relation to the favored nation. "He is the Propitiation concerning our sins (Israel's) yet not concerning *ours* only, but concerning the whole world also" (1 Jn.2[2]).

Furthermore, while our present grace is based on the repudiation of all privilege which comes through the flesh (2 Co.5[16]), since the nations have no physical connection with Christ, John commences his epistle by enforcing the physical evidence on which his ministry is founded. He knew Christ after the flesh for many years, and had rested in His bosom. This is the sphere into which he introduces us in his writings. In contrast to this, Paul never met Christ until He was glorified, and thus became the divine illustration of our relationship with Him.

The clue to the character and application of John's ministry, both personal and written, lies in the Lord's question to Peter (Jn.21[22]) "If I should want him to be remaining till I am coming, what is it to you?" The Lord did not say that he actually would remain alive until His return, but we have little room to doubt that, *in spirit*, this is true. His writings have special application to those who enter the kingdom without dying, and provide the doctrinal basis of the kingdom itself. This is further confirmed by the fact that, in his apocalyptic visions, John enters the kingdom, in spirit.

And this is the reason why his writings have made such an appeal to the saints of today. During the kingdom eon blessing will flow through Israel to the nations. So in John we have God's love for the world (Jn.3[16]) and Christ's propitiation is world-wide in its scope. But never is there any hint anywhere of blessing for the nations during Israel's apostasy, as is the case in the Pauline epistles.

It is a fact but little realized that John's writings were not penned until after the death of Paul and Peter and most of the saints who come before us in the Scriptures. They all preached and taught without having ever seen the gospel or the epistles of John. Paul's marvelous ministries were not only carried out without these writings, but he followed lines of truth decidedly distinct from that of John's record. They are ours to read and interpret in their true setting, but not to apply to a time for which they are neither fitted nor intended. John's gospel and epistles were written too late to be used by most of the Circumcision in the past, hence have their special sphere and application in the future. John has not yet come to his own, and will have to tarry for his fullest ministry till the Lord comes.

The subject of these epistles is life in the saints rather than life in Christ. This life manifests itself in conduct which must satisfy the severe tests applied for the exposure of a spurious spirituality. The professor is tested as to *where* he walks (1[6]), his profession of sinlessness (1[8]) and perfection (1[10]), his knowledge of God (2[4]), his remaining in Christ (2[6]), his love of the brethren (2[9]) and his love of God (4[20]). John's "if we should say," is like James' test "If anyone should be saying." John sets God before the believer as Light, Love and Spirit, while Paul sets the believer before God in Christ.

John's teaching approximates that of Hebrews in many respects. It puts Jesus Christ as a Entreater between the Father and His children as Hebrews puts the Son of God as Priest between God and believing Israelites.

John says very little about himself. In his gospel there is only one John—the Baptist. He speaks of himself as one whom Jesus loved (Jn.13[23];21[20]). A single page of Paul is more self-revealing than all John has written, and this picture of our pattern (1 Ti. 1[16]) is given for our imitation.

ΟΗΝΑΠΑΡΧΗCΟΑΚΗΚΟΑΜΕΝ 20
WHICH WAS FROM ORIGINAL WHICH WE-HAVE-HEARD

b1 O
ΟΕΩΡΑΚΑΜΕΝΤΟΙCΟΦΘΑΛΜ 40
WHICH WE-HAVE-SEEN to-THE VIEWers

ΟΙCΗΜΩΝΟΕΘΕΑCΑΜΕΘΑΚΑ 60
OF-US WHICH WE-gaze AND

ΙΑΙΧΕΙΡΕCΗΜΩΝΕΨΗΛΑΦΗ 80
THE HANDS OF-US STROKE-TOUCH

CΑΝΠΕΡΙΤΟΥΛΟΓΟΥΤΗCΖΩ 100
ABOUT THE saying OF-THE LIFE

ΗCΚΑΙΗΖΩΗΕΦΑΝΕΡΩΘΗΚΑ 20
2 AND THE LIFE WAS-made-APPEAR AND
b1+OAnd O
ΙΕΩΡΑΚΑΜΕΝΚΑΙΜΑΡΤΥΡΟ 40
WE-HAVE-SEEN AND WE-ARE-witnessING

ΥΜΕΝΚΑΙΑΠΑΓΓΕΛΛΟΜΕΝΥ 60
AND WE-ARE-FROM-MESSAGING to-

ΜΙΝΤΗΝΖΩΗΝΤΗΝΑΙΩΝΙΟΝ 80
YOUp THE LIFE THE conian

ΗΤΙCΗΝΠΡΟCΤΟΝΠΑΤΕΡΑΚ 200
WHICH-ANY WAS TOWARD THE FATHER AND

b1 O
ΑΙΕΦΑΝΕΡΩΘΗΗΜΙΝΟΕΩΡΑ 20
3 WAS-made-APPEAR to-US . WHICH WE-HAVE-
s WE-HAVE-HEARD AND WE-HAVE-SEEN s adds ΚΑΙ AND
ΚΑΜΕΝΚΑΙΑΚΗΚΟΑΜΕΝΑΠΑ 40
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YE communion MAY-BE-HAV-
s-ΑΙ
ΕΜΕΘΗΜΩΝΚΑΙΗΚΟΙΝΩΝΙΑ 300
ING WITH US AND THE communion

s1* adds ΥΜΩΝ OF-YOUp
ΔΕΗΗΜΕΤΕΡΑΜΕΤΑΤΟΥΠΑΤ 20
YET THE OUR-more WITH THE FATHER

ΡΟCΚΑΙΜΕΤΑΤΟΥΥΙΟΥΑΥΤ 40
AND WITH THE SON OF-Him

ΟΥΙΗCΟΥΧΡΙCΤΟΥΚΑΙΤΑΥ 60
4 JESUS ANOINTED . AND these
A ΥΜΙΝ to-YOUp
ΤΑΥΡΑΦΟΜΕΝΗΜΕΙCΙΝΑΗΧ 80
ARE-WRITING WE THAT THE JOY
A Υ=OF-YOUp
ΑΡΗΗΜΩΝΗΠΕΠΛΗΡΩΜΕΝΗΚ 400
5 OF-US MAY-BE HAVING-*been*-FILLED . AND
A this is s1 had +ΑΠ- C
and s2 ΑΓΑΠΗΤΟΕΠ- C
ΑΙΕCΤΙΝΑΥΤΗΗΑΓΓΕΛΙΑΗ 20
IS this THE MESSAGE WHICH

ΝΑΚΗΚΟΑΜΕΝΑΠΑΥΤΟΥΚΑΙ 40
WE-HAVE-HEARD FROM Him AND

ΑΝΑΓΓΕΛΛΟΜΕΝΥΜΙΝΟΤΙΟ 60
WE-ARE-UP-MESSAGING to-YOUp that THE

ΘΕΟCΦΩCΕCΤΙΝΚΑΙCΚΟΤΙ 80
God LIGHT IS AND DARKness
B NOT IS IN Him
ΑΕΝΑΥΤΩΟΥΚΕCΤΙΝΟΥΔΕΜ 500
IN Him NOT IS NOT-YET-ONE .

A+ΓΑΡ for
ΙΑΕΑΝΕΙΠΩΜΕΝΟΤΙΚΟΙΝΩ 20
6 IF-EVER WE-might-say that communion

ΝΙΑΝΕΧΟΜΕΝΜΕΤΑΥΤΟΥΚΑ 40
WE-ARE-HAVING WITH Him AND

s o.
ΙΕΝΤΩCΚΟΤΕΙΠΕΡΙΠΑΤΩΜ 60
IN THE DARK WE-MAY-BE-ABOUT-TREADING

A Ω
ΕΝΨΕΥΔΟΜΕΘΑΚΑΙΟΥΠΟΙΟ 80
WE-ARE-FALSifying AND NOT WE-ARE-DOING

A o. s o.
ΥΜΕΝΤΗΝΑΛΗΘΕΙΑΝΕΑΝΔΕ 600
7 THE TRUTH . IF-EVER YET

ΕΝΤΩΦΩΤΙΠΕΡΙΠΑΤΩΜΕΝΩ 20
IN THE LIGHT WE-MAY-BE-ABOUT-TREADING AS

CΑΥΤΟCΕCΤΙΝΕΝΤΩΦΩΤΙΚ 40
He IS IN THE LIGHT com-

ΟΙΝΩΝΙΑΝΕΧΟΜΕΝΜΕΤΑΛΛ 60
munion WE-ARE-HAVING WITH one-another
A adds ANOINTED ΧΥ
ΗΑΩΝΚΑΙΤΟΑΙΜΑΙΗCΟΥΤΟ 80
AND THE BLOOD OF-JESUS THE

ΥΥΙΟΥΑΥΤΟΥΚΑΘΑΡΙΖΕΙΗ 700
SON OF-Him IS-cleansING US

ΜΑCΑΠΟΠΑCΗCΑΜΑΡΤΙΑCΕ 50
8 FROM EVERY miss . IF-

ΑΝΕΙΠΩΜΕΝΟΤΙΑΜΑΡΤΙΑΝ 40
EVER WE-might-say that miss

ΟΥΚΕΧΟΜΕΝΕΑΥΤΟΥCΠΑΑΝ 60
NOT WE-ARE-HAVING selves WE-ARE-
A IN US NOT IS
ΩΜΕΝΚΑΙΗΑΛΗΘΕΙΑΟΥΚΕC 40
STRAYING AND THE TRUTH NOT IS

ΤΙΝΕΝΗΜΙΝΕΑΝΟΜΟΛΟΓΩΜ 800
9 IN US . IF-EVER WE-MAY-BE-AVOWING

ΕΝΤΑCΑΜΑΡΤΙΑCΗΜΩΝΠΙC 20
THE misses OF-US BELIEVing
s1* *omits* He-IS
ΤΟCΕCΤΙΝΚΑΙΔΙΚΑΙΟCΙΝ 40
He-IS AND JUST THAT
An *omit* OF-US
ΑΑΦΗΗΜΙΝΤΑCΑΜΑΡΤΙΑCΗ 60
He-MAY-BE-FROM-LETTING to-US THE misses OF-
A Ε! *for* Η
ΜΩΝΚΑΙΚΑΘΑΡΙCΗΗΜΑCΑΠ 80
US AND SHOULD-BE-cleansING US FROM

ΟΠΑCΗCΑΔΙΚΙΑCΕΑΝΕΙΠΩ 900
A+Ε
10 EVERY UN-JUSTness . IF-EVER WE-might-say
s Κ
ΜΕΝΟΤΙΟΥΧΗΜΑΡΤΗΚΑΜΕΝ 20
that NOT WE-HAVE-missED

ΨΕΥCΤΗΝΠΟΙΟΥΜΕΝΑΥΤΟΝ 40
FALSifier WE-ARE-making Him

ΚΑΙΟΛΟΓΟCΑΥΤΟΥΟΥΚΕCΤ 60
AND THE saying OF-Him NOT IS

ΙΝΕΝΗΜΙΝΤΕΚΝΙΑΜΟΥΤΑΥ 80
2 IN US . little-offsprings OF-ME these

ΤΑΥΡΑΦΩΥΜΙΝΙΝΑΜΗΑΜΑΡ 1000
I-AM-WRITING to-YOUp THAT NO YOU-MAY-BE-

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we gaze at, and which our hands handle, is concerned with the word
2 of life. And the life was manifested, and we have seen and are testifying and reporting to you the eonian life which was toward the Father and was manifested to us.
3 That which we have seen and heard we are reporting to you, that *you,* also, may be having fellowship with us, and yet this fellowship of ours is with the Father and with
4 His Son, Jesus Christ. And these things *we* are writing that our joy may be full.

5 And this is the message which we have heard from Him, and are informing you, that God is light, and darkness in Him there is none.

6 If we should say that we are having fellowship with Him and should be walking in darkness, we are lying
7 and are not doing the truth. Yet if we should be walking in the light as *He* is in the light, we are having fellowship with one another, and the blood of Jesus, His Son, is cleansing us from all sin.

8 If we should say that we have no sin we are deceiving ourselves, and
9 the truth is not in us. If we should be avowing our sins, He is faithful and just that He may be pardoning us our sins and should be cleansing
10 us from all injustice. If we should say that we have not sinned we are making Him a liar, and His word is not in us.

2 My little children, I am writing these things to you that you may

1 The ministry of John is based upon his personal acquaintance with the Lord in the flesh. Indeed, this was the prime qualification of all the twelve apostles (Ac.1^{21}). They were to bear witness to the evidence of their senses, both before and after His resurrection. They saw and handled Him, and heard His words of life. Paul, the one to whom the present secret administration of God's grace was revealed (Eph.3^{9}), had no personal contact, and did not know Christ until after His ascension and glorification.

1 The first few verses are a condensed summary of John's account of our Lord's life. In it, as here, the Lord is presented under the figure of the divine Expression, or Word. In Paul's epistles He is set forth as the Image of God (2 Co.4^{4}; Col.1^{15}). John appeals to our ears, Paul to our eyes. Job contrasts the two, when he says, "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee" (Job 42^{5}). As in nature sight is a much higher sensation than sound, so we have a much loftier revelation of God through Christ as His Image than as His Expression. The Expression, or Word, became flesh (Jn.1^{14}) in order to declare God.

3 Jesus Christ is the title of our Lord's humiliation, the time to which John refers. Christ Jesus is the title of His exaltation, which, as viewed in John's writings is still future, but which, for us is His present place. So that our fellowship is not with Jesus Christ but with Christ Jesus.

5 God is spirit. God is light. God is love. These three give us the divine essence, to which all His attributes must be subordinate.

6 The Circumcision evangel demands repentance, baptism (Ac.2^{38}) and works (Ja.2^{14}), and good conduct, and conferred a probational pardon, calling for continual cleansing. They knew nothing of the justification by faith which is ours in Christ Jesus (Ro.8^{1}), in which all possibility of condemnation vanishes and leads to an experience altogether above that here set forth by the apostle. We have sinned, but are justified or vindicated, without reference to our own conduct, which is based upon this favor.

8 Fellowship with God as the Light leads to the discovery of all that is of the darkness. Sin in the saint is made manifest by the light. Away from the light sin may not be detected; it may be unknown. The Circumcision have constant recourse to the pardoning and cleansing virtues of the blood. Under the present reign of grace sin is always submerged by God's favor, so that no pardon is required or possible. Some will say that this puts a premium on sin. This is the very objection which is discussed and refuted in the sixth chapter of the epistle to the Romans. But it works out the very opposite in practise. Man is a contradiction. When the law says "Thou shalt not" it awakens in him a desire to do the very thing that God prohibits. And it is a blessed fact that, when the sluice gates of grace are opened wide so that there is no condemnation no matter what he does, he loses the desire to sin and finds in the very grace which guarantees immunity a latent power which enables him to rise above it.

1 The rendering "Advocate", in the sense of an attorney before a judge, is not at all in keeping with the character God assumes here. An advocate does not practise before a Father. The Revisers recognized this, and put "Comforter", "Helper", and "Paraclete" in their margin as alternatives. It is rendered "Comforter" four times in John's evangel. The verb covers the territory which we assign to the two words "entreat" and "console". A paraclete is either an entreater or a consoler. The latter hardly seems possible in connection with sin. We have made it an Entreater in this passage and a Consoler in John's evangel.

15 John speaks of the world oftener than all other writers of the Greek scriptures put together. It means to him the prevailing system lying in the wicked one (5[19]) which knows not God, hates His children, and is filled with lust and vanity. Fellowship with God is forfeited by attachment to it, and the proof of evil is that it comes into competition with the love of God. In spirit on Patmos he has seen this world pass away and give place to one which will be in harmony with God.

2 The strong contrast indicated by

not be sinning. And if anyone should be sinning, we have an Entreater with the Father, Jesus
2 Christ the Just. And *He* is the propitiation, concerned with our sins, yet not concerned with *ours* only, but concerned with the whole world also.

3 And in this are we knowing that we know Him, if we should be keep-
4 ing His precepts. He who is saying that "I know Him" and is not keeping His precepts, is a liar, and
5 the truth of God is not in him. Yet whoever may be keeping His word, truly in him the love of God has been perfected.

In this we are knowing that we
6 are in Him: he who is saying that he is remaining in Him ought also himself to be walking even as *He*
7 walks. Beloved, I am not writing a new precept to you, but an old precept, which you had from the beginning. The old precept is the word which you hear.

8 Again, I am writing a new precept to you, which is true in Him and in you, seeing that the darkness is passing by, and the true
9 light already is appearing. He who is saying that he is in the light and is hating his brother is a liar and is
10 in darkness hitherto. He who is loving his brother is remaining in the light, and there is no snare in
11 him. Yet he who is hating his brother is in darkness and is walking in darkness, and is not aware whither he is going, seeing that the darkness blinds his eyes.

12 I am writing to you, little children, seeing that your sins have been forgiven you through His
13 name. I am writing to you, fathers, seeing that you know Him Who is from the beginning. I am writing

ΤΗΤΕΚΑΙΕΑΝΤΙCΑΜΑΡΤΗΠ 20
missing . AND IF-EVER ANY MAY-BE-missing BE-

ΑΡΑΚΛΗΤΟΝΕΧΟΜΕΝΠΡΟCΤ 40
SIDE-CALLer WE-ARE-HAVING TOWARD THE

ΟΝΠΑΤΕΡΑΙΗCΟΥΝΧΡΙCΤΟ 60
FATHER JESUS ANOINTED

ΝΔΙΚΑΙΟΝΚΑΙΑΥΤΟCΙΛΑC 80
2 JUST AND He PROPITIA- 8
A IS PROPITIATION

MOCECTINΠΕΡΙΤΩΝΑΜΑΡΤ 100
TION IS ABOUT THE misses

ΙCΝΗΜΩΝΟΥΠΕΡΙΤΩΝΗΜΕΤ 20
OF-US NOT ABOUT THE WE-more

ΕΡCΝΔΕΜΟΝΟΝΑΛΛΑΚΑΙΠΕ 40
YET ONLY but AND ABOUT

ΡΙΟΛΟΥΤΟΥΚΟCΜΟΥΚΑΙΕΝ 60
3 WHOLE OF-THE SYSTEM AND IN

ΤΟΥΤΩΓΙΝΩCΚΟΜΕΝΟΤΙΕΓ 80
this WE-ARE-KNOWING that WE- 9
PEARING . THE *one*-saying

ΝΩΚΑΜΕΝΑΥΤΟΝΕΑΝΤΑCΕΝ 200
HAVE-KNOWN Him IF-EVER THE direc-

ΤΟΛΑCΑΥΤΟΥΤΗΡΟΥΜΕΝΟΛΕ 20
4 tions OF-Him WE-MAY-BE-KEEPING . THE *one*-

ΓΩΝΟΤΙΕΓΝΩΚΑΑΥΤΟΝΚΑΙ 40
saying that I-HAVE-KNOWN Him AND

ΤΑCΕΝΤΟΛΑCΑΥΤΟΥΜΗΤΗΡ 60
THE directions OF-Him NO KEEPING

ΩΝΨΕΥCΤΗCΕCΤΙΝΚΑΙΕΝΤ 80
FALSifier IS AND IN this-

ΟΥΤΩΗΑΛΗΘΕΙΑΤΟΥΘΕΟΥΟ 300
one THE TRUTH OF-THE God NOT

ΥΚΕCΤΙΝΟCΔΑΝΤΗΡΗΑΥΤΟ 20
5 IS . WHO YET-EVER MAY-BE-HAVING OF-Him 11

ΥΤΟΝΛΟΓΟΝΑΛΗΘΩCΕΝΤΟΥ 40
THE saying TRULY IN this-*one*

ΤΩΗΑΓΑΠΗΤΟΥΘΕΟΥΤΕΤΕΛ 60
THE LOVE OF-THE God HAS-*been*-ma-

ΕΙΩΤΑΙΕΝΤΟΥΤΩΓΙΝΩCΚΟ 80
tured . IN this WE-ARE-KNOWING

ΜΕΝΟΤΙΕΝΑΥΤΩΕCΜΕΝΟΛΕ 400
6 that IN Him WE-ARE THE *one*-

ΓΩΝΕΝΑΥΤΩΜΕΝΕΙΝΟΦΕΙΛ 20
saying IN Him TO-BE-REMAINING IS-OWING

ΕΙΚΑΘΩCΕΚΕΙΝΟCΠΕΡΙΕΠ 40
according-AS that-*One* ABOUT-TREADS

ΑΤΗCΕΝΚΑΙΑΥΤΟCΠΕΡΙΠΑ 60
AND He TO-BE-ABOUT-

ΤΕΙΝΑΓΑΠΗΤΟΙΟΥΚΕΝΤΟΛ 80
7 TREADING . BELOVED NOT direction

ΗΝΚΑΙΝΗΝΓΡΑΦΩΥΜΙΝΑΛΛ 500
NEW I-AM-WRITING TO-YOUp but

ΕΝΤΟΛΗΝΠΑΛΑΙΑΝΗΝΕΙΧΕ 20
direction OLD WHICH YE-HAD

ΤΕΑΠΑΡΧΗCΗΕΝΤΟΛΗΗΠΑΛ 40
FROM ORIGINAL THE direction THE OLD

ΑΙΑΕCΤΙΝΟΛΟΓΟCΟΝΗΚΟΥ 60
IS THE saying WHICH YE-HEAR .

CΑΤΕΠΑΛΙΝΕΝΤΟΛΗΝΚΑΙΝ 80
AGAIN direction NEW

ΗΝΓΡΑΦΩΥΜΙΝΟΕCΤΙΝΑΛΗ 600
I-AM-WRITING TO-YOUp WHICH IS TRUE

ΘΕCΕΝΑΥΤΩΚΑΙΕΝΥΜΙΝΟΤ 20
IN Him AND IN YOUp that

ΙΗCΚΟΤΙΑΠΑΡΑΓΕΤΑΙΚΑΙ 40
THE DARKness IS-*be*ING-BESIDE-LED AND

ΤΟΦΩCΤΟΑΛΗΘΙΝΟΝΗΔΗΦΑ 60
THE LIGHT THE TRUE ALREADY IS-AP-

ΙΝΕΙΟΛΕΓΩΝΕΝΤΩΦΩΤΙΕΙ 80
PEARING . THE *one*-saying IN THE LIGHT TO-BE

ΝΑΙΚΑΙΤΟΝΑΔΕΛΦΟΝΑΥΤΟ 700
AND THE brotner OF-him

ΥΜΕΙCΩΝΨΕΥCΤΗCΕCΤΙΝΚ 20
HATING FALSifier IS AND

ΑΙΕΝΤΗCΚΟΤΙΑΕCΤΙΝΕΩC 40
IN THE DARKness IS TILL

ΑΡΤΙΟΑΓΑΠΩΝΤΟΝΑΔΕΛΦΟ 60
10 at-PRESENT . THE *one*-LOVING THE brother

ΝΑΥΤΟΥΕΝΤΩΦΩΤΙΜΕΝΕΙΚ 80
OF-him IN THE LIGHT IS-REMAINING AND

ΑΙCΚΑΝΔΑΛΟΝΟΥΚΕCΤΙΝΕ 800
SNARE NOT IS IN

ΝΑΥΤΩΟΔΕΜΕΙCΩΝΤΟΝΑΔΕ 20
him . THE YET *one*-HATING THE brother

ΑΦΟΝΑΥΤΟΥΕΝΤΗCΚΟΤΙΑΕ 40
OF-him IN THE DARKness IS

CΤΙΝΚΑΙΕΝΤΗCΚΟΤΙΑΠΕΡ 60
AND IN THE DARKness IS-ABOUT-

ΙΠΑΤΕΙΚΑΙΟΥΚΟΙΔΕΝΠΟ 80
TREADING AND NOT HAS-PERCEIVED ?-where

ΥΠΑΓΕΙΟΤΙΗCΚΟΤΙΑCΤΥΦ 900
he-IS-UNDER-LEADING that THE DARKness BLINDS

ΛΩCΕΝΤΟΥCΟΦΘΑΛΜΟΥCΑΥ 20
THE VIEWers OF-

ΤΟΥΓΡΑΦΩΥΜΙΝΤΕΚΝΙΑΟΤ 40
12 him . I-AM-WRITING TO-YOUp little-offsprings that

ΙΑΦΕΩΝΤΑΙΥΜΙΝΑΙΑΜΑΡΤ 60
HAVE-*been*-FROM-LET TO-YOUp THE misses

ΙΑΙΔΙΑΤΟΟΝΟΜΑΑΥΤΟΥΓΡ 80
13 THRU THE NAME OF-Him . I-AM-

ΑΦΩΥΜΙΝΠΑΤΕΡΕCΟΤΙΕΓΝ 2000
WRITING TO-YOUp FATHERS that YE-HAVE-

ΦΚΑΤΕΤΟΝΑΠΑΡΧΗΣΓΡΑΦΩ 20
KNOWN THE-*One* FROM ORIGINal . I-AM-WRITING

B+Є
ΥΜΙΝΝΕΑΝΙΣΚΟΙΟΤΙΝΕΝΙ 40
to-YOU*p* YOUTHS that YE-HAVE-

A *o.*
ΚΗΚΑΤΕΤΟΝΠΟΝΗΡΟΝΕΓΡΑ 60
14 CONQUERED THE wicked-*one* . I-WRITE

ΨΑΥΜΙΝΠΑΙΔΙΑΟΤΙΕΓΝΩΚ 80
to-YOU*p* little-boys-and-girls that YE-HAVE-KNOWN

ΑΤΕΤΟΝΠΑΤΕΡΑΕΓΡΑΨΑΥΜ 100
THE FATHER . I-WRITE to-YOU*p*

ΙΝΠΑΤΕΡΕΣΟΤΙΕΓΝΩΚΑΤΕ 20
FATHERS that YE-HAVE-KNOWN

B *o.*
ΤΟΝΑΠΑΡΧΗΣΕΓΡΑΨΑΥΜΙΝ 40
THE-*One* FROM ORIGINAL . I-WRITE to-YOU*p*

ΝΕΑΝΙΣΚΟΙΟΤΙΙΣΧΥΡΟΙΕ 60
YOUTHS that STRONG-*ones* YE-

B *omits* OF-THE
ΣΤΕΚΑΙΟΛΟΓΟΣΤΟΥΘΕΟΥΕ 80
ARE AND THE saying OF-THE God IN

B+Є
ΝΥΜΙΝΜΕΝΕΙΚΑΙΝΕΝΙΚΗΚ 200
YOU*p* IS-REMAINING AND YE-HAVE-CONQUERED

ΑΤΕΤΟΝΠΟΝΗΡΟΝΜΗΑΓΑΠΑ 20
15 THE wicked-*one* . NO BE-YE-LOVING

ΤΕΤΟΝΚΟΣΜΟΝΜΗΔΕΤΑΕΝΤ 40
THE SYSTEM NO-YET THE IN THE

ΦΚΟΣΜΩΕΑΝΤΙΣΑΓΑΠΑΤΟΝ 60
SYSTEM . IF-EVER ANY-*one* IS-LOVING THE

ΚΟΣΜΟΝΟΥΚΕΣΤΙΝΗΑΓΑΠΗ 80
SYSTEM NOT IS THE LOVE

A ΘΥ=God
ΤΟΥΠΑΤΡΟΣΕΝΑΥΤΩΟΤΙΠΑ 300
16 OF-THE FATHER IN him that EVERY

ΝΤΟΕΝΤΩΚΟΣΜΩΗΕΠΙΘΥΜΙ 20
THE IN THE SYSTEM THE ON-FEELING

ΑΤΗΣΣΑΡΚΟΣΚΑΙΗΕΠΙΘΥΜ 40
OF-THE FLESH AND THE ON-FEELING

ΙΑΤΩΝΟΦΘΑΛΜΩΝΚΑΙΗΑΛΑ 60
OF-THE VIEWers AND THE OSTEN-

A*nd o.*
ΖΟΝΕΙΑΤΟΥΒΙΟΥΟΥΚΕΣΤΙ 80
TATION OF-THE livelihood NOT IS

A*ll o.*
ΝΕΚΤΟΥΠΑΤΡΟΣΑΛΛΑΕΚΤΟ 400
OUT OF-THE FATHER but OUT OF-THE

ΥΚΟΣΜΟΥΕΣΤΙΝΚΑΙΟΚΟΣΜ 20
17 SYSTEM IS AND THE SYSTEM

ΟΣΠΑΡΑΓΕΤΑΙΚΑΙΗΕΠΙΘΥ 40
IS-*hav*ING-BESIDE-LED AND THE ON-FEELING

A *omits* OF-it
ΜΙΑΑΥΤΟΥΟΔΕΠΟΙΩΝΤΟΘΕ 60
OF-it . THE YET *one*-DOING THE WILL

ΛΗΜΑΤΟΥΘΕΟΥΜΕΝΕΙΕΙΣΤ 80
OF-THE God IS-REMAINING INTO THE

ΟΝΑΙΩΝΑΠΑΙΔΙΑΕΣΧΑΤΗΩ 500
18 eon . little-boys-and-girls LAST HOUR

ΡΑΕΣΤΙΝΚΑΙΚΑΘΩΣΗΚΟΥΣ 20
it-IS AND according-AS YE-HEAR

A *omits* that B+Є *omit* THE B+Є
ΑΤΕΟΤΙΟΑΝΤΙΧΡΙΣΤΟΣΕΡ 40
that THE INSTEAD-ANOINTED IS-

B+Є
ΧΕΤΑΙΚΑΙΝΥΝΑΝΤΙΧΡΙΣΤ 60
COMING AND NOW INSTEAD-ANOINTED

ΟΙΠΟΛΛΟΙΓΕΓΟΝΑΣΙΝΘΕΝ 80
MANY HAVE-BECOME WHICH-PLACE

B+Є A Ω
ΝΓΙΝΩΣΚΟΜΕΝΟΤΙΕΣΧΑΤΗ 600
WE-ARE-KNOWING that LAST

s O
ΩΡΑΕΣΤΙΝΕΣΗΜΩΝΕΣΗΛΘΑ 20
19 HOUR it-IS . OUT OF-US THEY-OUT-CAME

ΝΑΛΛΟΥΚΗΣΑΝΕΣΗΜΩΝΕΙΓ 40
but NOT THEY-WERE OUT OF-US IF for

B OUT OF-US THEY-WERE *s o.*
ΑΡΗΣΑΝΕΣΗΜΩΝΜΕΜΕΝΗΚΕ 60
THEY-WERE OUT OF-US THEY-HAD-REMAINED

ΙΣΑΝΑΝΜΕΘΗΜΩΝΑΛΛΑΝΑΦ 80
EVER WITH US but THAT THEY-

ΑΝΕΡΩΘΩΣΙΝΟΤΙΟΥΚΕΙΣΙ 700
MAY-BE-BEING-made-APPEAR that NOT THEY-ARE

s o.
ΝΠΑΝΤΕΣΕΣΗΜΩΝΚΑΙΥΜΕΙ 20
20 ALL OUT OF-US AND YE

B+Є
ΧΡΙΣΜΑΕΧΕΤΕΑΠΟΤΟΥΑΓ 40
ANOINTment ARE-HAVING FROM THE HOLY-

B *omits* AND *s* -ΑΙ *for* Є Α Δ *o.*
ΙΟΥΚΑΙΟΙΔΑΤΕΠΑΝΤΕΣΟΥ 60
21 *one* AND YE'VE-PERCEIVED ALL . NOT

ΚΕΓΡΑΨΑΥΜΙΝΟΤΙΟΥΚΟΙΔ 80
I-WRITE to-YOU*p* that NOT YE-HAVE-

s o.
ΑΤΕΤΗΝΑΛΗΘΕΙΑΝΑΛΛΟΤΙ 800
PERCEIVED THE TRUTH but that

s -ΑΙ *for* Є
ΟΙΔΑΤΕΑΥΤΗΝΚΑΙΟΤΙΠΑΝ 80
YE'VE-PERCEIVED her AND that EVERY

s o.
ΨΕΥΔΟΣΕΚΤΗΣΑΛΗΘΕΙΑΣΟ 80
FALSEhood OUT OF-THE TRUTH NOT

ΥΚΕΣΤΙΝΤΙΣΕΣΤΙΝΟΨΕΥΣ 70
22 IS . ANY IS THE FALSifier

ΤΗΣΕΙΜΗΟΑΡΝΟΥΜΕΝΟΣΟΥ 80
IF NOT THE *one*-disowning that

ΙΗΣΟΥΣΟΥΚΕΣΤΙΝΟΧΡΙΣ 300
JESUS NOT IS THE ANOINTED

B+Є
ΤΟΣΟΥΤΟΣΕΣΤΙΝΟΑΝΤΙΧΡ 70
this-*one* IS THE INSTEAD-ANOINTED

s had +ΚΑΙ AND
ΙΣΤΟΣΟΑΡΝΟΥΜΕΝΟΣΤΟΝΠ 40
THE *one*-disowning THE FA-

ΑΤΕΡΑΚΑΙΤΟΝΥΙΟΝΠΑΣΟΑ 70
23 THER AND THE SON . EVERY THE *one*-

ΡΝΟΥΜΕΝΟΣΤΟΝΥΙΟΝΟΥΔΕ 80
disowning THE SON NOT-YET

ΤΟΝΠΑΤΕΡΑΕΧΕΙΟΟΜΟΛΟΓ 3000
THE FATHER IS-HAVING THE *one*-avowing

to you, youths, seeing that you have
14 conquered the wicked one. I write
to you, little children, seeing that
you know the Father. I write to
you, fathers, seeing that you know
Him Who is from the beginning. I
write to you, youths, seeing that
you are strong and the word of God
is remaining in you and you have
conquered the wicked one.

15 Be not loving the world, neither
what is in the world. If anyone
should be loving the world, the love
16 of the Father is not in him, seeing
that everything in the world, the
desire of the flesh, and the desire of
the eyes, and the ostentation of liv-
ing, is not of the Father, but is of
17 the world. And the world is pass-
ing by, and its desire, yet he who
is doing the will of God is remain-
ing for the eon.

18 Little children, it is the last
hour, and, according as you hear
that the antichrist is coming, even
now there have come to be many
antichrists, whence we know that it
19 is the last hour. They came out
from us, but they were not of us,
for if they were of us, they would
have remained with us. But it was
that they may be manifested, that
20 they are not all of us. And *you*
have an anointing from the Holy
One, and all are aware.

21 I write not to you seeing that
you are not acquainted with the
truth, but that you are acquainted
with it, and that no lie is of
22 the truth. Who is a liar, if not he
who is denying, saying that "Jesus
is not the Christ"? This one is the
antichrist, who is disowning the
23 Father and the Son. Every one
disowning the Son neither has
the Father. He who is avowing the
Son has the Father also.

the emphatic "ours" should be noted. It is between Israel, the favored nation, and the whole world. Under the law propitiation was confined to them, but in the great antitype it embraces all mankind.

18 The term "antichrist" occurs only in John's epistles. The prefix "anti" now has the meaning of "against", and antichrist signifies one who is against Christ. But "anti" originally meant "instead of", and this is its significance in "antichrist". An antichrist is one who takes Christ's place, a substitute or counterfeit christ. John speaks of them as coming out from amongst the circle of the saints.

The indiscriminate use of this term for the coming prince of Daniel (Dan. 9^{26}), the lawless one of Paul (2 Thes. 2^{8}), and the first wild beast of the Unveiling (Un.13^{1}) is to be deplored. No clear conceptions can come of confusing these titles. Antichrist, as a substitute for Christ, is probably to be identified with the second wild beast which had horns like a lambkin (Un. 13^{11}). This one only has a likeness to Christ and deceives those dwelling on the earth.

The antichrists are probably identical with the false christs which were foretold by our Lord (Mt.24^{24}; Mk.13 ^{22}) who would deceive, if it were possible, the very elect. The spirit of antichrist is already in the world and may be known by certain definite characteristics. One is the denial that Jesus is the Christ. The second is the disowning of the Father as well as the Son. The third is the disavowal of the flesh of Christ, that He has come in flesh in the past (1 Jn.4^{3}) and that He is coming in flesh in the future (2 Jn. ^{7}). Only those who definitely deny these things are in reality possessed of the spirit of antichrist. It should not be applied to all who oppose Christ, or who teach false doctrine, but rather to those who deceive by pretending to take the place of Christ. The term is never associated with open opposition but rather with secret deception. Whoever, and whatever, displaces Christ is imbued with the spirit of antichrist. It will culminate in the future manifestation of one who will be received by Israel as their long desired Messiah.

25 The life eonian is life for the course of the eons. It will last during the millennial kingdom and the following eon, up to the consummation, when death is abolished. It would be of little import to promise "eternal" life, for this will become the portion of all when there is no death. The special portion of the saints is life up to the consummation, during the eons, for it is only during the times of the eons that death has any place in God's universe. Moreover, this eonian life is not for this eon, but for the last two eons. It does not commence now, or God's saints would never die. It is impossible to speak of being in present possession of "eternal" or "everlasting" life without claiming immunity from death. None of the saints who have died had "everlasting" life, or they would not now be dead. All had eonian life, which will be enjoyed by them in the resurrection at the presence of Christ.

1 Relationship to God is expressed by various figures of speech. The Father has children by regeneration and sons by the new creation. Entrance into the kingdom on earth for the Circumcision is aptly figured by a new begettal. They will go through a process corresponding to a birth to fit them for the millennial kingdom (Jn.3[3]). Such a change would not be radical enough to fit us for the heavenly realms, so Paul speaks of a secret connected with the resurrection, by which we are to be changed from terrestrial to celestial creatures (1 Co. 15 [51]). Hence we are not in the regeneration, but in a new creation (2 Co. 5[17]). The aim of God's love is beyond what it can now give. "We may be called" at the time of His coming (2[28]; 3[2]). In contrast with "and we are", "we may be called", pronounced and instated as the children of God at His coming.

2 Christ in resurrection, before His ascension, is an index of what glory awaits the Circumcision in the kingdom. They shall see Him and be like Him. Christ in glory, after His ascension, as Paul beheld Him on the Damascus road, shows what surpassing glory awaits us when we are transfigured into the body of His glory (Phil.3[21]).

24 Let that which *you* hear from the beginning be remaining in you. If that which you hear from the beginning should be remaining in you, *you*, too, shall be remaining
25 in the Son and in the Father. And this is the promise which *He* promises us: the life eonian.

26 These things I write to you concerning those who are deceiving
27 you. And the anointing which *you* obtained from Him is remaining in you, and you have no need that anyone should be teaching you, but as His anointing is teaching you concerning all, and is true, and is no lie, according as it teaches you also, be remaining in it.
28 And now, little children, be remaining in it, that, should He be manifested, we should be having boldness and not be ashamed before
29 Him in His presence. If you should perceive that He is just, you know that everyone also who is doing righteousness has been begotten of Him.

3 *Lo!* what manner of love the Father has given us, that we may be called children of God! And we are! Therefore the world is not knowing us, seeing that it knew
2 Him not. Beloved, now are we children of God, and it was not as yet manifested what we shall be. We are aware that, if He should be manifested, we shall be like Him, seeing that we shall see Him ac-
3 cording as He is. And every one who has this expectation on Him is purifying himself, according as *He* is pure.

4 Every one who is doing sin is doing lawlessness also, and sin is
5 lawlessness. And you are aware that *He* was manifested that He should be taking away our sins, and

ΩΝΤΟΝΥΙΟΝΚΑΙΤΟΝΠΑΤΕΡ 20
THE SON AND THE FATHER

s Α ΗΚΟ
ΑΕΧΕΙΥΜΕΙCΟΗΚΟΥCΑΤΕ Α 40
24 IS-HAVING YE WHICH YE-HEAR FROM

ΠΑΡΧΗCΕΝΥΜΙΝΜΕΝΕΤΩΕΑ 60
ORIGINAL IN YOUp LET-BE-REMAINING, IF-EV-
s1* omits IN s o. s adds ΑΚΗΚΟΑΤΕ
ΝΕΝΥΜΙΝΜΕΙΝΗΟΑΠΑΡΧΗC 80
ER IN YOUp S'HD-BE-REMAINING WHICH FROM ORIGINAL
YE-HEAR omitted by s
ΗΚΟΥCΑΤΕΚΑΙΥΜΕΙCΕΝΤΩ 100
YE-HEAR AND YE IN THE
B omits IN s FATHER AND IN THE SON
ΥΙΩΚΑΙΕΝΤΩΠΑΤΡΙΜΕΝΕΙ 20
SON AND IN THE FATHER WILL-BE-REMAIN-

ΤΕΚΑΙΑΥΤΗΕCΤΙΝΗΕΠΑΓΓ 40
25 ING AND this IS THE ON-MESSAGE
A+Ε s o.
ΕΑΙΑΗΝΑΥΤΟCΕΠΗΓΓΕΙΛΑ 60
WHICH He promiseS
B Y=-YOUp
ΤΟΗΜΙΝΤΗΝΖΩΗΝΤΗΝΑΙΩΝ 80
to-US THE LIFE THE eonian . 2
s adds ΑΕ YET
ΙΟΝΤΑΥΤΑΕΓΡΑΨΑΥΜΙΝΠΕ 200
26 these I-WRITE to-YOUp ABOUT
A ΟΥ for Ω
ΡΙΤΩΝΠΛΑΝΩΝΤΩΝΥΜΑCΚΑ 20
27 THE ones-STRAYING YOUp AND
s o. B ins-rts Α=grace-effect B1 Α
ΙΥΜΕΙCΤΟΧΡΙCΜΑΟΕΛΑΒΕ 40
YE THE ANOINTment WHICH YE-GOT

ΤΕΑΠΑΥΤΟΥΜΕΝΕΙΕΝΥΜΙΝ 60
FROM Him IS-REMAINING IN YOUp
A8 o.
ΚΑΙΟΥΧΡΕΙΑΝΕΧΕΤΕΙΝΑΤ 80
AND NOT need YE-ARE-HAVING THAT ANY
A8 o. D omits AS
ΙCΑΙΔΑCΚΗΥΜΑCΑΛΛΑΩCΤ 300
MAY-BE-TEACHING YOUp but AS THE
A o.s1*(+ΕΒ)ΠΝΕΥΜΑ spirit
ΟΑΥΤΟΥΧΡΙCΜΑΔΙΔΑCΚΕΙ 20
3 OF-Him ANOINTment IS-TEACHING

ΥΜΑCΠΕΡΙΠΑΝΤΩΝΚΑΙΑΛΗ 40
YOUp ABOUT ALL AND TRUE
s Η
ΘΕCΕCΤΙΝΚΑΙΟΥΚΕCΤΙΝΨ 60
IS AND NOT IS FALSE- 4
A omits AND
ΕΥΔΟCΚΑΙΚΑΘΩCΕΔΙΔΑΞΕ 80
hood AND according-AS it-TEACHES
s omits AND
ΝΥΜΑCΜΕΝΕΤΕΕΝΑΥΤΩΚΑΙ 400
28 YOUp YE-BE-REMAINING IN SAME . AND
NOW little-offsprings YE-BE-REMAINING IN SAME
ΝΥΝΤΕΚΝΙΑΜΕΝΕΤΕΕΝΑΥΤ 20
NOW little-offsprings YE-BE-REMAINING IN SAME
s1* Ε
ΩΙΝΑΕΑΝΦΑΝΕΡΩΘΗCΧCΜΕ 40
THAT IF-EVER He-MAY-BE-BEING-made-APPEAR WE-

ΝΠΑΡΡΗCΙΑΝΚΑΙΜΗΑΙCΧΥ 60
SHOULD-BE-HAVING boldness AND NO WE-MAY-BE-
s IN THE-BESIDE-BEING OF-Him FROM Him
ΝΘCΜΕΝΑΠΑΥΤΟΥΕΝΤΗΠΑΡ 80
BEING-VILED FROM Him IN THE BESIDE-
A o.
ΟΥCΙΑΑΥΤΟΥΕΑΝΕΙΔΗΤΕΟ 600
29 BEING OF-Him . IF-EVER YE-MIGHT-PERCEIVE

B+Ε
ΤΙΔΙΚΑΙΟCΕCΤΙΝΓΙΝΩCΚ 20
that JUST He-IS YE-ARE-KNOWING
B omits AND
ΕΤΕΟΤΙΚΑΙΠΑCΟΠΟΙΩΝΤΗ 40
that AND EVERY THE one-DOING THE

ΝΔΙΚΑΙΟCΥΝΗΝΕΞΑΥΤΟΥΓ 60
JUSTice OUT OF-Him HAS-
s+Ε
ΕΓΕΝΝΗΤΑΙΔΕΤΕΠΟΤΑΠΗ 80
3 been-generated . BE-PERCEIVING ?-where-FROM
A o. B Y=-YOUp
ΝΑΓΑΠΗΝΔΕΔΟΚΕΝΗΜΙΝΟΠ 600
LOVE HAS-GIVEN to-US THE FA-

ΑΤΗΡΙΝΑΤΕΚΝΑΘΕΟΥΚΑΙΘ 20
THER THAT offspring OF-God WE-MAY-BE-BE-

ΩΜΕΝΚΑΙΕCΜΕΝΔΙΑΤΟΥΤΟ 40
ING-CALLED AND WE-ARE . THRU this
B+Ε s1* Y=YOU
ΟΚΟCΜΟCΟΥΓΙΝΩCΚΕΙΗΜΑ 60
THE SYSTEM NOT IS-KNOWING US

COTIOYKEГNΩAYTONAГAΠ 80
that NOT it-KNEW Him . beLOVED-one's
HTOINYNTEKNAΘEOYECME 700
NOW offspring OF-God WE-ARE

NKAIOYΠΩΕΦΑΝΕΡΩΘΗΤΙΕ 20
AND NOT-as-yet WAS-made-APPEAR ANY WE-

COMEΘAOIΔAMENOTIEANΦ 40
SHALL-BE WE-HAVE-PERCEIVED that IF-EVER He-

ΑΝΕΡΩΘΗΟΜΟΙΟΙΑΥΤΩΕCΟ 60
MAY-BE-BEING-made-APPEAR LIKE to-Him WE-SHALL-

ΜΕΘΑΟΤΙΟΨΟΜΕΘΑΑΥΤΟΝΚ 80
BE that WE-SHALL-BE-VIEWING Him AC-

ΑΘΩCΕCΤΙΝΚΑΙΠΑCΟΕΧΩΝ 800
3 cording-AS He-IS AND EVERY THE one-HAVING

ΤΗΝΕΛΠΙΔΑΤΑΥΤΗΝΕΠΑΥΤ 20
THE EXPECTATION this ON Him
s o.
ΩΑΓΝΙΖΕΙΕΑΥΤΟΝΚΑΘΩCΕ 40
IS-PURIFYING self according-AS that-
s o.
ΚΕΙΝΟCΑΓΝΟCΕCΤΙΝΠΑCΟ 60
One PURE IS . EVERY THE

ΠΟΙΩΝΤΗΝΑΜΑΡΤΙΑΝΚΑΙΤ 80
one-DOING THE missing AND THE

ΗΝΑΝΟΜΙΑΝΠΟΙΕΙΚΑΙΗΑΜ 600
UNLAWness IS-DOING AND THE missing
s had+ΚΑΙ AND
ΑΡΤΙΑΕCΤΙΝΗΑΝΟΜΙΑΚΑΙ 20
5 IS THE UNLAWness . AND
s WE- -ΜΕΝ
ΟΙΔΑΤΕΟΤΙΕΚΕΙΝΟCΕΦΑΝ 40
YE-HAVE-PERCEIVED that that-One WAS-made-
AB omit OF-US
ΕΡΩΘΗΝΑΤΑCΑΜΑΡΤΙΑCΗ 60
APPEAR THAT THE misses OF-
s NOT IS IN Him
ΜΩΝΑΡΗΚΑΙΑΜΑΡΤΙΑΕΝΑΥ 80
US He-SHOULD-BE-LIFTING AND missing IN Him

ΤΩΟΥΚΕCΤΙΝΠΑCΟΕΝΑΥΤΩ 4000
6 NOT IS . EVERY THE-one IN Him

ΜΕΝΩΝΟΥΧΑΜΑΡΤΑΝΕΙΠΑΣ 20
REMAINING NOT IS-missing . EVERY

ΟΑΜΑΡΤΑΝΩΝΟΥΧΕΩΡΑΚΕΝ 49
THE *one*-missing NOT HAS-SEEN

ΑΥΤΟΝΟΥΔΕΕΓΝΩΚΕΝΑΥΤΟ 60
Him NOT-YET HAS-KNOWN Him .

ΑΠΑΙΑ ΤΑ = little-boys-or-girls NO ANY
ΝΤΕΚΝΙΑΜΗΔΕΙΣΠΛΑΝΑΤΩ 90
7 litt.e-offsprings NO-YET-ONE LET-BE-STRAYING

ΥΜΑΣΟΠΟΙΩΝΤΗΝΔΙΚΑΙΟΣ 100
YOUp . THE *one*-DOING THE JUSTice

ΥΝΗΝΔΙΚΑΙΟΣΕΣΤΙΝΚΑΘΩ 20
JUST IS according-AS

ΕΚΕΙΝΟΣΔΙΚΑΙΟΣΕΣΤΙΝ 40
that-*One* JUST IS .

ΟΔΕΠΟΙΩΝΤΗΝΑΜΑΡΤΙΑΝΕ 60
8 THE YET *one*-DOING THE missing OUT

ΚΤΟΥΔΙΑΒΟΛΟΥΕΣΤΙΝΟΤΙ 80
OF-THE THRU-CASTer IS that

ΑΠΑΡΧΗΣΟΔΙΑΒΟΛΟΣΑΜΑΡ 200
FROM ORIGINal THE THRU-CASTer IS-missing .

ΤΑΝΕΙΣΕΙΣΤΟΥΤΟΕΦΑΝΕΡΩ 20
INTO this WAS-made-APPEAR

ΘΗΟΥΙΟΣΤΟΥΘΕΟΥΙΝΑΛΥΣ 40
THE SON OF-THE God THAT He-SHOULD-

ΗΤΑΕΡΓΑΤΟΥΔΙΑΒΟΛΟΥΠΑ 60
9 BE-LOOSING THE ACTS OF-THE THRU-CASTer . EVERY

ΣΟΓΕΓΕΝΝΗΜΕΝΟΣΕΚΤΟΥΘ 90
THE *one*-HAVING-*been*-generaLED OUT OF-THE God

ΕΟΥΑΜΑΡΤΙΑΝΟΥΠΟΙΕΙΟΤ 300
missing NOT IS-DOING that

ΙΣΠΕΡΜΑΑΥΤΟΥΕΝΑΥΤΩΜΕ 20
seed OF-Him IN him IS-RE-

ΝΕΙΚΑΙΟΥΔΥΝΑΤΑΙΑΜΑΡΤ 40
MAINING AND NOT he-IS-ABLE TO-BE-missing

ΑΝΕΙΝΟΤΙΕΚΤΟΥΘΕΟΥΓΕΓ 60
that OUT OF-THE God he-HAS-

ΕΝΝΗΤΑΙΕΝΤΟΥΤΩΦΑΝΕΡΑ 80
10 *been*-generaTED . IN this apparent

ΕΣΤΙΝΤΑΤΕΚΝΑΤΟΥΘΕΟΥΚ 400
IS THE offspring OF-THE God AND

ΑΙΤΑΤΕΚΝΑΤΟΥΔΙΑΒΟΛΟΥ 20
THE offspring OF-THE THRU-CASTer

A adds THE ΤΗΝ *s* ∈ *o.*
ΠΑΣΟΜΗΠΟΙΩΝΔΙΚΑΙΟΣΥΝ 40
EVERY THE-*one* NO DOING JUSTice

ΗΝΟΥΚΕΣΤΙΝΕΚΤΟΥΘΕΟΥΚ 60
NOT IS OUT OF-THE God AND

ΑΙΟΜΗΑΓΑΠΩΝΤΟΝΑΔΕΛΦΟ 80
THE-*one* NO LOVING THE brother

s promise+ON- ∈Π-
ΝΑΥΤΟΥΟΤΙΑΥΤΗΕΣΤΙΝΗΑ 500
11 OF-him that this IS THE MES-

Α+∈ *s* -ΑΙ
ΓΓΕΛΙΑΗΝΗΚΟΥΣΑΤΕΑΠΑΡ 20
SAGE WHICH YE-HEAR FROM ORIGIN-

ΧΗΣΙΝΑΑΓΑΠΩΜΕΝΑΛΛΗΛΟ 40
al THAT WE-MAY-BE-LOV ING one-another

ΥΣΟΥΚΑΘΩΣΚΑΙΝΕΚΤΟΥΠΟ 60
12 NOT according-AS CAIN OUT OF-THE wicked-

ΝΗΡΟΥΗΝΚΑΙΕΣΦΑΞΕΝΤΟΝ 80
one WAS AND SLAYS THE

ΑΔΕΛΦΟΝΑΥΤΟΥΚΑΙΧΑΡΙΝ 600
brother OF-him AND grace

s +C
ΤΙΝΟΣΕΣΦΑΞΕΝΑΥΤΟΝΟΤΙ 20
OF-ANY he-SLAYS him that

ΤΑΕΡΓΑΑΥΤΟΥΠΟΝΗΡΑΗΝΤ 40
THE ACTS OF-him wicked WAS THE

ΑΔΕΤΟΥΑΔΕΛΦΟΥΑΥΤΟΥΔΙ 70
YET OF-THE brother OF-him JUST .

s +ΚΑΙ AND
ΚΑΙΑΜΗΘΑΥΜΑΖΕΤΕΑΔΕΛΦ 90
13 NO BE-YE-MARVELING brothers

Β+∈ *s o.*
ΟΙΕΙΜΙΣΕΙΥΜΑΣΟΚΟΣΜΟΣ 700
IF IS-HATING YOUp THE SYSTEM .

ΗΜΕΙΣΟΙΔΑΜΕΝΟΤΙΜΕΤΑΒ 30
14 WE HAVE-PERCEIVED that WE-HAVE-after-

s o. o.
ΕΒΗΚΑΜΕΝΕΚΤΟΥΘΑΝΑΤΟΥ 40
STEPPED OUT OF-THE DEATH

ΕΙΣΤΗΝΖΩΗΝΟΤΙΑΓΑΠΩΜΕ 50
INTO THE LIFE that WE-ARE-LOVING

AB *omit* OF-US
ΝΤΟΥΣΑΔΕΛΦΟΥΣΗΜΕΝΟΜΗ 80
THE brothers OF-US . THE-*one* NO

ΑΓΑΠΩΝΜΕΝΕΙΕΝΤΩΘΑΝΑΤ 300
LOVING IS-REMAINING IN THE DEATH .

Β+∈
ΩΠΑΣΟΜΙΣΩΝΤΟΝΑΔΕΛΦΟΝ 20
15 EVERY THE *one*-HATING THE brother

∈ = OF-se'f *prefix'd by* B
ΑΥΤΟΥΑΝΘΡΩΠΟΚΤΟΝΟΣΕΣ 40
OF-him human-KILLER IS

ΤΙΝΚΑΙΟΙΔΑΤΕΟΤΙΠΑΣΑΝ 70
AND YE-HAVE-PERCEIVED that EVERY human

ΘΡΩΠΟΚΤΟΝΟΣΟΥΚΕΧΕΙΖΩ 90
KILLER NOT IS-HAVING LIFE

AS +∈ = self
ΗΝΑΙΩΝΙΟΝΕΝΑΥΤΩΜΕΝΟΥ 400
eonian IN him REMAINING .

ΣΑΝΕΝΤΟΥΤΩΓΝΩΚΑΜΕΝΤ 20
16 IN this WE-HAVE-KNOWN THE

ΗΝΑΓΑΠΗΝΟΤΙΕΚΕΙΝΟΣΥΠ 40
LOVE that that-*One* OVER

ΕΡΗΜΩΝΤΗΝΨΥΧΗΝΑΥΤΟΥΕ 70
US THE soul OF-Him PLA-

s o.
ΘΗΚΕΝΚΑΙΗΜΕΙΣΟΦΕΙΛΟΜ 90
CES AND WE ARE-OWING

ΕΝΥΠΕΡΤΩΝΑΔΕΛΦΩΝΤΑΣ 5000
OVER THE brothers THE souls

6 in Him is no sin. Every one who is remaining in Him is not sinning. Every one who is sinning has not seen Him, neither knows Him.

7 Little children, let no one be deceiving you. He who is doing righteousness is just, according as 8 *He* is just. Yet he who is doing sin is of the Slanderer, seeing that the Slanderer is sinning from the beginning. For this was the Son of God manifested, that He should be annulling the acts of the Slanderer.

9 Every one who is begotten of God is not doing sin, seeing that His seed is remaining in him, and he cannot sin, seeing that he has been 10 begotten of God. In this are apparent the children of God and the children of the Slanderer: everyone who is not doing righteousness and who is not loving his brother, 11 is not of God, seeing that this is the message which you hear from the beginning, that we may be loving 12 one another, not according as Cain was of the wicked one and slays his brother. And for what does he slay him? Seeing that his acts were wicked, yet his brother's just.

13 Marvel not, brethren, if the 14 world is hating you. *We* are aware that we have proceeded out of death into life, seeing that we are loving our brethren. He who is not loving is remaining in death. 15 Every one who is hating his brother is a man-killer, and you are aware that no man-killer has eonian life remaining in him.

16 By this we know love, seeing that *He* lays down His soul for our sakes. And *we* ought to lay down our souls for the sake of the brethren.

8 The title "Slanderer" has far more aptness than is at first apparent. The beginning here spoken of can hardly refer to his own beginning, for his primal sin was conceit (1 Ti.3⁶). It probably refers to his first contact with humanity, in Eden's garden. There he is seen as the Slanderer of God. He imputed a false motive to the commandment not to eat of the tree of the knowledge of good and evil. He aimed directly at the character of God and brought in the estrangement. Thus he sinned from the beginning, and his sin was slander. On the other hand, he is also the Slanderer of the saints (1 Pt.5⁸). As such, he accused Job falsely (Job 2⁵).

Sin was introduced and is being perpetuated by his slanders. Wrong thoughts and mistaken notions concerning God are at the root of all lawlessness, and lawlessness is sin. God is misunderstood, misjudged and hated because of the Slanderer's lies. Hence the Son of God has come to annul his acts by making God known.

Indirectly, the Slanderer is really one of the essential factors for a true knowledge of God. Sin is a necessary prelude to salvation, and estrangement precedes reconciliation, and it is only through these that God's heart could be bared and His affections shared by mankind. But the office of sin and estrangement is not effected until they are annulled and replaced by righteousness and peace.

The purpose for which the Son of God was manifested was to undo what the Slanderer had done. We do not see this purpose accomplished yet. It will have a partial fulfillment in the next eon, when the Slanderer will be bound. Its complete culmination will not be seen until the consummation when death, the Slanderer's crowning success, is abolished, and he himself, together with all creation, will be reconciled to God (Col.1²⁰). Thus it is that the Son of God will completely annul the acts of the Slanderer.

10 Two spiritual paternities are indicated by conduct, righteousness and love on the one side and unrighteousness and hate on the other. The latter tendency reaches its goal in murder (12) and the former in self-sacrifice (16).

18 This is a warning against a danger of the so-called "social gospel". It makes mere philanthropic talk and social theory a substitute for personal deeds of compassion. True beneficence is the product of a regenerate and instructed heart, and not of ostentatious and superfluous organization that seeks to raise the masses while it neglects the heart needs of the individual.

23 This precept seems almost an anticlimax, for believing is usually put down as entirely outside the category of practical virtues. Yet believing is the most practical exercise in the world. All action is dependent on belief; all effort is qualified by it. Eve believed the serpent and opened the sluice gates of sin. Christ believed God and secured salvation. The fall resulted from lack of faith in God and every phase of the return to Him is founded on faith.

Take the practical precepts of the preceding paragraphs. One who heartily believes God has the most powerful incentive possible to please Him by relieving the distress of his needy brother, for his faith would find an impelling motive in the love which belief has engendered. True faith is not idle: it acts. But the important point is the fact that the quality of its acts meets the approval of God.

Furthermore, as is implied in the second part of the precept, true faith is the most fertile field of love. It is only as the love of God is realized that it is possible to display it to others. It is intensely practical to recognize this, for every effort to cultivate love apart from faith will be fruitless. If, then, more and greater love is needed, it is to be found in the fuller appreciation of God's love, not in the contemplation of our own.

1 The only true standard for testing spirits is the written revelation of God and its testimony to the living revelation, which became flesh and remains flesh. In this passage the reference is to His coming in the past. In John's second epistle he warns against the deceivers who are not avowing Jesus Christ coming in flesh—that is, in the future. In both cases those who make Him a spirit are associated with the spirit of antichrist (2 Jn.7).

17 Now whoever may be having the world's living, and may be beholding his brother in need, and should be locking his compassions from him—how is the love of God re-
18 maining in him? Little children, we should not be loving in word, neither in tongue, but in act and truth.

19 And in this shall we be knowing that we are of the truth and shall be persuading our hearts in His pres-
20 ence, seeing that, if our heart should be censuring us, God is greater than our heart and is knowing all.
21 Beloved, if our heart should not be censuring us, we have boldness to-
22 ward God, and whatever we should be requesting, we are obtaining from Him, seeing that we are keeping His precepts and are doing what is pleasing before Him.

23 And this is His precept, that we should be believing in the name of His Son, Jesus Christ, and may be loving one another according as He
24 gives us a precept. And he who is keeping His precepts is remaining in Him, and He in him. And in this we are knowing that He is remaining in us, by the spirit which He gives us.

4 Beloved, be not believing every spirit, but be testing the spirits, if they are of God, seeing that many false prophets have come out into
2 the world. In this you are knowing the spirit of God: every spirit which is avowing Jesus Christ
3 having come in flesh is of God, and every spirit which is not avowing Jesus the Lord having come in flesh is not of God. And this is of the

ΥΧΑCΘΕΙΝΑΙΟCΔΑΝΕΧΗΤΟ 20
17 TO-PLACE . WHO YET-EVER MAY-BE HAVING

ΝΒΙΟΝΤΟΥΚΟCΜΟΥΚΑΙΘΕΩ 40
THE livelihood OF-THE SYSTEM AND MAY-BE-be-

ΡΗΤΟΝΑΔΕΛΦΟΝΑΥΤΟΥΧΡΕ 60
holding THE brother OF-him need
A5 o.

ΙΑΝΕΧΟΝΤΑΚΑΙΚΛΕΙCΗΤΑ 80
5 o.
HAVING AND SHOULD-BE-LOCKING THE

CΠΛΑΓΧΝΑΑΥΤΟΥΑΠΑΥΤΟΥ 100
INTESTINES OF-him FROM him

ΠΩCΗΑΓΑΠΗΤΟΥΘΕΟΥΜΕΝΕ 20
how THE LOVE OF-THE God IS-REMAINING

ΙΕΝΑΥΤΩΤΕΚΝΙΑΜΗΑΓΑΠΩ 40
18 IN him . little-offsprings NO WE-MAY-BE-LOV-
5 has ΚΑΙ AND *for* NO-YET to-THE

ΜΕΝΑΟΓΩΜΗΔΕΤΗΓΛΩCCΗ 60
ING to-saying NO-YET to-THE TONGUE but
B o. *5 o.* *AB omit* AND

ΛΛΛΕΝΕΡΓΩΚΑΙΑΛΗΘΕΙΑ 80
19 IN ACT AND TRUTH . AND

ΑΙΕΝΤΟΥΤΩΓΝΩCΟΜΕΘΑΟΤ 200
IN this WE-SHALL-BE-KNOWING that

ΙΕΚΤΗCΑΛΗΘΕΙΑCΕCΜΕΝΚ 20
OUT OF-THE TRUTH WE-ARE AND
A o.

ΑΙΕΜΠΡΟCΘΕΝΑΥΤΟΥΠΕΙC 40
5 Κ=OUT-
IN-TOWARD-PLACE OF-Him WE'LL-BE-PER-
B accusative Η Ν Ν

ΟΜΕΝΤΑCΚΑΡΔΙΑCΗΜΩΝΟΤ 60
20 SUADING THE HEARTS OF-US that
A o. *B+ΘεΓ+*

ΙΕΑΝΚΑΤΑΓΙΝΩCΚΗΗΜΩΝΗ 80
IF-EVER MAY-BE-DOWN-KNOWING OF-US THE
A omit that

ΚΑΡΔΙΑΟΤΙΜΕΙΖΩΝΕCΤΙΝ 300
HEART that GREATER IS

ΟΘΕΟCΤΗCΚΑΡΔΙΑCΗΜΩΝΚ 20
THE God OF-THE HEART OF-US AND
AB+Θ *5 o.* *5* brothers ΑΔΕΛΦΟΙ

ΑΙΓΙΝΩCΚΕΙΠΑΝΤΑΑΓΑΠΗ 40
21 He-IS-KNOWING ALL . beLOVED-*ones*
A o. *5 adds* OF-US ΗΜΩΝ *B+Θ*

ΤΟΙΕΑΝΗΚΑΡΔΙΑΜΗΚΑΤΑΓ 60
IF-EVER THE HEART NO MAY-BE-DOWN-
A -ΘΙ and 5-Ω* OF-US *omitted by* B he-IS-

ΙΝΩCΚΗΗΜΩΝΠΑΡΡΗCΙΑΝ 80
KNOWING OF-US boldness WE-
B -ΘΙ

ΧΟΜΕΝΠΡΟCΤΟΝΘΕΟΝΚΑΙΟ 400
22 ARE-HAVING TOWARD THE God AND WHICH
IF- *omitted by* n *5 -ΘΑ for* Ν *A Ω*

ΕΑΝΑΙΤΩΜΕΝΛΑΜΒΑΝΟΜΕΝ 20
IF-EVER WE-MAY-BE-REQUESTING WE-ARE-GETTING-UP

ΑΠΑΥΤΟΥΟΤΙΤΑCΕΝΤΟΛΑC 40
FROM Him that THE directions
A5 Ω o. = -MAY-BE-

ΑΥΤΟΥΤΗΡΟΥΜΕΝΚΑΙΤΑΑΡ 60
OF-Him WE-ARE-KEEPING AND THE PLEAS-

ΕCΤΑΕΝΩΠΙΟΝΑΥΤΟΥΠΟΙΟ 80
ing IN-VIEW OF-Him WE-ARE-DO-

ΥΜΕΝΚΑΙΑΥΤΗΕCΤΙΝΗΕΝΤ 500
23 ING . AND this IS THE direction

A5 WE-MAY-BE- *o.*
ΟΛΗΑΥΤΟΥΙΝΑΠΙCΤΕΥCΩΜ 20
OF-Him THAT WE-SHOULD-BE-BELIEVING
A omits OF-THE SON

ΕΝΤΩΟΝΟΜΑΤΙΤΟΥΥΙΟΥΑΥ 40
to-THE NAME OF-THE SON OF-Him
A Ω o.

ΤΟΥΙΗCΟΥΧΡΙCΤΟΥΚΑΙΑΓ 60
JESUS ANOINTED AND WE-MAY-

ΑΠΩΜΕΝΑΛΛΗΛΟΥCΚΑΘΩCΕ 80
BE-LOVING one-another according-AS He-

ΔΩΚΕΝΕΝΤΟΛΗΝΗΜΙΝΚΑΙΟ 600
24 GIVES direction to-US AND THE

ΤΗΡΩΝΤΑCΕΝΤΟΛΑCΑΥΤΟΥ 20
one-KEEPING THE directions OF-Him

ΕΝΑΥΤΩΜΕΝΕΙΚΑΙΑΥΤΟCΕ 40
IN Him IS-REMAINING AND He IN
5 omits* AND *B+Θ*

ΝΑΥΤΩΚΑΙΕΝΤΟΥΤΩΓΙΝΩC 60
him AND IN this WE-ARE-KNOW-

ΚΟΜΕΝΟΤΙΜΕΝΕΙΕΝΗΜΙΝΕ 80
ING that He-IS-REMAINING IN US OUT
5 He-GIVES to-US

ΚΤΟΥΠΝΕΥΜΑΤΟCΟΥΗΜΙΝΕ 700
OF-THE spirit WHICH to-US He-

ΔΩΚΕΝΑΓΑΠΗΤΟΙΜΗΠΑΝΤΙ 20
4 GIVES . beLOVED-*ones* NO to-EVERY

ΠΝΕΥΜΑΤΙΠΙCΤΕΥΕΤΕΑΛΛ 40
spirit BE-BELIEVING but

ΑΔΟΚΙΜΑΖΕΤΕΤΑΠΝΕΥΜΑΤ 60
BE-testING THE spirits

ΑΕΙΕΚΤΟΥΘΕΟΥΕCΤΙΝΟΤΙ 80
IF OUT OF-THE God it-IS that
5 Γ*

ΠΟΛΛΟΙΨΕΥΔΟΠΡΟΦΗΤΑΙ 800
MANY FALSE-BEFORE-AVERers HAVE-

ΕΞΕΛΗΛΥΘΑCΙΝΕΙCΤΟΝΚΟC 20
OUT-COME INTO THE SYSTEM .
B+Θ 5 WE- -ΟΜΕΝ*

ΜΟΝΕΝΤΟΥΤΩΓΙΝΩCΚΕΤΕΤ 40
2 IN this YE-ARE-KNOWING THE

ΟΠΝΕΥΜΑΤΟΥΘΕΟΥΠΑΝΠΝΕ 60
spirit OF-THE God EVERY spirit

ΥΜΑΟΟΜΟΛΟΓΕΙΙΗCΟΥΝΧΡ 80
WHICH IS-AVOWING JESUS ANOINT-
B TO-HAVE-COME -ΕΝΑΙ

ΙCΤΟΝΕΝCΑΡΚΙΕΛΗΛΥΘΟΤ 900
ED IN FLESH HAVING-COME

ΑΕΚΤΟΥΘΕΟΥΕCΤΙΝΚΑΙΠΑ 20
3 OUT OF-THE God IS AND EVERY
5 omits THE

ΝΠΝΕΥΜΑΟΜΗΟΜΟΛΟΓΕΙΤΟ 40
spirit WHICH NO IS-AVOWING THE
AN *omit* Master IN FLESH HAVING-COME

ΝΙΗCΟΥΝΚΥΡΙΟΝΕΝCΑΡΚΙ 600
JESUS Master IN FLESH

ΕΛΗΛΥΘΟΤΑΕΚΤΟΥΘΕΟΥΟΥ 80
HAVING-COME OUT OF-THE God NOT

ΚΕCΤΙΝΚΑΙΤΟΥΤΟΕCΤΙΝΤ 6000
IS AND this IS THE

B+Є s+TI=that
ΟΤΟΥ ΑΝΤΙΧΡΙCΤΟΥ Ο ΑΚΗΚ 20
OF-THE INSTEAD-ANOINTED WHICH YE-HAVE-
s-ΜΕΝ WE- *and* A-ΑΙ *for* -Є
Ο ΑΤΕ ΟΤΙ ΕΡΧΕΤΑΙ ΚΑΙ ΝΥΝ 40
HEARD that it-IS-COMING AND NOW

ΕΝΤΩΚΟCΜΩ ΕCΤΙΝ ΗΔΗ ΥΜΕ 60
4 IN THE SYSTEM IS ALREADY . YE
A-ΑΙ *for* -Є
ΙCΕΚΤΟΥ ΘΕΟΥ Ε CΤΕ ΤΕΚΝΙ 80
OUT OF-THE God ARE little-offsprings

ΑΚΑΙ ΝΕΝΙΚΗΚΑΤΕ ΑΥΤΟΥC 100
AND YE-HAVE-CONQUERED them

ΟΤΙ ΜΕΙΖΩΝ Ε CΤΙΝ Ο ΕΝ ΥΜΙ 20
that GREATer IS THE-*One* IN YOUp

ΝΗΟΕΝΤΩΚΟCΜΩ ΑΥΤΟΙ Ε ΚΤ 40
5 OR THE-*one* IN THE SYSTEM . they OUT OF-

ΟΥΚΟCΜΟΥ Ε ΙCΙΝ ΔΙΑ ΤΟΥΤ 60
THE SYSTEM ARE THRU this

Ο Ε ΚΤΟΥ ΚΟCΜΟΥ ΑΛΛΟΥ CΙΝ 80
OUT OF-THE SYSTEM THEY-ARE-TALKING

ΚΑΙ Ο ΚΟCΜΟC ΑΥΤΩΝ ΑΚΟΥ Ε 200
AND THE SYSTEM OF-THEM IS-HEARING .

s o.
ΙΗΜΕΙ C Ε ΚΤΟΥ ΘΕΟΥ Ε CΜΕΝ 20
6 WE OUT OF-THE God ARE .

B+Є
ΟΣ ΓΙΝΩCΚΩ ΝΤΟΝ ΘΕΟΝ ΑΚΟΥ 40
THE *one*-KNOWING THE God IS-HEARING

A *omits* WHO NOT IS OUT OF-THE
Є ΙΗΜΩΝ Ο CΟΥΚ Ε CΤΙΝ Ε ΚΤΟ 60
OF-US . WHO NOT IS OUT OF-THE
God NOT IS-HEARING OF-US A IN N
ΥΘΕΟΥ ΟΥΚ ΑΚΟΥ Ε ΙΗΜΩΝ Ε Κ 80
God NOT IS-HEARING OF-US . OUT

A Ω *o.* B Є+
ΤΟΥΤΟΥ ΓΙΝΩCΚΟΜΕΝ ΤΟ ΠΝ 300
OF-this WE-ARE-KNOWING THE spirit

ΕΥΜΑΤΗ CΑΛΗΘΕΙΑ CΚΑΙ ΤΟ 20
OF-THE TRUTH AND THE

ΠΝΕΥΜΑ ΤΗC ΠΛΑΝΗC ΑΓΑΠΗ 40
7 spirit OF-THE STRAYing . beLOVED-*ones*

ΤΟΙ ΑΓΑΠΩΜΕΝ ΑΛΛΗΛΟΥC Ο 60
WE-MAY-BE-LOVING one-another that

ΤΙΗ ΑΓΑΠΗ Ε ΚΤΟΥ Θ Ε ΟΥ Ε CΤ 80
THE LOVE OUT OF-THE God IS .

B3 omit THE God
ΙΝΚΑΙ ΠΑC Ο ΑΓΑΠΩΝ ΤΟΝ Θ Є 400
AND EVERY THE *one*-LOVING THE God

ΟΝΕΚΤΟΥ Θ Ε ΟΥ Γ Ε ΓΕΝΝΗΤΑ 20
OUT OF-THE God HAS-*been*-gene ated
B+Є Γ *s*+ *s*1* *omits* THE-*one* NO LOVING
ΙΚΑΙ Γ ΙΝΩCΚΕΙ ΤΟΝ Θ Ε ΟΝ Ο 40
8 AND IS-KNOWING THE God . THE-*one*
NOT KNEW THE God A ΓΕΙΝΩ (*s*2+ΚΕΝ) CΚΕΙ
ΜΗ ΑΓΑΠΩΝ ΟΥΚ Ε Γ ΝΩ ΤΟΝ Θ Є 60
NO LOVING NOT KNEW THE God

ΟΝΟΤΙ Ο Θ Ε ΟC ΑΓΑΠΗ Ε CΤΙΝ 80
that THE God LOVE IS .

ΕΝΤΟΥΤΩ Φ Α ΝΕΡΩ Θ Η ΗΑΓΑ 500
9 IN this WAS-made-APPEAR THE LOVE

ΠΗ ΤΟΥ Θ Ε ΟΥ Ε ΝΗΜΙΝ Ο ΤΙ ΤΟ 20
OF-THE God IN US that THE

ΝΥΙΟΝ ΑΥΤΟΥ ΤΟΝ ΜΟΝΟΓΕΝ 40
SON OF-Him THE ONLY-generated

Η ΑΠΕCΤΑΛΚΕΝ Ο Θ Ε ΟC Ε ΙC ΤΟ 60
HAS-commissioned THE God INTO THE

s1 o. o.*
ΟΝΚΟCΜΟΝ ΙΝΑ ΖΗC Ω ΜΕΝ ΔΙ 80
SYSTEM THAT WE-SHOULD-BE-LIVING THRU

ΑΥΤΟΥ ΕΝΤΟΥΤΩ Ε CΤΙΝ Η ΑΓ 600
10 Him . IN this IS THE LOVE
s adds ΤΟΥ Θ Ε ΟΥ OF- (*s o.*) THE God B K
ΑΠΗΟΥΧΟΤΙ ΗΜΕΙ C ΗΓΑΠΗ C 20
NOT that WE LOVE

s1 o. o.* A that-*One* ЄΚΕΙΝ
ΑΜΕΝΤΟΝ Θ Ε ΟΝ ΑΛΛΟΤΙ ΑΥΤ 40
THE God but that He

Ο CΗΓΑΠΗ CΕΝ ΗΜΑC ΚΑΙ ΑΠΕ 60
LOVES US AND commis-
s ΑΛΚ B+Є
CΤΕΙ ΛΕΝΤΟΝ ΥΙΟΝ ΑΥΤΟΥ Ι 80
sions THE SON OF-Him PRO

ΛΑCΜΟΝ ΠΕΡΙ ΤΩΝ ΑΜΑΡΤΙΩ 200
PITIATION ABOUT THE misses

ΝΗΜΩΝ ΑΓΑΠΗΤΟΙ Ε ΙΟΥΤΩC 20
11 OF-US . beLOVED-*ones* IF thus

Ο Θ Ε ΟC Η ΓΑΠΗ CΕΝ Η ΜΑC ΚΑΙ 40
THE God LOVES US AND
s o. *A8 o.*
ΗΜΕΙ C Ο Φ Ε ΙΛΟΜΕΝ ΑΛΛΗΛΟ 60
WE ARE-OWING one-another

ΥC ΑΓΑΠΑΝΘΕΟΝΟΥ Δ Ε ΙC ΠΩ 80
12 TO-BE-LOVING . God NOT-YET-ONE ?-AS-?-

ΠΟΤΕ ΤΕΘΕΑΤΑΙ Ε ΑΝ ΑΓΑΠΩ 800
when HAS-gAZED . IF-EVER WE-MAY-BE-

ΜΕΝ ΑΛΛΗΛΟΥC Ο Θ Ε ΟC Ε ΝΗΜ
LOVING one-another THE God IN US

ΙΝΜΕΝΕΙ ΚΑΙ Η ΑΓΑΠΗ Η ΑΥΤΟ
IS-REMAINING AND THE LOVE OF-Him
A IN US HAVING-*been*-matured
ΥΤΕΤΕΛΕΙΩΜΕΝΗ Ε ΝΗΜΙΝ Ε
HAVING-*been*-matured IN US IS .

B+Є
CΤΙΝ Ε ΝΤΟΥΤΩ ΓΙΝΩCΚΟΜΕ
13 IN this WE-ARE-KNOWING

ΝΟΤΙ Ε ΝΑΥΤΩ ΜΕΝΟΜΕΝ ΚΑΙ
that IN Him WE-ARE-REMAINING AND

ΑΥΤΟC Ε ΝΗΜΙΝ Ο ΤΙ Ε Κ ΤΟΥ Π
He IN US that OUT OF-THE spiri
A *o.*=GIVES
ΝΕΥΜΑΤΟC ΑΥΤΟΥ Δ Ε Δ Ω Κ Ε Ν
OF-Him He-HAS-GIVEN
A *o.* A+CA
ΗΜΙΝ ΚΑΙ ΗΜΕΙ C ΤΕΘΕΑΜΕΘ
14 to-US . AND WE HAVE-GAZED

ΑΚΑΙ ΜΑΡΤΥΡΟΥΜΕΝ Ο ΤΙ Π
AND ARE-witnessing that THE FA-

ΑΤΗΡ ΑΠΕCΤΑΛΚΕΝ ΤΟΝ ΥΙΟ
THER HAS-commissioned THE SON

antichrist, which you have heard that it is coming, and is now al-
4 ready in the world. *You* are of God, little children, and you have conquered them, seeing that greater is He Who is in you than he who
5 is in the world. *They* are of the world, therefore they are speaking of the world and the world is hear-
6 ing them. *We* are of God. He who is knowing God is hearing us. He who is not of God is not hearing us. By this we are knowing the spirit of truth and the spirit of deception.

7 Beloved, we may be loving one another, seeing that love is of God, and everyone who is loving God has been begotten of God, and is
8 knowing God. He who is not loving knew not God, seeing that God
9 is love. In this was manifested the love of God among us, that God has dispatched His only begotten Son into the world that we should
10 be living through Him. In this is love, not that *we* love God, but that *He* loves us, and dispatches His Son, a propitiation concerned with our sins.

11 Beloved, if God loves us thus, *we,* too, ought to be loving one an-
12 other. No one has ever gazed upon God. If we should be loving one another, God is remaining in us,
13 and His love is perfected in us. In this we are knowing that we are remaining in Him, and He in us, seeing that He has given us of His
14 spirit. And *we* have gazed upon Him, and are testifying that the Father has dispatched the Son, the

3 The spirit of antichrist is the spirit of the world. It does not want the Christ of the Scriptures, but prefers some substitute more suited to its taste. This spirit has come to pervade, not only the world, but the nominal church, which has become largely a religious world. In it rites and ceremonies are substituted for the salvation of Christ, the energy of the flesh takes the place of the power of the spirit, the wisdom of men displaces the wisdom of God. The world is to be saved by social service and sanitation and reconciled by reform. Everywhere are signs that the majority of the churches have lost faith in God's Christ and are attempting to find some better means of carrying on God's work than through the power of His Son.

8 We are never told that God is justice, or God is power, or God is wisdom. These are His attributes, not His essence. The distinction is of vital import, in the conflicting maze of reasoning concerning God's ways and words. Justice and power and wisdom are relative, but love is absolute. He is never so just as when He justifies the unjust, for that is in line with love. He is never so strong as when His weakness overpowers human strength, for that links it to love. He is never so wise as when His foolishness confounds the wisdom of men, for that glorifies love. All His attributes appear and withdraw at the beck of love. All serve it, and never go counter to its commands. We cannot reason that God will do thus and so because He is just, or strong or wise. Love may not give leave. But we can safely lay our heads on the bosom of His love and there learn the great lesson that He IS love, and has both the power and wisdom to carry out the dictates of His affection. What clearer proof can be given that all that He has done and is doing is leading up to that grand ultimate when He will be All in all, and love will rest in being loved?

9.10 Consistently with the era for which John writes he does not mention grace. The design of the incarnation is the manifestation of God's love, which proves to be no idle display but a transforming energy.

17 The day of judgment here spoken of is not the so-called "general judgment", of which the Scriptures know nothing, but one of the many judgments which it makes known. It is difficult to imagine this judgment in some far-off future day. It is spoken of as a time when love will give boldness and cast out fear. As the believer of this present economy cannot by any means come into condemnation, and shall not enter any judgment, we shall do well to leave this experience with the Circumcision, to whom John wrote. They will enter the day of judgment which precedes the day of the Lord. They will pass through the terrible tribulations portrayed in the Unveiling. Heaven above will conspire with the earth beneath to pour out God's hoarded wrath upon the earth. The earth will reel, the stars will fall, the elements will be charged with death. In such a time there will be much meaning to the passage we are considering. Nothing but perfect love, that is, love in the maturity of its powers, will be able to stand unshakable in that day.

19 The inculcation of love to God is of little avail, unless first of all His love has been expounded and finds a place in our hearts. It should be the aim of the evangelist and teacher to elaborate God's love in the gift of His Son, in the salvation which He has provided, in the mercy or grace which attends it, and in the future bliss which it will provide, and the nearness to Himself which it involves. The power of such a presentation will produce a responsive love in all who believe, such as could by no means be provoked by exhortations or commands.

1 The new birth is confined to the Circumcision, nevertheless, as we also are members of God's family, it should be natural for us to love all who know Him as their Father. This should break through all barriers of church or creed, race or nationality, for spiritual kinship is stronger than any natural tie. Children of God are one by a permanent and indissoluble tie, and the renewed life is put under the stimulus and inspiration of the greatest of all relationships.

15 Saviour of the world. Whoever
should avow that Jesus is the Son of
God, God is remaining in him and
16 he in God. And *we* know and have
believed the love which God is having in us. God is love, and he who
is remaining in love is remaining in
God, and God is remaining in him.
17 In this has love been perfected
with us, that we may have boldness
in the day of judgment, seeing that,
according as *He* is, so are *we* also
18 in this world. Fear is not in love,
but perfect love is casting out fear,
seeing that fear has chastening.
Now he who is fearing has not been
19 perfected in love. *We* are loving
God, seeing that *He* first loves us.
20 If anyone should say that "I am
loving God", and should be hating
his brother, he is a liar, for he who
is not loving his brother whom he
has seen cannot be loving God
21 Whom he has not seen. And this
precept have we from Him, that he
who is loving God may be loving
his brother also.

5 Everyone who is believing that
Jesus is the Christ has been begotten of God. And everyone who is
loving Him Who begets is loving
him also who has been begotten by
2 Him. In this we are knowing that
we are loving the children of God,
whenever we may be loving God and
3 may be doing His precepts. For
this is the love of God, that we may
be keeping His precepts. And His
4 precepts are not heavy, seeing that
everyone begotten of God is conquering the world. And this is the

ΝCΦΤΗΡΑΤΟΥΚΟCΜΟΥΟCΑΝ 20
15 SAVIOUR OF-THE SYSTEM . WHO EVER
A o. o. B adds ANOINTED ΧΡΙC
ΟΜΟΛΟΓΗCΗΟΤΙΙΗCΟΥCΕCC 40
SHOULD-BE-AVOWING that JESUS IS
ΤΟC
ΤΙΝΟΥΙΟCΤΟΥΘΕΟΥΟΘΕΟC 60
THE SON OF-THE God THE God
s o.
ΕΝΑΥΤΩΜΕΝΕΙΚΑΙΑΥΤΟCΕ 80
IN him IS-REMAINING AND he IN
s o.
ΝΤΩΘΕΩΚΑΙΗΜΕΙCΕΓΝΦΚΑ 100
16 THE God . AND WE HAVE-KNOWN
A ARE-BELIEVING o. o. O o.
ΜΕΝΚΑΙΠΕΠΙCΤΕΥΚΑΜΕΝΤ 20
AND HAVE-BELIEVED THE
ΗΝΑΓΑΠΗΝΗΝΕΧΕΙΘΕΟCΕ 40
LOVE WHICH IS-HAVING THE God IN
ΗΜΙΝΟΘΕΟCΑΓΑΠΗCΕΤΙΝ 60
US . THE God LOVE IS
ΚΑΙΟΜΕΝΩΝΕΝΤΗΑΓΑΠΗΕΝ 80
AND THE *one*-REMAINING IN THE LOVE IN
s o. s o.
ΤΩΘΕΩΜΕΝΕΙΚΑΙΟΘΕΟCΕΝ 200
THE God IS-REMAINING AND THE God IN
A *omits* IS-REMAINING s o.
ΑΥΤΩΜΕΝΕΙΕΝΤΟΥΤΩΤΕΤΕ 20
17 him IS-REMAINING . IN this HAS-*been*-
ΛΕΙΩΤΑΙΗΑΓΑΠΗΜΕΘΗΜΩΝ 40
matured THE LOVE WITH US
ΕΝΗΜΙΝ IN US *added by* s s O
ΙΝΑΠΑΡΡΗCΙΑΝΕΧΩΜΕΝΕΝ 60
THAT boldness WE-MAY-BE-HAVING IN
s ΑΓΑΠΗ LOVE
ΤΗΗΜΕΡΑΤΗCΚΡΙCΕΩCΟΤΙ 80
THE DAY OF-THE JUDGing that
ΚΑΘΩCΕΚΕΙΝΟCΕCΤΙΝΚΑΙ 300
according-AS that-*One* IS AND
s-ΟΜΕΘΑ
ΗΜΕΙCΕCΜΕΝΕΝΤΩΚΟCΜΩΤ 20
WE ARE IN THE SYSTEM this
ΟΥΤΩΦΟΒΟCΟΥΚΕCΤΙΝΕΝΤ 40
18 FEAR NOT IS IN THE
ΗΑΓΑΠΗΑΛΛΑΗΤΕΛΕΙΑΑΓΑΠ 60
LOVE but THE mature LOVE
ΗΕΞΩΒΑΛΛΕΙΤΟΝΦΟΒΟΝΟΤ 80
OUT IS-CASTING THE FEAR that
ΙΟΦΟΒ ΟCΚΟΛΑCΙΝΕΧΕΙΟΔ 400
THE FEAR CHASTENing IS-HAVING THE YET
ΕΦΟΒΟΥΜΕΝΟCΟΥΤΕΤΕΛΕΙ 20
one-FEARING NOT HAS-*been*-matured
s o. A+ΟΥΝ
ΩΤΑΙΕΝΤΗΑΓΑΠΗΗΜΕΙCΑΓ 40
19 IN THE LOVE . WE ARE-
AD *omit* THE God A THE God ΘΕΟC
ΑΠΩΜΕΝΤΟΝΘΕΟΝΟΤΙΑΥΤΟ 60
LOVING THE God that He
CΠΡΟΤΟCΗΓΑΠΗCΕΝΗΜΑCΕ 80
20 BEFORE LOVED US . IF-
might-say *by* s* *very faint* s *omits* that
ΑΝΤΙCΕΙΠΗΟΤΙΑΓΑΠΩΤΟΝ 500
EVER ANY might-say that I-AM-LOVING THE

ΘΕΟΝΚΑΙΤΟΝΑΔΕΛΦΟΝΑΥΤ 20
God AND THE brother OF-him
ΟΥΜΕΙCΗΨΕΥCΤΗCΕCΤΙΝΟ 40
SHOULD-BE-HATING FALSifier IS THE-*one*
ΓΑΡΜΗΑΓΑΠΩΝΤΟΝΑΔΕΛΦΟ 60
for NO LOVING THE brother
B1 O
ΝΑΥΤΟΥΟΝΕΩΡΑΚΕΝΤΟΝΘΕ 80
OF-him WHOM he-HAS-SEEN THE God
B1 O A ΠΩC how
ΟΝΟΝΟΥΧΕΩΡΑΚΕΝΟΥΔΥΝΑ 600
WHOM NOT he-HAS-SEEN NOT IS-ABLE
s E o.
ΤΑΙΑΓΑΠΑΝΚΑΙΤΑΥΤΗΝΤΗ 20
21 TO-BE-LOVING AND this THE
A THE God ΟΤΟΥΘΥ
ΝΕΝΤΟΛΗΝΕΧΟΜΕΝΑΠΑΥΤΟ 40
direction WE-ARE-HAVING FROM Him
B1 *omits* THE God MAY-BE-LOVING AND
ΥΙΝΑΟΑΓΑΠΩΝΤΟΝΘΕΟΝΑΓ 60
THAT THE *one*-LOVING THE God MAY-
ΑΠΑΚΑΙΤΟΝΑΔΕΛΦΟΝΑΥΤΟ 80
BE-LOVING AND THE brother OF-him .
ΥΠΑCΟΠΙCΤΕΥΩΝΟΤΙΙΗCΟ 700
5 EVERY THE *one*-BELIEVING that JESUS
ΥCΕCΤΙΝΟΧΡΙCΤΟCΕΚΤΟΥ 20
IS THE ANOINTED OUT OF-THE
ΘΕΟΥΓΕΓΕΝΝΗΤΑΙΚΑΙΠΑC 40
God HAS-*been*-generated AND EVERY
ΟΑΓΑΠΩΝΤΟΝΓΕΝΝΗCΑΝΤΑ 60
THE *one*-LOVING THE *One*-generating
B *omits* AND s o.
ΑΓΑΠΑΚΑΙΤΟΝΓΕΓΕΝΝΗΜΕ 80
IS-LOVING AND THE *one*-HAVING-*been*-gene ated
A o.
ΝΟΝΕΣΑΥΤΟΥΕΝΤΟΥΤΩΓΕΙ 800
2 OUT OF-him . IN this WE-ARE-
ΝΩCΚΟΜΕΝΟΤΙΑΓΑΠΩΜΕΝΤ 20
KNOWING that WE-ARE-LOVING THE
ΑΤΕΚΝΑΤΟΥΘΕΟΥΟΤΑΝΤΟΝ 40
offsprings OF-THE God whenEVER THE
ΘΕΟΝΑΓΑΠΩΜΕΝΚΑΙΤΑCΕΝ 60
God WE-MAY-BE-LOVING AND THE direc-
As ΤΗΡ=-KEEPING
ΤΟΛΑCΑΥΤΟΥΠΟΙΩΜΕΝΑΥΤ 80
3 tions OF-Him WE-MAY-BE-DOING . this
A *omits* this for IS THE LOVE OF-THE God THAT THE di-
ΗΓΑΡΕCΤΙΝΗΑΓΑΠΗΤΟΥΘΕ 900
for IS THE LOVE OF-THE God
rections OF-Him WE-MAY-BE-KEEPING
ΟΥΙΝΑΤΑCΕΝΤΟΛΑCΑΥΤΟΥ 20
THAT THE directions OF-Him
ΤΗΡΩΜΕΝΚΑΙΑΙΕΝΤΟΛΑΙΑ 40
WE-MAY-BE-KEEPING AND THE directions OF-
A o.
ΥΤΟΥΒΑΡΕΙΑΙΟΥΚΕΙCΙΝΟ 60
4 Him HEAVY NOT ARE that
ΤΙΠΑΝΤΟΓΕΓΕΝΝΗΜΕΝΟΝΕ 80
EVERY THE *one*-HAVING-*been*-generated OUT
B+E
ΚΤΟΥΘΕΟΥΝΙΚΑΤΟΝΚΟCΜΟ 8000
OF-THE God IS-CONQUERING THE SYSTEM

s1*+C D+E D+E
NKAIAYTHECTINHNIKHKHN 20
AND this IS THE CONQUEST THE *one*-

IKHCACATONKOCMONHΠIC 40
CONQUERI*ng* THE SYSTEM THE BELIEF

B IS YET A *omits* YET s+E
TICHMΩNTICΔEECTINONI 60
5 OF-US . ANY YET IS THE *one*-

KΩNTONKOCMONEIMHONΠIC 80
CONQUERING THE SYSTEM IF NO THE *one*-

TEYΩNOTIIHCOYCECTINO 100
BELIEVING that JESUS IS THE

YIOCTOYΘEOYOYTOCECTI 20
6 SON OF-THE God . this IS

AB *o.*
NOEAΘΩNΔIAYΔATOCKAIA 40
THE *One*-COMING THRU water AND BLOOD

B *omits* AND spirit
IMATOCKAIΠNEYMATOCIH 60
AND spirit JESUS

COYCXPICTOCOYKENTΩYΔ 80
ANOINTED NOT IN THE water

B Ω *o.* Bs *o.*
ATIMONONAAAAENTΩYΔAT 200
ONLY but IN THE water

s omits IN A ΠNI=spirit
IKAIENTΩAIMATIKAITOΠ 20
AND IN THE BLOOD AND THE spirit

B *may have* IS, *blurred*
NEYMAECTINTOMAPTYPOY 40
IS THE *one*-witnessing

NOTITOΠNEYMAECTINHAA 60
that THE spirit IS THE TRUTH

s+OI THE
HΘEIAOTITPEICEICINOI 80
7 that THREE ARE THE

MAPTYPOYNTECTOΠNEYMA 300
8 *ones*-witnessing THE spirit

KAITOYΔΩPKAITOAIMAKA 20
AND THE water AND THE BLOOD AND

IOITPEICEICTOENEICIN 40
THE THREE INTO THE ONE ARE .

s1* OF-THE God TOY ΘEOY
EITHNMAPTYPIANTΩNANΘ 60
9 IF THE witness OF-THE humans

PΩΠΩNAAMBANOMENHMAPT 80
WE-ARE-GETTING-UP THE witness

A+E
YPIATOYΘEOYMEIZΩNECT 400
OF-THE God GREATer IS

INOTIAYTHECTINHMAPTY 20
that this IS THE witness

PIATOYΘEOYOTIMEMAPTY 40
OF-THE God that He-HAS-witnessED

PHKENΠEPITOYYIOYAYTO 60
ABOUT THE SON OF-Him

YONICTEYΩNEICTONYION 80
10 THE *one*-BELIEVING INTO THE SON

TOYΘEOYEXEITHNMAPTYP 500
OF-THE God IS-HAVING THE witness

A *adds* T(AB *o.*) OYΘY OF-THE God
IANENEAYTΩOMHNICTEYΩ 20
IN self THE-*one* NO BELIEVING

A YΩ=SON
NTΩΘEΩΨEYCTHNΠEΠOIHK 40
to-THE God FALSifier HAS-made

B *o.*AS *o.*=he-BELIEVES
ENAYTONOTIOYKΠEΠICTE 60
Him that NOT he-HAS-BELIEVED

A C
YKENEICTHNMAPTYPIANH 80
INTO THE WITness WHIC

s *o.*
NMEMAPTYPHKENOΘEOCΠE 100
HAS-WITNESSED THE God ABOUT

PITOYYIOYAYTOYKAIAYT 20
11 THE SON OF-Him . AND this

HECTINHMAPTYPIAOTIZΩ 40
IS THE WITness that LIFE

B THE God to-US
HNAIΩNIONEΔΩKENHMINO 60
eonian GIVES to-US THE

A IS THE LIFE IN THE SON OF-Him
ΘEOCKAIAYTHHZΩHENTΩY 80
God AND this THE LIFE IN THE SON

IΩAYTOYECTINOEXΩNTON 200
12 OF-Him IS . THE *one*-HAVING THE

YIONEXEITHNZΩHNOMHEX 20
SON IS-HAVING THE LIFE . THE-*one* NO HAV

ΩNTONYIONTOYΘEOYTHNZ 40
ING THE SON OF-THE God THE LIFE

A X
ΩHNOYKEXEITAYTAEΓPAΨ 60
13 NOT IS-HAVING these I-WRITE

AYMININAEIΔHTEOTIZΩH 80
to-YOUp THAT YE-MIGHT-PERCEIVE that LIFE

s eonian YE-ARE-HAVING Bs1*+T C
NEXETEAIΩNIONOIΠICTE 300
YE-ARE-HAVING eonian to-THE *ones*-BELIEV-

Bs1* - YCIN
YONTECEICTOONOMATOYY 20
ING INTO THE NAME OF-THE SON

IOYTOYΘEOYKAIAYTHECT 40
14 OF-THE God AND this IS

A WE-MAY-BE-HAVING Ω
INHΠAPPHCIAHNEXOMENΠ 60
THE boldness WHICH WE-ARE-HAVING TO-

A *omits* IF- ANY
POCAYTONOTIEANTIAITΩ 80
WARD Him that IF-EVER ANY WE-MAY-HE-

A ONOMA NAME
MEΘAKATATOΘEAHMAAYTO 300
REQUESTING according-to THE WILL OF-Him

B *o.* *s o.*
YAKOYEIHMΩNKAIEANOIΔ 20
15 He-IS-HEARING OF-US AND IF-EVER WE-HAVE

s Ω As1* *omit* AND *to* OF-US *s prefix s* E=IF-
AMENOTIAKOYEIHMΩNOAN 40
PERCEIVED that He-IS-HEARING OF-US WHICH EV

s1* *adds* IF-EVER EAN
AITΩMEΘAOIΔAMENOTIEX 60
WE-MAY-BE-REQUESTING WE'VE-PERCEIVED that WE-ARE

Ω—WE-MAY-BE-HAVING
OMENTAAITHMATAAHTHKA 80
HAVING THE REQUEST-effects WHICH WE-HAVE

A ΠAP BESIDE
MENAΠAYTOYEANTICIΔHT 300
16 REQUESTED FROM Him . IF-EVER ANY MAY-BE-PER-

conquest which conquers the world: our faith.

5 Now who is he who is conquering the world if not he who is believing that Jesus is the Son of God?
6 This is He Who is coming through water and blood and spirit—Jesus Christ—not in the water only, but in the water and in the blood. And it is the spirit which is testifying, seeing that the spirit is the truth,
7 seeing that there are three that are
8 testifying, the spirit, and the water, and the blood, and the three are for the one thing.
9 If we are obtaining the testimony of men, the testimony of God is greater, seeing that this is the testimony of God, that He has tes-
10 tified concerning His Son. He who is believing into the Son of God has the testimony in himself: he who is not believing God has made Him a liar, seeing that he has not believed into the testimony which God has testified concerning His
11 Son. And this is the testimony, that God gives us eonian life, and
12 this life is in His Son. He who has the Son has the life. He who has not the Son of God has not the life.
13 These things I write to you that you who are believing into the name of the Son of God might perceive
14 that you have eonian life. And this is the boldness which we have toward Him, that if we should be requesting anything according to
15 His will, He is hearing us. And if ever we are aware that He is hearing us, whatever we may be requesting, we are aware that we have the requests which we have requested from Him.

6 It is a remarkable fact that the word testify is used concerning the Lord's baptism in water (Jn.1^{34}), and concerning His crucifixion (Jn.19^{35}), and here again of the spirit (6). This is confirmed by the statement of the seventh verse. Three are testifying, the spirit, and the water and the blood. First there was His baptism in water accompanied by the testimony of John the Baptist as well as the descending dove and the voice from heaven, saying, "This is My Son, the Beloved in Whom I delight" (Mt. 3^{17}). At His crucifixion one of the soldiers punctures His side with a lance head, and immediately blood and water came out (Jn.19^{34}). After His glorification, the spirit which He poured forth testified to His exaltation. So that we have testimony to His anointing, to His death, and to His exaltation. These three unite to prove that Jesus is the Son of God. This threefold testimony concerning God's Son is stronger than any mere human evidence. It was given at the very commencement of His ministry, and again at its close. Nothing in between these two points contradicts this testimony, but much that He did and said confirmed it. Only the Son of God could deal with the demons and eject them. He alone could command the elements. The quaking earth at His crucifixion convinced the centurion, who exclaimed "Truly this was the Son of God!"

11 John, the beloved disciple, is dead. How then could he insist so strongly that he had "everlasting" life, and that all who are not believing this have made God a liar? It is evident that he did not have what we would understand by "everlasting" life or he would still be living. The rendering "eonian" avoids this difficulty. This life does not commence until the resurrection and lasts until death is no longer in action, at the consummation at the close of the eonian times. It will be, in effect, without end, but it would be foolish to predicate life when there is no death.

13 As in his gospel (20^{31}) so here John states his purpose in writing. The epistle aims to confirm the faith of believers, to deepen in their hearts a knowledge of security, and to establish that peace and confidence in God

which is essential to unselfish service. Such assurance belongs of right to all "who are believing in the name of the Son of God". Knowledge of God's gift translates itself into confidence toward God, which asks great things of God, so releasing his power and becoming the agent of his purposes.

16 The sin to death is probably the same as that of the sixth and tenth of Hebrews—apostasy from the faith of Christ, or, in view of the times for which this is written, the reception of the emblem of the wild beast (Un. 14[10]). That this is the setting in which this passage is to be interpreted is further suggested by the phrase in the nineteenth verse, "the whole world is lying in the wicked one". This will be especially true in the time of the end. Furthermore, we have the striking conclusion of the epistle, which can hardly be understood in any other light. "Little children, guard yourselves from idols." What idols? Does it not seem clear that the apostle, with prophetic eye, is anticipating that marvelous image, which all will be compelled to worship under pain of death? (Un.13[15]).

16 If anyone should be perceiving his brother sinning a sin not to death, he shall be requesting and He will be giving life to him—to those sinning not to death. There is a sin to death: I am not saying
17 that he should be asking concerning that. All injustice is sin, and there is sin not to death.
18 We are aware that everyone who has been begotten of God is not sinning, but he who is begotten of God is keeping himself, and the wicked
19 one is not touching him. We are aware that we are of God, and the whole world is lying in the wicked
20 one. Yet we are aware that the Son of God is arriving, and has given us a comprehension, that we are knowing the True One, and we are in the True One, in His Son, Jesus Christ. *He* is the true God and eonian life.
21 Little children, guard yourselves from idols!

ΟΝΑΔΕΑΦΟΝΑΥΤΟΥΑΜΑΡΤΑ 20
CEIVING THE brother OF-Him missing

ΝΟΝΤΑΑΜΑΡΤΙΑΝΜΗΠΡΟΣΘ 40
miss NO TOWARD DEATH

ℵ o.ℵ1*C+
ΑΝΑΤΟΝΑΙΤΗCΕΙΚΑΙΔΩCΕ 60
he'LL-BE-REQUESTING AND He'LL-BE-GIV-

ℵ1*C+ A+ΜΗ NO
ΙΑΥΤΩΖΩΗΝΤΟΙCΑΜΑΡΤΑΝ 80
ING to-him LIFE to-THE *ones*-missING

B o.AΑΜΑΡΤΙΑΝ miss *adds*
ΟΥCΙΝΜΗΠΡΟCΘΑΝΑΤΟΝΕC 100
NO TOWARD DEATH . IS

ΤΙΝΑΜΑΡΤΙΑΠΡΟCΘΑΝΑΤΟ 20
miss TOWARD DEATH .

ΝΟΥΠΕΡΙΕΚΕΙΝΗCΛΕΓΩΙΝ 40
NOT ABOUT that I-AM-SAYING THAT

ℵ2+C
ΑΕΡΩΤΗCΗΠΑCΑΔΙΚΙΑΑΜ 60
17 he-SHOULD-BE-askING . EVERY UNJUSTness miss

ΑΡΤΙΑΕCΤΙΝΚΑΙΕCΤΙΝΑΜ 80
IS AND IS miss

ΑΡΤΙΑΟΥΠΡΟCΘΑΝΑΤΟΝΟΙ 200
18 NOT TOWARD DEATH . WE'VE-

ΔΑΜΕΝΟΤΙΠΑCΟΓΕΓΕΝΝΗΜ 20
PERCEIVED that EVERY THE *one*-HAVING-*been*-gen-

ΕΝΟCΕΚΤΟΥΘΕΟΥΟΥΧΑΜΑΡ 40
e:ATED OUT OF-THE God NOT IS-missING

Β o. Α2 o.
ΤΑΝΕΙΑΛΛΑΟΓΕΝΝΗΘΕΙCΕ 60
but THE *one*-BEING-generATED OUT

ℵ o. DA1o.
ΚΤΟΥΘΕΟΥΤΗΡΕΙΕΑΥΤΟΝΚ 80
OF-THE God IS-KEEPING self AND

ΑΙΟΠΟΝΗΡΟCΟΥΧΑΠΤΕΤΑΙ 300
THE wicked-*one* NOT IS-TOUCHING

ΑΥΤΟΥΟΙΔΑΜΕΝΟΤΙΕΚΤΟΥ 20
19 OF-him . WE'VE-PERCEIVED that OUT OF-THE

ΘΕΟΥΕCΜΕΝΚΑΙΟΚΟCΜΟCΟ 40
God WE-ARE AND THE SYSTEM WHOLE

A *adds* AND ΚΑΙ
ΛΟCΕΝΤΩΠΟΝΗΡΩΚΕΙΤΑΙ 60
20 IN THE wicked-*one* IS-LYING . WE-

A *omits* YET
ΙΔΑΜΕΝΔΕΟΤΙΟΥΙΟCΤΟΥΘ 80
HAVE-PERCEIVED YET that THE SON OF-THE God

A o.
ΕΟΥΗΚΕΙΚΑΙΔΕΔΩΚΕΝΗΜΙ 400
IS-ARRIVING AND HAS-GIVEN to-US

ℵ o. B2 Ω
ΝΔΙΑΝΟΙΑΝΙΝΑΓΕΙΝΩCΚΟ 20
THRU-MIND THAT WE-ARE-KNOWING

ℵ1* o. Α+Ε A *adds* ΘΝ=God
ΜΕΝΤΟΝΑΛΗΘΙΝΟΝΚΑΙΕCΜ 40
THE TRUE AND WE-ARE

Α+Ε
ΕΝΕΝΤΩΑΛΗΘΙΝΩΕΝΤΩΥΙΩ 60
IN THE TRUE IN THE SON

A *omits* JESUS ANOINTED ℵ1* -ΟΥ
ΑΥΤΟΥΙΗCΟΥΧΡΙCΤΩΟΥΤΟ 80
OF-Him JESUS ANOINTED . this-*One*

Α+Ε
CΕCΤΙΝΟΑΛΗΘΙΝΟCΘΕΟCΚ 500
IS THE TRUE God AND

ΑΙΖΩΗΑΙΩΝΙΟCΤΕΚΝΙΑΦΥ 20
21 LIFE conian . little-offsprings GUARD

Β2ℵ* self Α o. o.
ΛΑΣΑΤΕΕΑΥΤΟΥCΑΠΟΤΩΝΕ 40
selves FROM THE i-

ΙΔΩΛΩΝ
dols

ΟΠΡΕCΒΥΤΕΡΟCΕΚΛΕΚΤΗΚ 20
THE SENIOR to-chosen mis-

ΥΡΙΑΚΑΙΤΟΙCΤΕΚΝΟΙCΑΥ 40
tress AND to-THE offspring OF-her

ΤΗCΟΥCΕΓΩΑΓΑΠΩΕΝΑΛΗΘ 60
WHOM I AM-LOVING IN TRUTH

s o. A+ΔΕ YET
ΕΓΩΑΚΑΙΟΥΚΕΓΩΜΟΝΟCΑΛΛ 80
AND NOT I ONLY but

ΑΚΑΙΠΑΝΤΕCΟΙΕΓΝΩΚΟΤΕ 100
AND ALL THE *ones*-HAVING-KNOWN

CΤΗΝΑΛΗΘΕΙΑΝΔΙΑΤΗΝΑΛ 20
2 THE TRUTH THRU THE TRUTH

A ΕΝΟΙΚΟΥCΑΝ IN-HOMING
ΗΘΕΙΑΝΤΗΝΜΕΝΟΥCΑΝΕΝΗ 40
THE REMAINING IN US

ΜΙΝΚΑΙΜΕΘΗΜΩΝΕCΤΑΙΕΙ 60
AND WITH US WILL-BE INTO

A *omits* WILL-BE WITH US
CΤΟΝΑΙΩΝΑΕCΤΑΙΜΕΘΗΜΩ 80
3 THE eon . WILL-BE WITH US

s1* FROM ΑΠΟ
ΝΧΑΡΙCΕΛΕΟCΕΙΡΗΝΗΠΑΡ 200
grace MERCY PEACE BESIDE

s1* *omits* BESIDE Mas-
ΑΘΕΟΥΠΑΤΡΟCΚΑΙΠΑΡΑΚΥ 20
God FATHER AND BESIDE Mas-

ter *omitted by* A B
ΡΙΟΥΙΗCΟΥΧΡΙCΤΟΥΤΟΥΥ 40
ler JESUS ANOINTED THE SON

s1* *adds* ΑΥΤΟΥ OF-Him
ΙΟΥΤΟΥΠΑΤΡΟCΕΝΑΛΗΘΕΙ 60
OF-THE FATHER IN TRUTH

B+Ε
ΑΚΑΙΑΓΑΠΗCΧΑΡΗΝΑΙΑΝΟ 80
4 AND LOVE . I-JOYED VERY that

ΤΙΕΥΡΗΚΑCΕΚΤΩΝΤΕΚΝΩΝC 300
I-HAVE-FOUND OUT OF-THE offspring OF-

ΟΥΠΕΡΙΠΑΤΟΥΝΤΑCΕΝΑΛΗ 20
YOU ABOUT-TREADING IN TRUTH

ΘΕΙΑΚΑΘΩCΕΝΤΟΛΗΝΕΛΑΒ 40
according-AS direction WE-GOT

s o. o. A ΑΠΟ FROM B *omits* THE
ΟΜΕΝΠΑΡΑΤΟΥΠΑΤΡΟCΚΑΙ 60
5 BESIDE THE FATHER . AND

ΝΥΝΕΡΩΤΩCΕΚΥΡΙΑΟΥΧΩC 80
NOW I-AM-ASKING YOU mistress NOT AS

B WRITING to-YOU NEW
ΕΝΤΟΛΗΝΚΑΙΝΗΝΓΡΑΦΩΝC 400
direction NEW WRITING to-

A o. direction *omitted by* A B
ΟΙΑΛΛΑΕΝΤΟΛΗΝΗΝΕΙΧΑΜ 20
YOU but direction WHICH WE-HAVE

ΕΝΑΠΑΡΧΗCΙΝΑΑΓΑΠΩΜΕΝ 40
FROM ORIGINAL THAT WE-MAY-BE-LOVING

ΑΛΛΗΛΟΥCΚΑΙΑΥΤΗΕCΤΙΝ 60
6 one-another . AND this IS

ΗΑΓΑΠΗΙΝΑΠΕΡΙΠΑΤΩΜΕΝ 80
THE LOVE THAT WE-MAY-BE-ABOUT-TREADING

s *had* THAT according-AS ΙΝΑ ΚΑΘΩC *after* OF-Him
ΚΑΤΑΤΑCΕΝΤΟΛΑCΑΥΤΟΥΑ 500
according-to THE directions OF-Him . this

s *reads* IS THE IN THE (*o. o.*)OF-Him sA+ΙΝΑ THAT
ΥΤΗΗΕΝΤΟΛΗΕCΤΙΝΚΑΘΩC 20
THE direction IS according-AS

Above s *adds* ΑΥΤΟΥ *after* ΤΟ, *reading as noted*
ΗΚΟΥCΑΤΕΑΠΑΡΧΗCΙΝΑΕΝ 40
YE-HEAR FROM ORIGINAL THAT IN

s +ΣΗ-
ΑΥΤΗΠΕΡΙΠΑΤΗΤΕΟΤΙΠΟΛ 60
7 SAME YOU-MAY-BE-ABOUT-TREADING that MANY

A A
ΛΟΙΠΛΑΝΟΙΕΞΗΛΘΟΝΕΙCΤ 80
STRAYERS OUT-CAME INTO THE

ΟΝΚΟCΜΟΝΟΙΜΗΟΜΟΛΟΓΟΥ 600
SYSTEM THE NO *ones*-AVOWING

ΝΤΕCΙΗCΟΥΝΧΡΙCΤΟΝΕΡΧ 20
JESUS ANOINTED COMING

ΟΜΕΝΟΝΕΝCΑΡΚΙΟΥΤΟCΕC 10
IN FLESH . this IS

s o. B+Ε
ΤΙΝΟΠΛΑΝΟCΚΑΙΟΑΝΤΙΧΡ 60
THE STRAYER AND THE INSTEAD-ANOINTED

ΙCΤΟCΒΛΕΠΕΤΕΕΑΥΤΟΥCΙ 80
8 YE-BE-looking selves THA

s1* H *o.* Θ B H *o.*
ΝΑΜΗΑΠΟΛΕCΗΤΕΑΕΙΡΓΑC 700
NO YE-SHOULD-BE-destroying WHICH YE-Work

B -ΑΜΕΘΑ *and* s *has* -ΑΙ *for* -Ε
ΑCΘΕΑΛΛΑΜΙCΘΟΝΠΛΗΡΗΑ 20
but HIRE FULL YE-

ΠΟΛΑΒΗΤΕΠΑCΟΠΡΟΑΓΩΝΚ 40
9 MAY-BE-FROM-GETTING EVERY THE *one*-BEFORE-LEADING AS

s *had*+ΚΑΙΜΗ AND NO
ΑΙΜΗΜΕΝΩΝΕΝΤΗΔΙΔΑΧΗΤ 60
NO REMAINING IN THE TEACHING OF-

ΟΥΧΡΙCΤΟΥΘΕΟΝΟΥΚΕΧΕΙ 80
THE ANOINTED God NOT IS-HAVING

ΟΜΕΝΩΝΕΝΤΗΔΙΔΑΧΗΟΥΤΟ 800
THE *one*-REMAINING IN THE TEACHING this-*one*

A SON AND THE FATHER B *adds an extra* I
CΚΑΙΤΟΝΠΑΤΕΡΑΚΑΙΤΟΝΥ 20
AND THE FATHER AND THE SON

A Ε *o.*
ΙΟΝΕΧΕΙΕΙΤΙCΕΡΧΕΤΑΙΠ 10
10 IS-HAVING IF ANY IS-COMING TO-

B *repeats* THE s *had*+ΕΝ
ΡΟCΥΜΑCΚΑΙΤΑΥΤΗΝΤΗΝΔ 700
WARD YOUp AND this THE TEA

s o.
ΙΔΑΧΗΝΟΥΦΕΡΕΙΜΗΛΑΜΒΑ 80
ing NOT IS-CARRYING NO BE-YE-GETTING

ΝΕΤΕΑΥΤΟΝΕΙCΟΙΚΙΑΝΚΑ 400
UP him INTO HOME AND

ΙΧΑΙΡΕΙΝΑΥΤΩΜΗΛΕΓΕΤΕ 80
TO-BE-JOYING to-him NO YE-BE-SAYING

ΟΛΕΓΩΝΓΑΡΑΥΤΩΧΑΙΡΕΙΝ 10
11 THE *one*-SAYING for to-him TO-BE-JOYING

s o.
ΚΟΙΝΩΝΕΙΤΟΙCΕΡΓΟΙCΑΥ 60
IS-communioning TO-THE ACTS OF-

ΤΟΥΤΟΙCΠΟΝΗΡΟΙCΠΟΛΛΑ 90
12 him THE wicked . much

s1* o. A TO-WRITE -ΨΑΙ
ΕΧΩΝΥΜΙΝΓΡΑΦΕΙΝΟΥΚΕΒ 1000
HAVING to-YOUp TO-BE-WRITING NOT I-WAS-

THE ELDER to the chosen lady and
her children, whom *I* am loving
in truth, and not *I* only, but
all, also, who have known the
2 truth, because of the truth which
is remaining in us, and shall be
with us for the eon.

3 With us will be grace, mercy,
peace, from God, the Father, and
from the Lord Jesus Christ, the
Son of the Father, in truth and
love.

4 I WAS OVERJOYED that I have
found of your children walking in
truth, according as we obtained a
5 precept from the Father. And
now I am asking you, lady, not as
writing a new precept to you, but
the precept which we have from the
beginning, that we may be loving
6 one another. And this is love, that
we may be walking according to
His precepts. This is the precept,
according as you hear from the be-
ginning, that you may be walking
7 in it, seeing that many deceivers
came out into the world, who are
not avowing Jesus Christ coming
in flesh. This is the deceiver and
8 the antichrist. Be looking to your-
selves, lest you should be destroy-
ing your work, but that you may
be getting full wages.

9 Everyone who is taking the lead
and not remaining in the teaching
of Christ has not God. He who is
remaining in the teaching, this one
has both the Father and the Son.
10 If anyone is coming to you and is
not bringing this teaching, be not
taking him into your home, and say
11 not to him "Rejoice!" For he who
is saying to him to be rejoicing is
participating in his wicked acts.

12 Having much to be writing you, I
resolved not to do it with paper and

1 It is a striking fact that John never appeals to his apostleship in his epistles. In this short note, as well as in the next one, he is simply an elder. This accords with the private character of this missive, yet it undoubtedly reflects the waning authority of the twelve apostles as the apostasy of the chosen nation developed. They are not given any place in Jerusalem in the latter part of the book of Acts.

4 The main characteristics of the Circumcision epistles reappear in this brief letter. There is the emphasis on conduct and the physical aspect of truth. The very brevity of the letter tells us that the elder much preferred to convey his message in person. Even if we should take the lady as a type of Israel, the tie which is recognized is a physical one. In all this there is a great contrast with the latest ministry of Paul.

6 The difference in viewpoint between John and Paul is seen in their attitude toward the law. In one case "he who is loving another has fulfilled law" (Ro.13[8]). In the other love is the motive that they may be walking according to His precepts. In one case there is emancipation from law. In the other there is ability to fulfill law. God will write the law on their hearts, under the new covenant (Heb. 8[10]). We are not under law, but under grace (Ro.6[15]). We were exempted from the law . . . so that it is for us to be slaving in newness of spirit and not in oldness of letter (Ro.7[6]).

7 The principal object of this letter seems to be a warning against those who spiritualize the coming of Christ, and deny His physical appearance in the future. In the first epistle it is a question of His coming in the past—"having come" (4[2]). Here the present participle is used—"coming"—and can refer only to His manifestation in the day of the Lord. This involves the great truth of His physical resurrection and ascension, and confirms the literal understanding of the prophecy that "His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east" (Zech.14[4]).

Truth is emphasized in this as love is emphasized in the third epistle. The many deceivers cause grave con-

cern. Truth is imperiled and is now to be made a test of fellowship and a condition of offering hospitality (10). It will not be a time of recovery of truth but of its perversion. The test of fellowship in the present is conduct and not doctrine.

ink, but I am expecting to be coming to you and to speak to you mouth to mouth, that your joy may be full.

13 The children of your chosen sister are greeting you.

ΟΥΛΗΘΗΝΔΙΑΧΑΡΤΟΥΚΑΙΜ 20
COUNSELED THRU PAPER AND ink
A *omits* but A *adds* ΓΑΡ for
ΕΛΛΑΝΟΣΑΛΛΑΕΛΠΙΖΩΓΕΝΕ 40
but I-AM-EXPECTING TO-BE-
A Є *o.*
ϹΘΑΙΠΡΟϹΥΜΑϹΚΑΙϹΤΟΜΑ 60
BECOMING TOWARD YOUp AND MOUTH
μ[1] *o.* = BEFORE
ΠΡΟϹϹΤΟΜΑΛΑΛΗϹΑΙΤΙΝΑΗ 80
TOWARD MOUTH TO-TALK THAT THE

s H- -US A MAY-BE H.-*b.*-FILLED *s* +N
ΧΑΡΑΥΜΩΝΠΕΠΛΗΡΩΜΕΝΗΗ 100
JOY OF-YOUp HAVING-*been*-FILLED MAY-BE
s -Є *o.*
ΑϹΠΑΖΕΤΑΙϹΕΤΑΤΕΚΝΑΤΗ 20
13 IS-greeting YOU THE offspring OF-THE
s[13] +-TI
ϹΑΔΕΛΦΗϹϹΟΥΤΗϹΕΚΛΕΚΤ 40
sister OF-YOU THE chosen .
ΗϹ

ΟΠΡΕCΒΥΤΕΡΟCΓΑΙΩΤΩΑΓ 20
THE SENIOR to-GAIUS THE be-

ΑΠΗΤΩΟΝΕΓΩΑΓΑΠΩΕΝΑΛΗ 40
LOVED WHOM I AM-LOVING IN TRUTH .

ℓ o.
ΘΕΙΑΑΓΑΠΗΤΕΠΕΡΙΠΑΝΤΩ 60
2 beLOVED ABOUT ALL

ℓ ∈ o. ℓ ∈ o.
ΝΕΥΧΟΜΑΙCΕΕΥΟΔΟΥCΘΑΙ 80
I-AM-VOWING YOU TO-BE-*being*-WELL-WAYED

ΚΑΙΥΓΙΑΙΝΕΙΝΚΑΘΩCΕΥΟ 100
AND TO-BE-*being*-SOUND according-AS IS-*being*-

ΔΟΥΤΑΙCΟΥΨΥΧΗΕΧΑΡΗΝ 20
3 WELL-WAYED OF-YOU THE soul I-JOYED

ℓ *omits* for ∈+Β
ΓΑΡΛΙΑΝΕΡΧΟΜΕΝΩΝΑΔΕΛ 40
for VERY OF-COMING OF-brothers

Β o. o. o.
ΦΩΝΚΑΙΜΑΡΤΥΡΟΥΝΤΩΝCΟ 60
AND OF-witnessing OF-YOU

A *omits* YOU
ΥΤΗΑΛΗΘΕΙΑΚΑΘΩCCΥΕΝΑ 80
to-THE TRUTH according-AS YOU IN TRUTH

ℓ o.
ΑΛΗΘΕΙΑΠΕΡΙΠΑΤΕΙCΜΕΙΖ 200
4 ARE-ABOUT-TREADING GREATER

Β1+Ν
ΟΤΕΡΑΝΤΟΥΤΩΝΟΥΚΕΧΩΧΑ 20
OF-these NOT I'M-HAVING JOY

Β1
ΡΑΝΙΝΑΑΚΟΥΩΤΑΕΜΑΤΕΚΝ 40
THAT I-AM-HEARING THE MY offspring

THE *omitted by* ℓ
ΑΕΝΤΗΑΛΗΘΕΙΑΠΕΡΙΠΑΤΟ 60
IN THE TRUTH ABOUT-TREADING .

ΥΝΤΑΑΓΑΠΗΤΕΠΙCΤΟΝΠΟΙ 80
5 beLOVED BELIEVing YOU-ARE-

Α Ζ
ΕΙCΟΕΑΝΕΡΓΑCΗΕΙCΤΟΥC 300
DOING WHICH IF-EVER YOU-SHOULD-BE-ACTING INTO THE

ΑΔΕΛΦΟΥCΚΑΙΤΟΥΤΟΞΕΝΟ 20
brothers AND this LODGers

ΥCΟΙΕΜΑΡΤΥΡΗCΑΝCΟΥΤΗ 40
6 WHO witness OF-YOU THE

ΑΓΑΠΗΕΝΩΠΙΟΝΕΚΚΛΗCΙΑ 60
LOVE IN-VIEW OF-OUT-CALLED

Β1 o.
CΟΥCΚΑΛΩCΠΟΙΗCΕΙCΠΡΟ 80
WHOM IDEALly YOU-WILL-BE-DOING BEFORE-

ΠΕΜΨΑCΑΞΙΩCΤΟΥΘΕΟΥΥΠ 400
7 SENDing WORTHILY OF-THE God OVER

for repeated by ℓ
ΕΡΓΑΡΤΟΥΟΝΟΜΑΤΟCΕΞΗΛ 20
for THE NAME THEY-OUT-

Α Ο
ΘΑΝΜΗΔΕΝΑΛΑΜΒΑΝΟΝΤΕCΑ 40
CAME NO-YET-ONE GETTING-UP FROM

ΠΟΤΩΝΕΘΝΙΚΩΝΗΜΕΙCΟΥΝ 60
8 THE NATIONics . WE THEN

Α8 o. ℓ o.
ΟΦΕΙΛΟΜΕΝΥΠΟΛΑΜΒΑΝΕΙ 80
ARE-OWING TO-BE-UNDER-GETTING

ΝΤΟΥCΤΟΙΟΥΤΟΥCΙΝΑCΥΝ 500
THE such THAT TOGETHER-

Α1* OUT-CALLED ΕΚΚΛΗCΙΑ
ℓ o.
ΕΡΓΟΙΓΕΙΝΩΜΕΘΑΤΗΑΛΗΘ 20
ACTers WE-MAY-BE-BECOMING to-THE TRUTH .

ℓ o. Β+C 2 *has* ΑΝ EVER *for* ANY
9 ΕΙΑΕΓΡΑΨΑΤΙΤΗΕΚΚΛΗCΙ 40
I-WRITE ANY to-THE OUT-CALLED

ΑΛΛΑΟΦΙΛΟΠΡΩΤΕΥΩΝΑΥΤ 60
but THE FOND-BEFORE-BEING OF-them

ΩΝΔΙΟΤΡΕΦΗCΟΥΚΕΠΙΔΕΧ 30
ZEUS-NOURISHED (Diotrephes) NOT IS-ON-RECEIVING

Α *omits* IF-
ΕΤΑΙΗΜΑCΔΙΑΤΟΥΤΟΕΑΝΕ 600
10 US . THRU this IF-EVER I-MAY-

ΛΘΩΥΠΟΜΝΗCΩΑΥΤΟΥΤΑΕΡ 29
BE-COMING I'LL-BE-UNDER-REMINDING OF-him THE ACTS

ΓΑΑΠΟΙΕΙΛΟΓΟΙCΠΟΝΗΡΟ 40
WHICH he-IS-DOING to-sayings wicked

ℓ OI *for* Υ
ΙCΦΛΥΑΡΩΝΗΜΑCΚΑΙΜΗΑΡ 60
BABBLING US AND NO *being*-

ΚΟΥΜΕΝΟCΕΠΙΤΟΥΤΟΙCΟΥ 80
SUFFICED ON these NOT-

Α8 -Ε
ΤΕΑΥΤΟCΕΠΙΔΕΧΕΤΑΙΤΟΥ 500
BESIDES he IS-ON-RECEIVING THE

CΑΔΕΛΦΟΥCΚΑΙΤΟΥCΒΟΥΛ 20
brothers AND THE *ones*-intend-

ℓ *omits* OUT
ΟΜΕΝΟΥCΚΩΛΥΕΙΚΑΙΕΚΤΗ 40
ING IS-FORBIDDING AND OUT OF-THE

CΕΚΚΛΗCΙΑCΕΚΒΑΛΛΕΙΑΓ 60
11 OUT-CALLED IS-OUT-CASTING . be-

Β+∈
ΑΠΗΤΕΜΗΜΙΜΟΥΤΟΚΑΚΟΝΑ 80
LOVED! NO BE-IMITATING THE EVIL but

ΑΛΛΤΟΑΓΑΘΟΝΟΑΓΑΘΟΠΟΙ 300
THE GOOD . THE *one*-GOOD-DOING

ΩΝΕΚΤΟΥΘΕΟΥΕCΤΙΝΟΚΑΚ 20
OUT OF-THE God IS . THE *one*-EVIL-

Β1 Ο
ΟΠΟΙΩΝΟΥΧΕΩΡΑΚΕΝΤΟΝΘ 40
DOING NOT HAS-SEEN THE God

ΕΟΝΔΗΜΗΤΡΙΩΜΕΜΑΡΤΥΡΗ 100
12 . to-DEMETRIUS HAS-*been*-WITNESSED

ΑΒ o.
ΤΑΙΥΠΟΠΑΝΤΩΝΚΑΙΥΠΟΑΥ 80
by ALL AND by SAME

Α8 o.
ΤΗCΤΗCΑΛΗΘΕΙΑCΚΑΙΗΜΕ 300
OF-THE TRUTH AND . WE

ΙCΔΕΜΑΡΤΥΡΟΥΜΕΝΚΑΙΟΙ 20
YET ARE-WITNESSING AND YOU-

ΔΑCΟΤΙΗΜΑΡΤΥΡΙΑΗΜΩΝΑ 40
HAVE-PERCEIVED that THE WITNESS OF-US TRUE

ΑΗΘΗCΕCΤΙΝΠΟΛΛΑΕΙΧΟΝ 60
13 IS . much I-HAD

Β+Α ΑΚΕΒΟΥΛΗΘΗΝ
ΓΡΑΨΑΙCΟΙΑΛΛΟΥΘΕΛΩΔΙ 80
TO-WRITE TO-YOU but NOT I-AM-WILLING THRU

WAS-COUNSELED A TO-BE-WRITING to-YOU
ΑΜΕΑΛΑΝΟCΚΑΙΚΑΛΑΜΟΥCΟ 1000
ink AND REED to-YOU

THE ELDER, to Gaius, the beloved, whom *I* am loving in truth:

2 BELOVED, concerning all I am wishing that you be prospered and sound, according as your soul is
3 prospered. For I was overjoyed at the coming of the brethren and your testimony to the truth, according
4 as *you* are walking in truth. I am having no greater joy than this, that I am hearing of my children walking in the truth.

5 Beloved, you are doing a faithful thing whatever you should work for the brethren, and strangers at
6 that, who testify of your love before the ecclesia, to whom you will be doing ideally by sending them
7 forward worthily of God, for they came forth for the sake of the Name, getting nothing from the
8 nations. *We*, then, ought to be taking up with such, that we may become fellow workers in the truth.

9 I write somewhat to the ecclesia, but Diotrephes, who is fond of being foremost among them, is not re-
10 ceiving us. Therefore, if I should be coming, I shall be reminding him of his acts which he is doing, babbling about us with wicked words, and not being sufficed with this, *he* is not receiving the brethren besides, and is forbidding those who are intending to, and is casting them out of the ecclesia.

11 Beloved, do not be imitating the evil, but the good. He who is doing good is of God. He who is doing evil has not seen God.
12 Demetrius has been testified to by all, and by the truth itself. Now *we* also are testifying, and you are aware that our testimony is true.

13 I had much to write to you, but do not want to be writing to you with ink and pen.

2 The prosperity of the soul must not be confounded with spiritual prosperity. Like the salvation of the soul (1 Pt.1[9]), it refers to that physical enjoyment and satisfaction which will be fully known in the coming kingdom. The Circumcision are promised all physical blessing on the earth; we are blessed with every spiritual blessing among the celestials (Eph.1[3]). Such a salvation as this is not at all suited to our calling above in Christ Jesus.

7 "Getting nothing from the nations" is positive proof of the Jewish character of this note. If this were literally obeyed by those who proclaim the truth today, they would have no support whatever. This statement is like a flash of light in a dark place. It shows us that, in early days, there were two entirely distinct churches, one connected with the kingdom proclamation and the hope of Israel, which has since passed away, and the other connected with the preaching of Paul to the nations.

Much of the confusion today is the result of mingling truth intended for one church into that which belongs to the other. The truth found in the Circumcision epistles will come into play again after the present administration of grace has come to an end.

9 It is significant that any man would dare to oppose an apostle. Diotrephes evidently did it in order to secure for himself the highest place in the ecclesia. There is no suggestion of any difference in doctrine. This spirit, which was severely condemned by our Lord, has been the cause of much harm to the saints. True servants of the Lord are taught by His example, and do not desire to exalt themselves, knowing well that He will abase such, and will Himself exalt all who truly deserve it in that day. Diotrephes exalted himself and, as a result, his name has been a by-word down the centuries since. Demetrius does not seem to have thought of himself yet his name is honored and his place a permanent one in the annals of the good.

Three typical characters, Gaius, Diotrephes, and Demetrius supply the topics of the letter. "The elder, Gaius", showed fidelity and hospitality. Pride

of place seems to be the sin of Diotrephes. He rails against John and refuses his message, excommunicating from the church those who receive the brethren. Demetrius receives a triple commendation. He is testified to by all, by the truth, and by John.

14 Yet I am expecting to see you immediately, and we will be talking mouth to mouth.

15 Peace be to you! The friends are greeting you. Greet the friends by name.

ΙΓΡΑΦΕΙΝΕΛΠΙΖΩΔΕΕΥΘΕ[20]
14 TO-BE-WRITING . I-AM-EXPECTING YET immediately
s TO-BE-PERCEIVING YOU b[1] BEFORE
ΦϹϹΕΙΔΕΙΝΚΑΙϹΤΟΜΑΠΡΟ[40]
YOU TO-BE-PERCEIVING AND MOUTH TOWARD
b[1] o. s had A
ϹϹΤΟΜΑΛΑΛΗϹΟΜΕΝΕΙΡΗΝ[60]
15 MOUTH WE'LL-BE-TALKING . PEACE

A brothers ΑΔΕ
ΗϹΟΙΑϹΠΑΖΟΝΤΑΙϹΕΟΙΦΙ[80]
to-YOU . ARE-greeting YOU THE FOND-
ΑΦΟΙ s TO-greet-CAI
ΛΟΙΑϹΠΑΖΟΥΤΟΥϹΦΙΛΟΥϹ[100]
ones . BE-greeting THE FOND-*ones*

ΚΑΤΟΝΟΜΑ
according-to NAME

-

THE EPISTLE OF JUDE

JUDE, the last of the epistles to the Circumcision, is the prelude to the apocalyptic judgments. Its framework reveals the fact that the central theme is the coming of the Lord in judgment upon the irreverent (14,15). Indeed, it seems to suggest that Enoch himself will prophesy, as one of the two witnesses (Un.11$^{3-12}$), *to* (not *of*) these, in the Lord's day. As Peter's second epistle is especially concerned with this same judgment period, it contains many parallel passages. Compare Jude ^{1} with 2 Pe.1^{5}, ^{4} with 2^{1}, ^{6} with 2^{4}, ^{7} with 2$^{6-10}$, ^{8} with 2^{10}, ^{9} with 2^{11}, and ^{10} with 2^{12}, ^{11} with 2^{15}, $^{12-18}$ with 2$^{13-17}$, ^{16} with 2^{18}, $^{17-18}$ with 3$^{1-3}$.

As Jude speaks of the apostles (17), he is not the apostle of this name (Jn. 14^{22}). Neither was James, his brother, an apostle, for James and John were the *two* sons of Zebedee (Mt.26^{37}). The other James was not prominent enough to be referred to in this way. So Jude was evidently the brother of James, the Lord's brother, who occupied by far the most prominent place among the saints of the Circumcision, although he was not an apostle. This makes Jude himself a brother of the Lord.

This fact throws much light on the character of its teaching, its harmony with the other Circumcision epistles, and its strong contrast with the later teaching of the apostle Paul. Paul repudiates even the distant physical bond existing between him and the Lord, and bases all on a spiritual relationship in grace. Jude deals with the judgment of those who are closely united to Him in the flesh.

While the apostasy here set forth is not to be applied to the Uncircumcision during the present period of grace, its beginnings can be clearly seen among the Jews, as God is gathering them from the nations and restoring them to their own land. As in the exodus from Egypt, He will deal with the nation of Israel as a whole, yet destroy the apostates among them during the era of His indignation. With this in view, Jude addresses this epistle to the faithful, lest they, too, become involved in the apostasy.

Unlike those to whom Paul writes these will not have justification, but only a pardon of sins, which can be revoked. Hence even believers among the Circumcision may fall away, especially during the fearful afflictions of the time of the end.

The framework shows that the main theme, the judgment of apostasy, is presented, as usual, from the divine side first and then reviewed, in inverse order, from the human aspect.

From verse fifteen, as shown by the framework, we return over the same ground as we came, but from a different viewpoint. In the former division all was viewed in its Godward aspect: now we look on the manward side. First we have the mercy from God (2), lastly the mercy shown to man (21-23). And so with each subject.

The closing ascription is in close harmony with the epistle. Glory, majesty, might and authority belong to God when He is executing His strange work of judging the earth and inaugurating the reign of His Christ, as is set forth in detail in the book of His unveiling.

FRAMEWORK OF JUDE

Called and kept 1
- Mercy from God 2
 - Contend for the faith 3
 - Barter, disown, before 4
 - Reminder—prophets 5-7
 - Dreamers 8-13
 - The Lord's Coming in Judgment 14,15
 - Murmurers 16
 - Reminder—apostles 17
 - Scoffers of the last time 18,19
 - Build selves in faith 20
- Mercy on others 21-23

Guarded and established 24,25

GODWARD

MANWARD

ΙΟΥΔΑCΙΗCΟΥΧΡΙCΤΟΥΔΟ 20
JUDAS OF-JESUS ANOINTED SLAVE

ΥΛΟCΑΔΕΛΦΟCΔΕΙΑΚΩΒΟΥ 40
brother YET OF-JACOBUS

ΤΟΙCΕΝΘΕΩΠΑΤΡΙΗΓΑΠΗΜ 60
to-THE IN God FATHER *ones*-HAVING-*been*-

ΕΝΟΙCΚΑΙΙΗCΟΥΧΡΙCΤΩΤ 80
LOVED AND JESUS ANOINTED HAV-

ΕΤΗΡΗΜΕΝΟΙCΚΛΗΤΟΙCΕΛ 100
2 ING-*been*-KEPT CALLED . MERCY

ΕΟCΥΜΙΝΚΑΙΕΙΡΗΝΗΚΑΙΑ 20
to-YOU*p* AND PEACE AND LOVE

s o.
ΓΑΠΗΠΛΗΘΥΝΘΕΙΗΓΑΠΗΤ 40
3 MAY-BE-multiplied . beLOVED

ΟΙΠΑCΑΝCΠΟΥΔΗΝΠΟΙΟΥΜ 60
EVERY DILIGENCE DOING

s adds ΤΟΥ OF-THE
ΕΝΟCΓΡΑΦΕΙΝΥΜΙΝΠΕΡΙΤ 80
TO-BE-WRITING to-YOU*p* ABOUT THE

ΗCΚΟΙΝΗCΗΜΩΝCΩΤΗΡΙΑC 200
COMMON OF-US SAVing

AND LIFE *omitted by* A*B*
ΚΑΙΖΩΗCΑΝΑΓΚΗΝΕCΧΟΝΓ 20
AND LIFE necessity I-have-HAD TO-

s ΦΙΝ
ΡΑΨΑΙΥΜΙΝΠΑΡΑΚΑΛΩΝΕΠ 40
WRITE to-YOU*p* BESIDE-CALLING TO-BE-

A Ε *o.*
ΑΓΩΝΙΖΕCΘΑΙΤΗΑΠΑΞΠΑΡ 60
ON-CONTENDING to-THE once BEING-

ΑΔΟΘΕΙCΗΤΟΙCΑΓΙΟΙCΠΙ 80
BESIDE-GIVEN to-THE HOLY-*ones* BE-

s o. Η+Η
CΤΕΙΠΑΡΕΙCΕΔΥCΑΝΓΑΡΤ 300
4 LIEF BESIDE-INTO-SLIP for ANY

s adds ΚΑΙ AND
ΙΝΕCΑΝΘΡΩΠΟΙΟΙΠΑΛΑΙΠ 20
humans THE OLD HAV-

ΡΟΓΕΓΡΑΜΜΕΝΟΙΕΙCΤΟΥΤ 40
ING-*been*-BEFORE-WRITTEN INTO this

ΟΤΟΚΡΙΜΑΑCΕΒΕΙCΤΗΝΤΟ 60
THE JUDGment UN-REVERent THE OF-THE

s Ν *o.*
ΥΘΕΟΥΗΜΩΝΧΑΡΙΤΑΜΕΤΑΤ 80
God OF-US grace after-PLACING

s o.
ΙΘΕΝΤΕCΕΙCΑCΕΛΓΕΙΑΝΚ 400
INTO wantonness AND

ΑΙΤΟΝΜΟΝΟΝΔΕCΠΟΤΗΝΚΑ 20
THE ONLY OWNer AND

ΙΚΥΡΙΟΝΗΜΩΝΙΗCΟΥΝΧΡΙ 40
Master OF-US JESUS ANOINTED

CΤΟΝΑΡΝΟΥΜΕΝΟΙΥΠΟΜΝΗ 60
5 disowning . TO-UNDER-REMIND

CΑΙΔΕΥΜΑCΒΟΥΛΟΜΑΙΕΙΔ 80
YET YOU*p* I-AM-intending HAVING-

A omits YOU*p* *s* ALL that Master once
ΟΤΑCΥΜΑCΑΠΑΞΠΑΝΤΑΟΤΙ 500
PERCEIVED YOU*p* once ALL that

AB ΙΗCΟΥC JESUS
ΚΥΡΙΟCΛΑΟΝΕΚΓΗCΑΙΓΥΠ 20
Master PEOPLE OUT OF-LAND OF-EGYPT

ΤΟΥCCCΑCΤΟΔΕΥΤΕΡΟΝΤΟ 40
SAV*ing* THE SECOND THE

ΥCΜΗΠΙCΤΕΥCΑΝΤΑCΑΠΩΛ 60
NO *ones*-BELIEV*ing* destroys

A Δ=YET
ΕCΕΝΑΓΓΕΛΟΥCΤΕΤΟΥCΜΗ 80
6 MESSENGERS BESIDES THE NO

ΤΗΡΗCΑΝΤΑCΤΗΝΕΑΥΤΩΝΑ 600
ones-KEEP*ing* THE OF-selves OR-

ΡΧΗΝΑΛΛΑΑΠΟΛΙΠΟΝΤΑCΤ 20
IGINal but FROM-LACKING THE

ΟΙΔΙΟΝΟΙΚΗΤΗΡΙΟΝΕΙCΚ 40
OWN HOME-place INTO JUDG-

ΡΙCΙΝΜΕΓΑΛΗCΗΜΕΡΑCΔΕ 60
ing OF-GREAT DAY to-

CΜΟΙCΑΙΔΙΟΙCΥΠΟΖΟΦΟΝ 50
BONDS UN-PERCEIVable UNDER GLOOM

ΤΕΤΗΡΗΚΕΝΩCCΟΔΟΜΑΚΑΙ 700
7 HAS-KEPT . AS SODOM AND

ΓΟΜΟΡΡΑΚΑΙΑΙΠΕΡΙΑΥΤΑ 20
GOMORRAH AND THE ABOUT them

CΠΟΛΕΙCΤΟΝΟΜΟΙΟΝΤΡΟΠ 40
cities THE LIKE manner

ΟΝΤΟΥΤΟΙCΕΚΠΟΡΝΕΥCΑC 60
to-these OUT-PROSTITUTING

ΑΙΚΑΙΑΠΕΛΘΟΥCΑΙΟΠΙCΩ 80
AND FROM-COMING BEHIND

s o.
CΑΡΚΟCΕΤΕΡΑCΠΡΟΚΕΙΝΤ 500
FLESH DIFFERENT THEY-ARE-BEFORE-LYING

*A*s *o.s* ΔΕ *adds* =YET
ΔΙΔΕΙΓΜΑΠΥΡΟCΑΙΩΝΙΟΥ 20
SHOW OF-FIRE eonian

*s*1* *had* NOT ΟΥΚΑΕΡ *adds* *s* ΙΝ *A o. o.*
ΔΙΚΗΝΥΠΕΧΟΥCΑΙΟΜΟΙΩC 40
8 JUSTice UNDER-HAVING . LIKE-AS

ΜΕΝΤΟΙΚΑΙΟΥΤΟΙΕΝΥΠΝΙ 60
howbeit AND these IN-SLEEPizING

ΑΖΟΜΕΝΟΙCΑΡΚΑΜΕΝΜΙΑΙ 80
FLESH INDEED ARE-DEFIL-

s+C
ΝΟΥCΙΝΚΥΡΙΟΤΗΤΑΔΕΑΘΕ 90
ING dominion YET THEY-ARE-

ΤΟΥCΙΝΔΟΞΑCΔΕΒΛΑCΦΗΜ 20
UN-PLACING esteems YET THEY-ARE-HARM-

B BESIDES Τ Β+Ε
ΟΥCΙΝΟΔΕΜΙΧΑΗΛΟΑΡΧΑΓ 40
9 AVERRING . THE YET MICHAEL THE chief-

Β+Τ=then
ΓΕΛΟCΟΤΕΤΩΔΙΑΒΟΛΩΔΙΑ 60
MESSENGER when to-THE THRU-CASTer BEING-

ΚΡΙΝΟΜΕΝΟCΔΙΕΛΕΓΕΤΟΠ 80
THRU-JUDGED THRU-said A-

A o.
ΕΡΙΤΟΥΜΩΥCΕΩCCΩΜΑΤΟC 1000
BOUT THE MOSES BODY

JUDAS, a slave of Jesus Christ, yet
a brother of James, to those who
are called, beloved in God the
Father, and kept by Jesus Christ.
2 May mercy and peace and love be
multiplied to you:
3 BELOVED, while giving all diligence
to be writing to you concerning our
common salvation and life, I have
had the necessity to write entreat-
ing you to be contending for the
faith once given over to the saints.
4 For certain men creep in who long
ago have been written beforehand
for this judgment; irreverent, bar-
tering the grace of our God for wan-
tonness, and disowning our only
Owner and Lord, Jesus Christ.
5 Now I am intending to remind
you, you who once are aware of
all, that the Lord, when saving
the people out of the land of Egypt,
secondly destroys those who believe
6 not. Besides, the messengers who
keep not their own sovereignty,
but leave their own habitation,
He has kept in imperceptible bonds
* under gloom for the judgment of
7 the great day. As Sodom and Go-
morrah and the cities about them,
in like manner to these, commit-
ting ultra-prostitution, and coming
away after other flesh, are lying
before us, as a specimen, experienc-
ing the justice of eonian fire.
8 Howbeit, these dreamers, too,
likewise are indeed defiling the
flesh, yet are repudiating dominion,
9 and calumniating glories. Now
when Michael, the chief messenger,
when doubting the Slanderer,
argued concerning the body of
Moses, he dares not bring a calum-

1 Jude's stress on human relationships is very strong, especially as James, his brother, gained the ascendancy among the Circumcision because of his physical relationship to the Lord. Even Peter and John were eclipsed by James, in the latter part of Acts, though he was not even an apostle.

2 The absence of *grace* from this salutation is very striking. As it will have its prime fulfilment in an era of divine indignation, nothing higher than mercy is possible.

3 This faith, once given over to the saints, is the evangel of the Circumcision (Ga.2^{7}) which was entrusted to Peter and the twelve apostles. It is radically distinct from the evangel of the Uncircumcision, entrusted to Paul. The error of the present day, of mixing their mercy into the present grace, will have its counterpart when they seek to mingle our grace with their mercy. Then the usual objection to grace will be fulfilled, for, being out of place, it will degenerate into a license to do evil, and lead to insubordination. Now, the transcendent grace of God is the most powerful incentive to a godly life; then it will be an excuse for lax morals. Misplaced truth is mighty error.

5 The present day decadence of morals and contempt for government is but an index of the trend of the apostasy in Israel in the last days. As in the exodus, where all Israel was redeemed out of Egypt, yet nearly all bleached their bones in the wilderness, so it will be again. Only a remnant will enter the kingdom, for lack of faith and following the flesh.

6 The word "habitation" is used but once elsewhere, and then it refers to the glorified human body (2 Co.5^{2}). By such means alone could the angels commit an unnatural act comparable to the sin of Sodom.

7 The destruction of Sodom and the surrounding cities is still apparent to all who visit the region. In this way these cities are experiencing the justice of eonian fire. The fire has long ceased but its effects will remain and testify to God's judgment until the close of this eon, after which Sodom shall return to her former estate (Ezek.16$^{53-56}$).

niating judgment, but said, "May
10 the Lord rebuke you!" Now these, indeed are calumniating whatever they are not acquainted with, yet in whatever they are instinctively adept, as the irrational animals, in this they are being corrupted.
11 Woe to them! seeing that they were gone in the way of Cain, and in the deception of Balaam's wages they were poured forth, and they were destroyed in the contradiction of Korah.
12 These are the reefs in your love feasts, carousing together fearlessly, shepherding themselves, waterless clouds carried along by winds, sear, unfruitful trees, twice dying, up-
13 rooted, wild billows of the sea frothing forth their own shame, straying stars, for whom the gloom of darkness has been kept for an
14 eon. Now Enoch, the seventh from Adam, prophesies to these also, saying, "*Lo!* the Lord comes among
15 tens of thousands of His saints, to do judgment against all, and to convict all the irreverent concerning all their irreverent acts in which they are irreverent, and concerning all the hard words which irreverent
16 sinners speak against Him." These are murmurers, complainers, going according to their desires, and their mouth is talking pompous things, marveling at personal appearances on behalf of benefit.
17 Yet *you*, beloved, remember the declarations which have been declared before by the apostles of our
18 Lord Jesus Christ, that they said to you "In the last time there will come scoffers, going according to their own irreverent desires."

11 The way of Cain is the bloodless religion which offers the fruit of its own cursed toil (Gen.4^{3};3^{17}), yet, for all its abhorrence of sacrifice, does not hesitate to shed fraternal blood. They will work for God's favor, but will not debase themselves so as to receive it as His gift, through the blood of His Anointed.

11 The temptation to profit by the priestly or prophetic office seems to be the ruling principle of all religions. Balak, when he wished Israel cursed (Nu.22^{17}), was told by Balaam that he would require great wages for the work. So the religion of the end time will be a popular vocation, affording a good opportunity for money making.

11 The lawless assumption of sacred functions on the part of those not qualified drew down God's judgment on Korah and his company in the wilderness (Nu.16). They were swallowed up alive by the earth for their presumption (Nu.16^{32}). The terrible time of Jacob's trouble will gather all these festering evils together in the day of His indignation.

14 The designation of Enoch as the seventh from Adam (Gen.5^{18}) is significant of the end of the first cycle of human history and corresponds with the seven earthly economies which precede the judgment. These are, Adam in Innocence, Seth with Conscience, Noah with human Government, Abraham with Promise, Moses with Law, the Incarnation (the Pentecostal, Transitional and Secret economies are parenthetic) and the day of Indignation. After this an entirely new cycle of human history commences under the reign of the Son of Mankind.

14 The statement that Enoch "prophesies" is indefinite as to time. It does not necessarily recognize the so-called "Book of Enoch" which has been found in an Ethiopic translation, and contains a passage substantially the same as the one given by Jude. The indefinite form of the verb allows the possibility that Enoch, as one of the two witnesses (Un.11^{3}) may yet deliver this prophecy to the irreverent in the great crisis at the time of the end.

ΟΥΚΕΤΟΛΜΗCΕΝΚΡΙCΙΝΕΠ 20
NOT DARES JUDging TO-BE-
A+Є
ΕΝΕΓΚΕΙΝΒΛΑCΦΗΜΙΑC ΑΛ 40
ON-CARRYING HARM-AVERment but
s o. n+Є s Є o.
ΛΑΕΙΠΕΝΕΠΙΤΙΜΗCΑΙCΟΙ 60
said MAY-rebuke to-YOU
s1* ΘΕΟC God
ΚΥΡΙΟCΟΥΤΟΙΔΕΟCΑΜΕΝΟ 80
10 Master . these YET as-much-as INDEED NOT
ΥΚΟΙΔΑCΙΝΒΛΑCΦΗΜΟΥCΙ 100
THEY-HAVE-PERCEIVED THEY-ARE-HARM-AVERRING
ΝΟCΑΔΕΦΥCΙΚΩCΩCΤΑΑΛΟ 20
as-much-as YET naturally AS THE UN-logical
ΓΑΖΩΑΕΠΙCΤΑΝΤΑΙΕΝΤΟΥ 40
Living-*ones* ABE-adepting IN these
ΤΟΙCΦΘΕΙΡΟΝΤΑΙΟΥΑΙΑΥ 60
11 THEY-ARE-*be*ING-CORRUPTED, WOE to-
ΤΟΙCΟΤΙΤΗΟΔΩΤΟΥΚΑΙΝΕ 80
them that to-THE WAY OF-THE CAIN THEY-
ΠΟΡΕΥΘΗCΑΝΚΑΙΤΗΠΛΑΝΗ 200
WERE-GONE AND to-THE STRAying
ΤΟΥΒΑΛΑΑΜΜΙCΘΟΥΕΞΕΧΥ 20
OF-THE BALAAM OF-HIRE THEY-WERE-OUT-
ΘΗCΑΝΚΑΙΤΗΑΝΤΙΑΟΓΙΑΤ 40
POURED AND to-THE contradiction OF-
s1* *adds from* MURMURers *to* GOING *of verse 16 after* ARE
ΟΥΚΟΡΕΑΠΩΛΟΝΤΟΥΤΟΙΕ 60
12 THE KORE THEY-*were*-destroyed . these ARE
s1* *omits* THE A SEDUCTIONS Π Τ Δ
ΙCΙΝΟΙΕΝΤΑΙCΑΓΑΠΑΙCΥ 80
THE IN THE LOVES OF-
ΥΤΩΝ OF-them
ΜΩΝCΠΙΛΑΔΕCCΥΝΕΥΩΧΟΥ 300
YOUp SPOTS TOGETHER-WELL-HAVING
ΜΕΝΟΙΑΦΟΒΩCΕΑΥΤΟΥCΠΟ 20
UN-FEARly selves SHEP-
ΙΜΑΙΝΟΝΤΕCΝΕΦΕΛΑΙΑΝΥ 40
HERDING CLOUDS UN-WET
s ΠΑΝΤΙ to-EVERY s o.
ΑΡΟΙΥΠΟΑΝΕΜΩΝΠΑΡΑΦΕΡ 60
by WINDS *be*ING-BESIDE-CARRIED
Π Ο
ΟΜΕΝΑΙΔΕΝΔΡΑΦΘΙΝΟΠΩΡ 80
TREES WANE-JUICE-HOURED
s1* Κ
ΙΝΑΚΑΡΠΑΔΙCΑΠΟΘΑΝΟΝ 400
UN-FRUITful twice FROM-DYING
s FIELD BILLOWS
ΤΑΕΚΡΙΖΩΘΕΝΤΑΚΥΜΑΤΑΑ 20
13 BEING-OUT-ROOTED BILLOWS FIELD
ΓΡΙΑΘΑΛΑCCΗCΕΠΑΦΡΙΖΟ 40
OF-SEA ON-FROTHING
ΝΤΑΤΑCΕΑΥΤΩΝ ΑΙCΧΥΝΑC 60
THE OF-selves VILEnesses
Β *ends with* ЄC *and* Α Є. Β *omits* THE
ΑCΤΕΡΕCΠΛΑΝΗΤΑΙΟΙCΟΖ 80
GLEAMers STRAYS to-WHOM THE
Β *omits* OF-THE
ΟΦΟCΤΟΥCΚΟΤΟΥCΕΙCΑΙΩ 500
GLOOM OF-THE DARKness INTO eon

s prefixes ΠΡΟ Α *begins* ΠΡΟΕ-
ΝΑΤΕΤΗΡΗΤΑΙΕΠΡΟΦΗΤΕΥ 20
14 HAS-*been*-KEPT . BEFORE-AVERS
A *omits* YET
CΕΝΔΕΚΑΙΤΟΥΤΟΙCΕΒΔΟΜ 40
YET AND to-these SEVENTH
ΟCΑΠΟΑΔΑΜΕΝΩΧΛΕΓΩΝΙΔ 60
FROM ADAM ENOCH SAYING BE-PER-
s *adds* Ο THE s -ΩΝ
ΟΥΗΛΘΕΝΚΥΡΙΟCΕΝΑΓΙΑΙ 80
CEIVING COMES Master IN HOLIES
s MYRIADS OF-HOLIES ΑΓΓΕΛΩΝ MESSENGERS
CΜΥΡΙΑCΙΝΑΥΤΟΥΠΟΙΗCΑ 600
15 MYRIADS OF-Him TO-DO
ΙΚΡΙCΙΝΚΑΤΑΠΑΝΤΩΝΚΑΙ 20
JUDging DOWN OF-ALL AND
s EVERY soul ΠΑCΑΝΨΥΧΗΝ *for* ALL T. UN-R.
ΕΛΕΓΞΑΙΠΑΝΤΑCΤΟΥCΑCΕ 40
TO-EXPOSE ALL THE UN-REVER-
ΒΕΙCΠΕΡΙΠΑΝΤΩΝΤΩΝΕΡΓ 60
ent ABOUT ALL OF-THE ACTS
s *omits* OF-UN-REVERence OF-them
ΦΝΑCΕΒΕΙΑCΑΥΤΩΝΩΝΗCΕ 80
OF-UN-REVERence OF-them OF-WHICH THEY-
ΒΗCΑΝΚΑΙΠΕΡΙΠΑΝΤΩΝΤΩ 700
UN-REVERE AND ABOUT ALL OF-THE
Αb *omit* sayings
ΝCΚΛΗΡΩΝΛΟΓΩΝΩΝΕΛΑΛΗ 20
HARD sayings WHICH TALK
CΑΝΚΑΤΑΥΤΟΥΑΜΑΡΤΩΛΟΙ 40
DOWN OF-Him missers
A o.
ΑCΕΒΕΙCΟΥΤΟΙΕΙCΙΝΓΟΓ 60
16 UN-REVERent . these ARE MURMUR-
Β ΟΙ *for* Υ
ΓΥCΤΑΙΜΕΜΨΙΜΥΡΟΙΚΑΤΑ 80
ers complainers according-to
ΤΑCΕΠΙΘΥΜΙΑCΑΥΤΩΝΠΟΡ 800
THE ON-FEELINGS OF-them GOING
ΕΥΟΜΕΝΟΙΚΑΙΤΟCΤΟΜΑΑΥ 20
AND THE MOUTH OF-
A o.
ΤΩΝΛΑΛΕΙΥΠΕΡΟΓΚΑΘΑΥΜ 40
them IS-TALKING OVER-BULKed MARVELING
ΑΖΟΝΤΕCΠΡΟCΩΠΑΦΦΕΛΕΙ 60
faces OF-benefit
ΑCΧΑΡΙΝΥΜΕΙCΔΕΑΓΑΠΗΤ 80
17 grace . YE YET beLOVED
A *omits* OF-THE A OF-THE o.-H.-*b*.-D.-d.
ΟΙΜΝΗCΘΗΤΕΤΩΝΡΗΜΑΤΩΝ 900
BE-DEING-REMINDED OF-THE declarations
declarations
ΤΩΝΠΡΟΕΙΡΗΜΕΝΩΝΥΠΟΤΩ 20
THE *ones*-HAVING-*been*-BEFORE-declared by THE
ΝΑΠΟCΤΟΛΩΝΤΟΥΚΥΡΙΟΥΗ 40
commissioners OF-THE Master OF-
ΜΩΝΙΗCΟΥΧΡΙCΤΟΥΟΤΙΕΛ 60
18 US JESUS ANOINTED that THEY-
Α *adds* ΟΤΙ that Β *omits* OF-THE
ΕΓΟΝΥΜΙΝΕΠΕCΧΑΤΟΥΤΟΥ 80
said to-YOUp ON LAST OF-THE
Bs1* o. *o. o.* =WILL-BE AS Є
ΧΡΟΝΟΥΕΛΕΥCΟΝΤΑΙΕΜΠΑ 2000
TIME WILL-COME IN-sporters

A s o. s1* o. s ON-FEELINGS OF-S.
ΙΚΤΑΙΚΑΤΑΤΑCΕ ΑΥΤΩΝΕΠ 20
according-to THE OF-selves ON-

ΙΘΥΜΙΑCΠΟΡΕΥΟΜΕΝΟΙΤΩ 40
FEELINGS GOING OF-THE

ΝΑCΕΒΕΙΩΝΟΥΤΟΙΕΙCΙΝΟ 60
19 UN-REVERence . these ARE THE

ΙΑΠΟΔΙΟΡΙΖΟΝΤΕCΨΥΧΙΚ 80
once-FROM-THRU-SEEIZING soulish

ΟΙΠΝΕΥΜΑΜΗΕΧΟΝΤΕCΥΜΕ 100
20 spirit NO HAVING . YE

ΙCΑΕΑΓΑΠΗΤΟΙΕΠΟΙΚΟΔΟ 20
YET beLOVED ON-BUILDING

Α Ο
ΜΟΥΝΤΕCΕΑΥΤΟΥCΤΗΑΓΙΩ 40
selves to-THE HOLIEST

s o.
ΤΑΤΗΥΜΩΝΠΙCΤΕΙΕΝΠΝΕΥ 60
OF-YOUp BELIEF IN spirit

ΜΑΤΙΑΓΙΩΠΡΟCΕΥΧΟΜΕΝΟ 80
HOLY praying

ΙΕΑΥΤΟΥCΕΝΑΓΑΠΗΘΕΟΥΤ 200
21 selves IN LOVE OF-God KEEP

Β -ΩΜΕΝ WE-SHOULD-BE-KEEPING
ΗΡΗCΑΤΕΠΡΟCΔΕΧΟΜΕΝΟΙ 20
TOWARD-RECEIVING

ΤΟΕΛΕΟCΤΟΥΚΥΡΙΟΥΗΜΩΝ 40
THE MERCY OF-THE Master OF-US

ΙΗCΟΥΧΡΙCΤΟΥΕΙCΖΩΗΝΑ 60
JESUS ANOINTED INTO LIFE eon-

Α TO-EXPOSE *for* Α *has* ΓΧΕ
ΙΩΝΙΟΝΚΑΙΟΥCΜΕΝΕΛΕΑΤ 80
22 ian . AND WHOM INDEED BE-being-MERCI-
Α -ΑΙ Β+Ε Β *omits* WHOM YET
ΕΔΙΑΚΡΙΝΟΜΕΝΟΥCΟΥCΑΕ 300
23 FUL-to *once*-BEING-THRU-JUDGED WHOM YET

CΩΖΕΤΕΕΚΠΥΡΟCΑΡΠΑΖΟΝ 20
BE-SAVING OUT OF-FIRE SNATCHING

Α -ΑΙ
ΤΕCΟΥCΔΕΕΛΕΑΤΕΕΝΦΟΒΩ 40
WHOM YET BE-being-MERCIFUL IN FEAR

Ε *inserted by* Α Β
ΜΙCΟΥΝΤΕCΚΑΙΤΟΝΑΠΟΤΗ 70
HATING AND THE FROM THE

CCΑΡΚΟCΕCΠΙΛΩΜΕΝΟΝΧΙ 80
FLESH HAVING-*been*-SPOTTED TUNIC.

ΤΩΝΑΤΩΔΕΔΥΝΑΜΕΝΩΦΥΛΑ 100
24 to-THE YET *one*-being-ABLE TO-GUARD

Α Η=ΗΣ s Ε o.
ΑΙΥΜΑCΑΠΤΑΙCΤΟΥCΚΑΙ 20
YOUp UN-TRIPPED AND

CΤΗCΑΙΚΑΤΕΝΩΠΙΟΝΤΗCΔ 40
TO-STAND DOWN-IN-VIEW OF-THE es-

Α ΑΜΕΜΠΤΟΥC UN-BLAMED
ΟΣΗCΑΥΤΟΥΑΜΩΜΟΥCΕΝΑΓ 60
teem OF-Him UN-FLAWED IN ex-

s o.
ΑΛΛΙΑCΕΙΜΟΝΩΘΕΩCΩΤΗΡ 80
25 ulting to-ONLY God SAVIOUR

ΙΗΜΩΝΔΙΑΙΗCΟΥΧΡΙCΤΟΥ 500
OF-US THRU JESUS ANOINTED

s1 *adds* Ω
ΤΟΥΚΥΡΙΟΥΗΜΩΝΔΟΣΑΜΕΓ 20
OF-THE Master OF-US esteem GREAT-

ΑΛΩCΥΝΗΚΡΑΤΟCΚΑΙΕΞΟΥ 40
hood HOLDing AND authority

CΙΑΠΡΟΠΑΝΤΟCΤΟΥΑΙΩΝΟ 60
BEFORE EVERY THE eon

s *omits* ALL
CΚΑΙΝΥΝΚΑΙΕΙCΠΑΝΤΑCΤ 80
AND NOW AND INTO ALL THE

ΟΥCΑΙΩΝΑCΑΜΗΝ
eons AMEN

19 These are they who seclude themselves, soulish, not having the spirit.

20 Now *you,* beloved, building yourselves up in your most holy
21 faith, praying in holy spirit, keep yourselves in the love of God, anticipating the mercy of our Lord
22 Jesus Christ for eonian life. And to some, indeed, who are doubting,
23 be merciful, yet others be saving, snatching them out of the fire, yet to others be merciful with fear, hating even the tunic which has been spotted by the flesh.

24 Now to Him Who is able to guard you from tripping and to stand you flawless in sight of His
25 glory, in exultation, to the only God, our Saviour, through Jesus Christ our Lord, be glory, majesty, might and authority before the entire eon, and now, and for all the eons. *Amen!*

14 The following quotations from an English translation of the Book of Enoch are notable: "I, as the seventh, am born in the first heptad, while justice and judgment were delayed" (93:3). This is true of the period from Adam to Messiah. Another passage confirms this: "In the seventh heptad there shall arise an apostate generation" (60:8).

18 Peter (2 Pe.3$^{1-4}$) tells us of the scoffers and their scoffing. It all culminates in the challenge, "Where is the promise of His presence?" Since Adam hid himself in the garden, man's chief desire seems to be to get rid of the divine presence.

20 This faith, as in the beginning of the epistle, is the evangel of the Circumcision. The very wording of the exhortation shows that it is not for those who know the depths and heights of grace revealed for us. "Building *yourselves* up" and "keep *yourselves* in the love of God" is foreign to the phraseology of unforced favor which is ours in Christ Jesus. We do not anticipate the "mercy" of Jesus Christ at His coming but the transcendent riches of glorious grace at His presence.

THE UNVEILING OF JESUS CHRIST

THE PURPOSE AND SCOPE OF THE UNVEILING

The title of this scroll, "THE UNVEILING OF JESUS CHRIST," is an epitome of this whole prophecy. Hitherto Christ has hid Himself. Here He is about to throw off the covering and take His public place in the affairs of mankind. He must be unveiled. His name and title are the clue to the character of this unveiling.

Our Lord's personal name, JESUS, means Jehovah the Saviour. Jehovah is the God of Israel. Hence Christ is presented in this prophecy as the Saviour of the people of the covenant. The name Jehovah is emphasized by its translation into "Him Who is, and Who was, and Who is coming" (1^4).

Our Lord's official title, CHRIST (the Anointed), is the key to his unveiling, for it contains within itself the three characters in which He appears. Just as our realization of the beauties and blessings of light are greatly enhanced when we see it refracted into its three primary colors, yellow, red and blue, and we marvel at the lovely combinations which these produce, so the threefold elements of the title CHRIST are presented to us separately, yet mingled now and then, that we may get a clear and cordial appreciation of the blessings and beauties which will be seen when He rises as the Sun of Righteousness upon this dark and dismal world. Of old three classes were anointed: prophets, potentates and priests. All of these received the holy anointing oil in entering upon their office. Samuel the prophet, and David the king, and Aaron the priest, these were all "christs" by virtue of their anointing. JESUS CHRIST combines these three offices in Himself. In this prophecy He is first unveiled as *Prophet* to His people (1^4-3^{22}), then as *King* (4^1-11^{18}) and as *Priest* (11^{19}-20^{15}). After the climax is reached at the new creation (21^1) these titles are rehearsed in reverse order in the concluding division. The *Temple* (21^{1-27}) and the *Throne* (22^{1-5}) occupy us first and then the *Prophet* reappears with His closing message (22^{6-17}).

The literary structure divides this book into two grand divisions, one staged on this present earth and the other on the next. The first deals with the day of Jehovah, the second with the day of God.

The time occupied by this prophecy is called the eons of the eons—the two final eons or ages. The first division covers the first of these eons, the second is in the last, which is called the eon of the eons. The second division may last a long time, but is very briefly told; while the first division, if we except the thousand years, of which little is said, occupies the bulk of the book, though it is a very short period. This is the great judgment era which prepares the earth for the advent of Messiah.

The judgments of this book are for the purpose of enforcing the right of Christ to be its Potentate and Priest. Judgment must begin at God's house, hence He first presents His claims as Prophet among the synagogues of His own people Israel in the messages to the seven ecclesias.

Then heaven's throne is set and His regal rights are established. The world He ransomed as the Lamb will be redeemed by the Lion.

The Throne Judgments are divided into three closely related, yet distinct sections: the Seals, the Trumpets and the Thunders. The opening of the Seals gives us a general record of the whole period right up to the establishment of the kingdom. The judgments, especially the first four, are providential in character and affect saint and sinner alike. The fifth seal calls for vengeance on Israel's foes. The Trumpets are the answer to this cry. The intervening section makes provision for the protection of the saints during the sounding of the trumpets; the 144,000 being sealed and shielded from them, and the vast crowd laying down their lives and joining the souls under the altar awaiting the resurrection. These judgments result in the kingdoms of this world coming under the sovereignty of our Lord's Anointed.

The Temple Judgments are twofold. First God's covenant with Israel is in view and Jerusalem is shielded from the wild beast. Then the law is exposed and its curses are poured out, especially upon those of the apostate nation who enjoy a false sovereignty over the earth in Babylon. This is followed by the marriage of the Lambkin, and the millennium. The section ends with the Great White Throne judgment which winds up the affairs of this present earth.

The last grand division deals first with the temple, then the throne, then the ecclesias. Then God is reconciled to all mankind. Priesthood vanishes with this earth but rule continues for there are kings even in the new earth.

THE LITERARY FRAMEWORK OF THE UNVEILING OF JESUS CHRIST

Fourfold Reversion

INTRODUCTION (1^{1-3}) The Swift Unveiling of Jesus Christ.
Blessing on the Reader, Hearer and Keeper.

THE DAY OF JEHOVAH

MESSAGES TO THE ECCLESIAS (1^{4}-3^{22})
Reward according to *acts* (2^{23}, etc.)

Christ

AS PROPHET

THE THRONE (4^{1}-11^{18}) The *Political* Redemption of the Earth.
Preparatory Vision: The Throne, the Scroll and the Lambkin (4^{1}-5^{14})
THE SEVEN SEALS restore Earth's Sovereignty to God.
The Four Horses (Providential):
Distant Conquest, War, Famine, Pestilence (6^{1-8}).
The Saints Slain. The Great Convulsion. (6^{9-17})
Preparatory Vision: The 144,000 and the Vast Crowd (7^{1-17}).
THE SEVEN TRUMPETS (an expansion of the Seventh Seal).
The First Four (Providential):
The Land, the Sea, the Waters, the Sun (8^{7-12}).
The Three Woe Trumpets, the Abyss, the Euphrates.
Preparatory Vision: The Messenger and the Open Scroll (10^{1-3}).
THE SEVEN THUNDERS (sealed up).
The Little Scroll Eaten.
The Temple Measured. The Two Witnesses.
The Seventh Trumpet.

AS POTENTATE

AS PRIEST

THE TEMPLE (11^{19}-20^{15}) The *Religious* Redemption of the Earth.
The Ark of of the Covenant in View (Faithful Israel Redeemed).
The Star-Crowned Woman and her Male Son ($12^{1-2,5-6,14-16}$).
The Dragon and his Messengers ($12^{3-4,7-12,17}$).
The Wild Beast and his Prophet (13).
The Blessed Dead and the 144,000 (14^{1-13}).
The Harvest, blessing (14^{14-16})
The Vintage, judgment (14^{17-20})
The Tabernacle of the Testimony in View (Apostate Israel Destroyed).
THE SEVEN BOWLS
The Unfaithful Woman(17^{1-6}).
The Scarlet Wild Beast (17^{7-11}).
The Ten Horns (17^{12-18}).
Great Babylon (18-19^{5}).
The Marriage of the Lambkin, blessing (19^{6-7}).
God's Great Dinner, judgment (19^{17-21}).
Satan Bound: The Millennium (20^{1-4}).
The Former Resurrection: Judgment of Saints (20^{5-6}).
Satan Loosed: The Brief Era of War (20^{7-10}).
The Latter Resurrection: Judgment of Sinners (20^{11-15}).

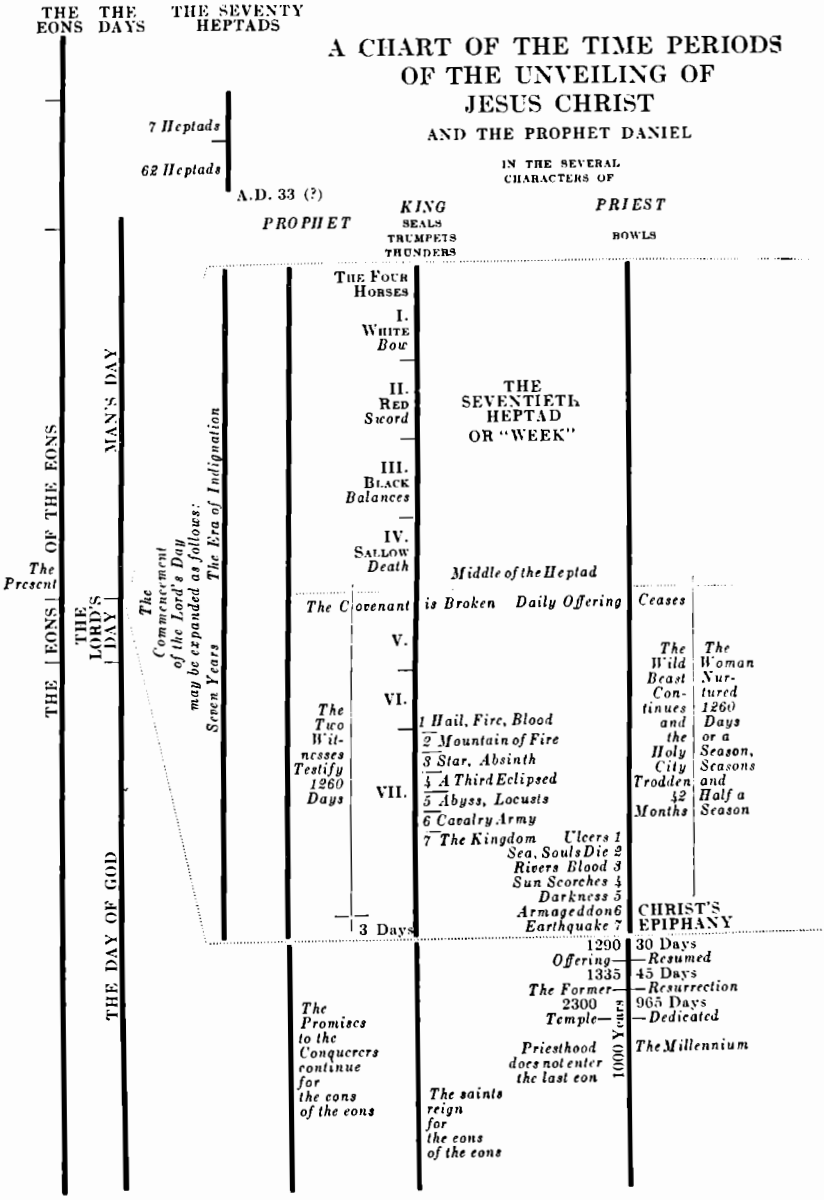
DAY OF GOD

THE TEMPLE (21^{1-27}) The Lord God Almighty and the Lambkin (21^{22}).
The Holy Jerusalem Descends from Heaven.

THE THRONE (22^{1-5})
The River of Life (not lightning and thunder) Issues out of the Throne bringing Blessing (not wrath).

MESSAGES TO THE ECCLESIAS (22^{6-17})
Pay according to *work* (22^{12}).

CONCLUSION (22^{18-21}) *Curse* on him who Adds or Subtracts from this Scroll.
The Swift Coming of the Lord Jesus


THE EONS
THE DAYS
THE SEVENTY HEPTADS
A CHART OF THE TIME PERIODS OF THE UNVEILING OF JESUS CHRIST
AND THE PROPHET DANIEL
IN THE SEVERAL CHARACTERS OF
7 Heptads
62 Heptads
A.D. 33 (?)
PROPHET
KING
SEALS
TRUMPETS
THUNDERS
PRIEST
BOWLS
THE EONS OF THE EONS
The Present
MAN'S DAY
THE LORD'S DAY
THE DAY OF GOD
The Commencement of the Lord's Day may be expanded as follows:
Seven Years
The Era of Indignation
THE FOUR HORSES
I. WHITE Bow
II. RED Sword
III. BLACK Balances
IV. SALLOW Death
THE SEVENTIETH HEPTAD OR "WEEK"
Middle of the Heptad
The Covenant
is Broken
Daily Offering
Ceases
V.
VI.
VII.
The Two Witnesses Testify 1260 Days
1 Hail, Fire, Blood
2 Mountain of Fire
3 Star, Absinth
4 A Third Eclipsed
5 Abyss, Locusts
6 Cavalry Army
7 The Kingdom
Ulcers 1
Sea, Souls Die 2
Rivers Blood 3
Sun Scorches 4
Darkness 5
Armageddon 6
Earthquake 7
3 Days
The Wild Beast Continues and the Holy City Trodden 42 Months
The Woman Nurtured 1260 Days or a Season, Seasons and Half a Season
CHRIST'S EPIPHANY
1290 30 Days
Offering—Resumed
1335 45 Days
The Former—Resurrection
2300 965 Days
Temple—Dedicated
1000 Years
The Millennium
Priesthood does not enter the last eon
The Promises to the Conquerors continue for the eons of the eons
The saints reign for the eons of the eons

THE TIME PERIODS OF THE UNVEILING

The chart is designed to give, at one glance, all the time periods mentioned or referred to, from the grand eons or ages down to the days of Daniel's visions. In order to accomplish this the short era of judgment at the inception of the Lord's Day is expanded (as indicated by the oblique lines). In this era most of the events in this scroll occur.

The Eons or Ages are five in number. This scroll is a prophecy covering the last two, which, as they spring out of the preceding three, are called "the eons of the eons" ($1^{6\ 18}$ $4^{9\ 10}$ 5^{13} 7^{12} 10^{6} 11^{15} 14^{11} 15^{7} 19^{3} 20^{10} 22^{5}).

The first of these two eons includes the day of the Lord, the second the Day of God. The present is Man's Day (1 Cor. 4^{3}).

The Seventy Heptads, or "Weeks", are foretold in Daniel (9^{24}). From the twentieth year of Artaxerxes (Neh. $2^{1\ 5}$), to Christ's entry into Jerusalem (Lu. $19^{37\ 44}$) was a period of exactly 173,880 days, or 69 heptads of years, counting 360 days to a year. The seventieth heptad is still future (Dan. 9^{26}). Daniel divides it in half by the breaking of a treaty when the sacrifice and gift offering are stopped (Dan. 9^{27}). This leaves us the period often referred to in this scroll of 42 months (11^{2} 13^{5}), 1260 days (11^{3} 12^{6}) and "season, seasons and half a season" (12^{14}). These are principally in the last half of the heptad. The middle of the heptad is the beginning of most of the movements in this scroll and the end closes them.

This prophecy is not given in chronological order, but gives a general view under the Seals, expands the seventh seal under the Trumpets, and probably expands the seventh Trumpet under the Bowls. The end of the seventieth heptad is reached at least five times, and the narrative goes back again to fill in further details.

The days after Christ's epiphany are taken from Daniel's prophecy.

THE DAY OF JEHOVAH

The day of the Lord, or Jehovah (Is. 13^{9}) is a day of destruction, a cruel day with wrath and anger (Isa. 13^{13} Zeph. $2^{2\text{-}3}$) in which the stars and constellations, and the sun and moon will be darkened (Joel $2^{10,30,31}$,3^{15} *cf.* Un. 6^{12}) in which He punishes the inhabitants of the world for their evil, in which Babylon will be overthrown (*cf.* Un. 18) and when Jehovah sets His people Israel in their own land and gives them rest (Isa. $14^{1,3}$). It is a day of battle (Eze. 13^{5}), a day of famine (Joel 1^{16} *cf.* Un.6^{8}) and fire (Joel 1^{19} *cf.* Un. 8^{7}) a day of thick darkness and subterranean horrors (Joel $2^{2,4}$ *cf.* Un. 9^{17}) a great and terrible day (Joel 2^{11}) when He roars out of Zion (Joel 3^{16}), a day of woe (Amos $5^{18\ 20}$ *cf* Un. 8^{13}), it will judge the nations (Obad. ^{15,21} Ezc. 30^{3}) and in it He will take the Kingdom (Un. 11^{15}). It is a day of wrath (Zeph. $1^{14,15}$ *cf.* Un. 6^{17}), of trouble and distress (Zeph. 1^{15} *cf.* Un. 7^{14}). In that day Jerusalem will be besieged and taken by an army from all nations (Zech. 14^{2} *cf.* Un. 16^{14}) and His feet shall once more stand upon the Mount of Olives (Zech. 14^{4}, Acts. $1^{10\ 12}$). In it

> "The lofty looks of man shall be humbled and the haughtiness of men shall be bowed down,
> And Jehovah alone shall be exalted in that day." (Isa. $2^{11\ 12}$).

This is in contrast with the present, which is "man's day" (1 Co. 4^{3}).

The day of Jehovah will come as a thief in the night (1 Thes. 5^{2} 2 Pet. 3^{10}). It cannot come until after the apostasy (2 Thes. 2^{3}) and closes with the dissolution of the heavens and the earth (2 Pet. $3^{10\ 13}$ *cf.* Un. 20^{11}) and the creation of a new heavens and a new earth (Isa. 65^{17}, 2 Pet. 3^{13}, *cf.* Un. $21^{1\text{-}5}$.)

Those under Paul's preaching were promised deliverance from that day of wrath (1 Thes. $5^{1\ 11}$ 1^{10}, 2 Thes. 2^{2}, Ro. 5^{9}). Before it comes they will be assembled together to the Lord at His Presence (2 Thes. 2^{1}).

At the end of Jehovah's day the heavens will be dissolved and the elements will melt with heat because of the presence of the day of God (2 Pet. 3^{12}). Then there will be a new heavens and a new earth (2 Pet. 3^{13} *cf.* Un. 21^{1}).

ΑΠΟΚΑΛΥΨΙCΙΗCΟΥΧΡΙCΤ 20
FROM-COVERING OF-JESUS ANOINTED

ΟΥΗΝΕΔΩΚΕΝΑΥΤΩΘΕΟC 40
WHICH GIVES to-Him THE God TO-

*s1** ΑΓΙΟΙC HOLY-*ones*
ΕΙΣΔΙΤΟΙCΔΟΥΛΟΙCΑΥΤΟ 60
SHOW to-THE SLAVES OF-Him

ΥΑΔΕΙΓΕΝΕCΘΑΙΕΝΤΑΧΕΙ 80
what IS-BINDING TO-BE-BECOMING IN SWIFTness .

ΚΑΙΕCΗΜΑΝΕΝΑΠΟCΤΕΙΛΑ 100
AND He-SIGNIFIES commissioning

CΔΙΑΤΟΥΑΓΓΕΛΟΥΑΥΤΟΥ 20
THRU THE MESSENGER OF-Him TO-

A ΟΥ OF-THE A ΟΥ OF-SLAVE *s o. s1**-ϵΙ *for* -Η
ΔΟΥΛΩΑΥΤΟΥΙΩΑΝΝΗCΕ 40
2 THE SLAVE OF-Him JOHN WHO WIT-

ΜΑΡΤΥΡΗCΕΝΤΟΝΛΟΓΟΝΤΟ 60
NESSES THE saying OF-THE

ΘΕΟΥΚΑΙΤΗΝΜΑΡΤΥΡΙΑΝ 80
God AND THE witness

ΙΗCΟΥΧΡΙCΤΟΥΟCΑΙΔΕΝΜ 200
OF-JESUS ANOINTED AS-MUCH-AS BE-PERCEIVES.

ΑΚΑΡΙΟCΟΑΝΑΓΙΝΩCΚΩΝΚ 20
3 HAPPY THE *one*-READING AND

A-ΥC *plural*
ΑΙΟΙΑΚΟΥΟΝΤΕCΤΟΝΛΟΓΟ 40
THE *ones*-HEARING THE saying

A-ΥC SAYINGS *s o.*
ΝΤΗCΠΡΟΦΗΤΕΙΑCΚΑΙΤΗΡ 60
OF-THE BEFORE-AVERMENT AND KEEPING

ΟΥΝΤΕCΤΑΕΝΑΥΤΗΓΕΓΡΑΜ 80
THE IN her HAVING-*been*-

Oxyrhynchus Papyrus No. 1079 (p^{19}) *has verses 4 to 7:*
ΜΕΝΑΟΓΑΡΚΑΙΡΟCΕΓΓΥCΙ 300
WRITTEN THE for SEASON NEAR .

s o.
ΩΑΝΝΗCΤΑΙCΕΠΤΑΕΚΚΛΗC 20
4 JOHN to-THE SEVEN OUT-CALLED

ΙΑΙCΤΑΙCΕΝΤΗΑCΙΑΧΑΡΙ 40
to-THE IN THE ASIA grace

p^{19}+Ε *b adds* God ΘΕΟΥ
CΥΜΙΝΚΑΙΕΙΡΗΝΗΑΠΟΩΝ 60
to-YOU*p* AND PEACE FROM THE BEING

ΚΑΙΟΗΝΚΑΙΟΕΡΧΟΜΕΝΟCΚ 80
AND THE WAS AND THE COMING AND

ΑΙΑΠΟΤΩΝΕΠΤΑΠΝΕΥΜΑΤΩ 400
FROM THE SEVEN spirits

b_{p19} Α WHICH
ΝΤΩΝΕΝΩΠΙΟΝΤΟΥΘΡΟΝΟΥ 20
THE IN-VIEW OF-THE THRONE

p^{19} ΙΗ ΧΡ
ΑΥΤΟΥΚΑΙΑΠΟΙΗCΟΥΧΡΙC 40
5 OF-Him AND FROM JESUS ANOINTED

ΤΟΥΟΜΑΡΤΥCΟΠΙCΤΟCΟΠΡ 60
THE Witness THE BELIEVING THE BE-

ΩΤΟΤΟΚΟCΤΩΝΝΕΚΡΩΝΚΑΙ 80
FORE-BROUGHT-FORTH OF-THE DEAD AND

s1 inserts Ε *and* Ι (*erased*)
ΟΑΡΧΩΝΤΩΝΒΑCΙΛΕΩΝΤΗC 500
THE chief OF-THE KINGS OF-THE

s1 omits* TO-THE
ΓΗCΤΩΑΓΑΠΩΝΤΙΗΜΑCΚΑΙ 20
LAND . TO-THE *One*-LOVING US AND

b+Ο= BATHING *s1* omits* US *b* ΑΠΟ FROM
ΛΥCΑΝΤΙΗΜΑCΕΚΤΩΝΑΜΑΡ 40
LOOSING US OUT OF-THE MISSES

A *omits* OF-US
ΤΙΩΝΗΜΩΝΕΝΤΩΑΙΜΑΤΙΑΥ 60
OF-US IN THE BLOOD OF-Him

b making ΠΟΙΗCΑΝΤΙ p^{19}A ΗΜΙΝ TO-US
ΤΟΥΚΑΙΕΠΟΙΗCΕΝΗΜΑCΒΑ 80
6 AND makes US KING-

b Ο AND *omitted by* p^{19} *s1**
CΙΛΕΙΑΝΚΑΙΙΕΡΕΙCΤΩΘΕ 600
DOM AND SACRED-*ones* TO-THE God

ΩΚΑΙΠΑΤΡΙΑΥΤΟΥΑΥΤΩΗΔ 20
AND FATHER OF-Him TO-Him THE ES-

p^{19} THE HOLDING AND THE esteem *s1* singular* ΤΟΝ
ΟΣΑΚΑΙΤΟΚΡΑΤΟCΕΙCΤΟΥ 40
teem AND THE HOLDING INTO THE

*s1** con, *omits* -C OF THE eons *omitted by* Ap19
CΑΙΩΝΑCΤΩΝΑΙΩΝΩΝΑΜΗΝΗ 61
7 eons OF-THE eons . AMEN . BE-

ΔΟΥΕΡΧΕΤΑΙΜΕΤΑΤΩΝΝΕΦ 80
PERCEIVING He-IS-COMING WITH THE CLOUDS

s ΟΝ *for* Ε THEY-W.-BE-V.
ΕΛΩΝΚΑΙΟΨΕΤΑΙΑΥΤΟΝΠΑ 700
AND WILL-BE-VIEWING Him EVERY

*s1*P* *s1* omits* Him
CΟΦΘΑΛΜΟCΚΑΙΟΙΤΙΝΕCΑ 20
VIEWer AND WHO-ANY Him

ΥΤΟΝΕΞΕΚΕΝΤΗCΑΝΚΑΙΚΟ 40
THEY-OUT-PIERCE . AND WILL-

*s1** OMITS ON
ΨΟΝΤΑΙΕΠΑΥΤΟΝΠΑCΑΙΑΙ 60
BE-STRIKING-*selves* ON Him ALL THE

ΦΥΛΑΙΤΗCΓΗCΝΑΙΑΜΗΝΕΓ 80
8 tribes OF-THE LAND . YEA . AMEN . I

s1 adds* ΑΝΟ Ι ΚΑΙΕΓΩ *s+*ΑΡΧΗ ΚΑΙ
ΩΕΙΜΙΤΟΑΛΦΑΚΑΙΤΟΩΜΕΓ 800
AM THE ALPHA AND THE Z IS-SAYING

ΤΕΛΟC ORIGIN AND FINISH (*cancell'd but restored by s3*)
ΕΙΚΥΡΙΟCΟΘΕΟCΟΩΝΚΑΙΟ 20
Master THE God THE BEING AND THE

b omits THE
ΗΝΚΑΙΟΕΡΧΟΜΕΝΟCΟΠΑΝΤ 40
WAS AND THE COMING THE ALL-HOLDER.

*s1** *o.*
ΟΚΡΑΤΩΡΕΓΩΙΩΑΝΝΗCΟΑΔ 60
9 I JOHN THE brother

Ab Γ
ΕΛΦΟCΥΜΩΝΚΑΙCΥΝΚΟΙΝΩ 80
OF-YOU*p* AND TOGETHER-COMMUNER

s o.
ΝΟCΕΝΤΗΘΛΙΨΕΙΚΑΙΒΑCΙ 900
IN THE CONSTRICTION AND KINGDOM

A *omits* JESUS *b* ANOINTED JESUS
ΛΕΙΑΚΑΙΥΠΟΜΟΝΗΕΝΙΗCΟ 20
AND UNDER-REMAINING IN JESUS

s1 omits ANOINTED (*by s3*)
ΥΧΡΙCΤΩΘΕΓΕΝΟΜΗΝΕΝΤΗΝ 40
ANOINTED . I-BECAME IN THE IS-

ΗCΩΤΗΚΑΛΟΥΜΕΝΗΠΑΤΜΩΔ 60
LAND THE *one*-BEING-CALLED PATMOS THRU

ΙΑΤΟΝΛΟΓΟΝΤΟΥΘΕΟΥΚΑΙ 80
THE saying OF-THE God AND

THRU *omitted by* A
ΔΙΑΤΗΝΜΑΡΤΥΡΙΑΝΙΗCΟΥ 1000
THRU THE witness OF-JESUS

1 THE UNVEILING OF JESUS CHRIST, which God gives to Him, to show to His slaves what must occur swiftly: and He signifies it, despatching through His mes-
2 senger to His slave, John, who testifies to God's word and to the testimony of Jesus Christ, whatever he perceives.

3 HAPPY is he who is reading and those who are hearing the word of the prophecy, and who are keeping that which has been written in it, for the era is impending.

4 JOHN, to the seven ecclesias which are in the province of Asia: Grace to you and peace from Him Who is, and Who was, and Who is coming, and from the seven spirits which are be-
5 fore His throne, and from Jesus Christ, the Faithful Witness, the Firstborn of the dead, and the Suzerain of the kings of the earth.
To Him Who is loving us and looses us from our sins by His
6 blood and makes us a kingdom and priests to His God and Father, to Him be glory and might for the eons of the eons!
7 *Amen! Lo!* He is coming with clouds, and every eye will be seeing Him—those, too, who stab Him—and all the tribes of the land will be grieving over Him. *Yea! Amen!*

8 "*I* am the A and the Z", the Lord God is saying, "Who is, and Who was, and Who is coming, the Almighty."

9 *I*, John, your brother and joint participant in the affliction and kingdom and endurance in Jesus Christ, came to be in the island which is called Patmos, because of the word of God, and because of the testimony of Jesus Christ.

1 This is the unveiling of a person—Jesus Christ—not merely a prediction revealed through Him. God gives it to Him as a reward for His sufferings.

1 Swiftly—not *soon*, but with speed. On the morning of the resurrection John and Peter started *together*, but John ran more *swiftly* than Peter (Jn. 20^4). If this prophecy started *soon* after John wrote, it has moved very slowly indeed. When it does commence, it will run with great rapidity. God lingers in dispensing grace but hastens in executing judgment. This calls for an entirely future fulfillment.

1 Signify—not necessarily by signs, but in the ordinary sense of this word in English, as, the Lord signified His death (Jn. $12^{33}18^{32}$) and foretold Peter's (Jn.21^{19}) and Festus signified Paul's crimes to Caesar (Ac.25^{27}). There are only three distinct signs in the scroll. The woman clothed with the sun (12^1), the dragon (12^3), and the seven messengers who have the seven calamities (15^1). Besides this the false prophet ($13^{13\ 14}19^{20}$) and the spirits of demons do signs (16^{14}). None of the rest is communicated by signs.

3 *Impending* denotes a conditional nearness. The Kingdom of the heavens was impending during the early part of our Lord's ministry. It was postponed by His rejection. It was impending again when proclaimed by the apostles but once more rejected by the nation of Israel. It is impending now, but the longsuffering of the Lord is salvation (2 Pet. 3^{15}). Peter writes "the consummation of all things is impending"(1 Pet.4^7) yet nearly twenty centuries have passed and the consummation or end is still future.

THE PROPHETIC SECTION

4 There is great need of an English term to express the idea of a company of people *called out*, so we are borrowing the Greek word *ecclesia*.

The Divine Name, Heb. יְהוָה JEHOVAH is a union of the three tenses of TO BE:

יְהוֹ	יְהוָה	וָה
HE WILL BE	BEING	HE WAS

The reverse arrangement of this is used once (4^8) by the four animals. Here and in 1^8 the present tense is put first to emphasize the fact that He is present:

Ο ΩΝ Ο ΗΝ Ο ΕΡΧΟΜΕΝΟC	
THE BEING THE WAS	THE COMING

In 11^{17} and 16^5 the phrase "Who is coming" is omitted, because He is regarded as having come at that time. The Name is flexible and adapts itself to the times.

The Prophetic Section

10 In spirit John is transported into the future day of Jehovah of which the prophets have often spoken. The Hebrew phrase "the day of the Lord" is changed to "the Lord's day" in order to shift the emphasis from the character of the day to the *time*, which is the important point in this passage. This is done in three ways, by changing the grammatical form, the rank and the order of the words. The direction of the thought is altered by putting "Lord" in the dative instead of the genitive case, so that it *locates* rather than describes the day. Its force is further weakened by making it an adjective rather than a noun, and by shifting it from its prominent place at the end of the sentence and giving that striking location to "day". Thus we are impressed with the fact that the time of John's vision is in that day.

13 The seven lampstands represent a scattered Israel, as the one seven branched lampstand in the tabernacle and temple stood for a united nation. These ecclesias are all outside the land in the "dispersion."

13 The description and acts here ascribed to Christ are not priestly but accord with His *prophetic* office. The prophet's function was to point out God's method of procedure. At first this was done *privately*, by the seers; then officially by prophets. *Prophets are sent especially in apostasy.* Christ wears none of the priestly vestments except the girdle, and this is of gold, not of fine twined linen (Ex. 39^{29}). The scene is one of judgment, which the apostle tells us must begin at the house of God (1 Pet. 4^{17}). The sword indicates this. (*cf.* Dan. 10^{5})

16 Stars have often stood for those whose spirits are in touch with God. Abraham's seed was to become as the stars of heaven. His physical descendants are like the sand upon the seashore.

17 First and Last (Isa. 41^{4} 44^{6} 48^{12} Un. 2^{8} 22^{13}) is a title of Jehovah, the King of Israel and his Redeemer.

19 The word "are" must be given the same sense here as in verse 20 "the seven stars *are*," and "the lampstands *are*." The things which he perceived are not regarded as past but are continually referred to as present in the seven letters.

20 There are three "mysteries" or secrets in this scroll. The seven stars and lampstands are in Christ's hands as Prophet. The secret of God (10^{7}) is finished when Christ as King receives the sovereignty of the world. The secret of Babylon is in the Temple section ($17^{5, 7}$).

10 I came to be, in spirit, in the Lord's
day, and I hear behind me a voice,
11 loud as a trumpet, saying: "*What you are observing write in a scroll and send it to the seven ecclesias: to Ephesus and to Smyrna and to Pergamos and to Thyatira and to Sardis and to Philadelphia and to Laodicea.*"
12 And I turn about to look for the
voice which talked with me. And
when turned about I perceive sev-
13 en golden lampstands, and in the
midst of the seven lampstands One
like a son of mankind, dressed in a
garment reaching to the feet, and
girded about the breasts with a
14 golden girdle. His head and hair
are white as white wool—as snow,
and His eyes are as a flame of fire;
15 and His feet are like white bronze,
as it is being fired in a furnace; and
His voice is as the sound of vol-
16 uminous waters. And He has in
His right hand seven stars; and
issuing out of His mouth is a sharp
two-edged saber; and His coun-
tenance is as the sun appearing in
its power.

17 And when I perceived Him, I fall
at His feet as dead. And He
places His right hand on me, say-
18 ing: "Fear not! *I* am the First
and the Last, and the Living One:
and I became dead, and *lo!* I am
living for the eons of the eons.
(*Amen!*) And I have the keys of
19 death and the unseen. Write,
then, what you perceived, and what
they are, and what is about to
20 occur after this: the secret of the
seven stars which you perceived

A s1 *omit* ANOINTED(s3) ΕΓΩ I *inserted by* A
ΧΡΙCΤΟΥΕΓΕΝΟΜΗΝΕΝΠΝΕ 20
10 ANOINTED I-BECAME IN spirit

ΥΜΑΤΙΕΝΤΗΚΥΡΙΑΚΗΗΜΕΡ 40
IN THE Master (*adjective*) DAY

A *omits* BEHIND OF-ME *b* SOUND
ΑΚΑΙΗΚΟΥCΑΟΠΙCΘΜΟΥΦΩ 60
AND I-HEAR BEHIND OF-ME SOUND

BEHIND OF-ME A *inserts* ΟΠΙCΘΕΝΜΟΥ BEHIND-
ΝΗΝΜΕΓΑΛΗΝΩCCΑΛΠΙΓΓΟ 80
GREAT AS OF-TRUMPET

PLACE OF-ME *s3* -ΑΝ *accusative* *s2 o. s1*|omits* W.Y.-Α.-Ι. *s1**ΕΙΧΕΝ A *omits* HAVING *b* THE HAND OF-Him THE RIGHT
ΛΕΓΟΥCΗCΟΒΛΕΠΕΙCΓΡΑ 100
11 saying what YOU-ARE-looking WRITE

ab omit THE *s1* omits* AND
ΨΟΝΕΙCΤΟΒΙΒΛΙΟΝΚΑΙΠΕ 20
INTO THE SCROLLet AND SEND

ΜΨΟΝΤΑΙCΕΠΤΑΕΚΚΛΗCΙΑ 40
lo-THE SEVEN OUT - CALLED

s Ζ A *omits* C
ΙCΕΙCΕΦΕCΟΝΚΑΙΕΙCCΜΥ 60
INTO EPHESUS AND INTO MYRRH

s puts Smyrna *after* THYATIRA
ΡΝΑΝΚΑΙΕΙCΠΕΡΓΑΜΟΝΚΑ 80
(Smyrna) AND INTO FORTRESS (Pergamon) AND

A *b o.*bH *s o. s1** *omits* AND INTO SAR-
ΙΕΙCΘΥΑΤΕΙΡΑΝΚΑΙΕΙCC 200
INTO THYATIRA AND INTO SAR-

DIS *s2 o. s2 puts* SARDIS *after* Laodicea
ΑΡΔΕΙCΚΑΙΕΙCΦΙΛΑΔΕΛΦ 20
DIS AND INTO FOND-brother (Phila-

Ε *inserted by b* *b inserts* Ε
ΙΑΝΚΑΙΕΙCΛΑΟΔΙΚΙΑΝΚΑ 40
12 delphia) AND INTO PEOPLE-JUST (Laodicea). AND

ΕΚΕΙ there *inserted by b* Ε *by s3*
ΙΕΠΕCΤΡΕΨΑΒΛΕΠΕΙΝΤΗΝ 80
I-ON-TURN TO-BE-looking THE

A *o.* =IS-TALKING
ΦΩΝΗΝΗΤΙCΕΛΑΛΕΙΜΕΤΕΜ 80
SOUND WHO-ANY TALKED WITH ME

s1 (*half erased by s2*) A *insert* Ε =PERCEIVED
ΟΥΚΑΙΕΠΙCΤΡΕΨΑCΙΔΟΝΕ 300
AND ON-TURNing I-PERCEIVE SEV-

s omits IN
ΠΤΑΛΥΧΝΙΑCΧΡΥCΑCΚΑΙΕ 20
13 EN LAMPstands GOLDen AND IN

AM *s* -ΟΝ SEVEN *omitted by* A
ΝΜΕCΩΤΩΝΕΠΤΑΛΥΧΝΙΩΝΟ 40
MIDST OF-THE SEVEN LAMPstands LIKE

A-ness -ΩΜΑ -Ω to-SON
ΜΟΙΟΝΥΙΟΝΑΝΘΡΩΠΟΥΕΝΔ 60
SON OF-human HAVING-

A *adds* Ν
ΕΔΥΜΕΝΟΝΠΟΔΗΡΗΚΑΙΠΕΡ 80
been-IN-SLIPPED FOOT - LIFT AND HAVING-

ΙΕΖΩCΜΕΝΟΝΠΡΟCΤΟΙCΜΑ 400
been-ABOUT-GIRDED TOWARD THE BREASTS

b Τ *and* A *has* Ζ *for* CO As1* Α
ΘΘΟΙCΖΩΝΗΝΧΡΥCΙΝΗΔΕΚ 20
14 GIRDle GOLDen THE YET HEAD

ΕΦΑΛΗΑΥΤΟΥΚΑΙΑΙΤΡΙΧΕ 40
OF-him AND THE HAIRS

b inserts ΚΑΙ AND
CΑΕΥΚΑΙΩCΕΡΙΟΝΛΕΥΚΟΝ 60
WHITE AS WOOL WHITE

ΩCΧΙΩΝΚΑΙΟΙΟΦΘΑΛΜΟΙΑ 80
AS SNOW AND THE VIEWers OF-

ΥΤΟΥΩCΦΛΟΞΠΥΡΟCΚΑΙΟΙ 500
15 Him AS BLAZE OF-FIRE AND THE

ΠΟΔΕCΑΥΤΟΥΟΜΟΙΟΙΧΑΛΚ 20
FEET OF-him LIKE to-COPPER-

A OF-
ΟΛΙΒΑΝΩΩCΕΝΚΑΜΙΝΩΠΕΠ 40
-WHITE (*Hebrew*) AS IN BURNer HAVING-

A -HC *and b* -OI *plural*
ΥΡΩΜΕΝΩΚΑΙΗΦΩΝΗΑΥΤΟΥ 60
been-FIRED AND THE SOUND OF-him

ΦCΦΩΝΗΥΔΑΤΩΝΠΟΛΛΩΝΚΑ 80
16 AS SOUND OF-waters MANY AND

ΙΕΧΩΝΕΝΤΗΔΕΞΙΑΧΕΙΡΙΑΥ 900
HAVING IN THE RIGHT HAND OF-

A Ε *b* Ζ *the Greek letter for* 7
ΤΟΥΑCΤΕΡΑCΕΠΤΑΚΑΙΕΚΤ 20
Him GLEAMers SEVEN AND OUT OF-

ΟΥCΤΟΜΑΤΟCΑΥΤΟΥΡΟΜΦΑ 40
THE MOUTH OF-Him SABER

A *o.*
ΙΑΔΙCΤΟΜΟCΟΞΕΙΑΕΚΠΟΡ 60
TWO-MOUTHed SHARP OUT - GOING

ΕΥΟΜΕΝΗΚΑΙΗΟΨΙCΑΥΤΟΥ 80
AND THE countenance OF-Him

s IS-APPEARING AS THE SUN A *o.*
ΦCΩΗΛΙΟCΦΑΙΝΕΙΕΝΙΣΧΥ 700
AS THE SUN IS-APPEARING IN THE ABILITY

b o. =PERCEIVE
ΝΑΜΕΙΑΥΤΟΥΚΑΙΟΤΕΕΙΔΟ 20
17 OF-it . AND when I-PERCEIVED

s ΕΙC INTO
ΝΑΥΤΟΝΕΠΕCΑΠΡΟCΤΟΥCΠ 40
Him I-FALL TOWARD THE FEET

s2 inserts ΟΙ IF (*s1 has the* I)
ΟΔΑCΑΥΤΟΥΦCΝΕΚΡΟCΚΑΙ 80
OF-him AS DEAD AND

s ΗCΠ- ON-P. *b o.*
ΕΘΗΚΕΝΤΗΝΔΕΞΙΑΝΑΥΤΟΥ 80
he-PLACES THE RIGHT OF-Him

ΧΕΙΡΑ HAND *added by s3* *s1* omits* NO YOU BE-F.
ΕΠΕΜΕΛΕΓΩΝΜΗΦΟΒΟΥΕΓΩ 800
18 ON ME saying NO YOU-BE-FEARING I

A *inserts* -ΤΟΚ- -born
ΕΙΜΙΟΠΡΩΤΟCΚΑΙΟΕCΧΑΤ 20
AM THE BEFORE AND THE LAST

AND *omitted by s1**
ΟCΚΑΙΟΖΩΝΚΑΙΕΓΕΝΟΜΗΝ 40
AND THE LIVING AND I-BECAME

ΝΕΚΡΟCΚΑΙΙΔΟΥΖΩΝΕΙΜΙ 60
DEAD AND BE-PERCEIVING LIVING I-AM

ΕΙCΤΟΥCΑΙΩΝΑCΤΩΝΑΙΩΝ 80
INTO THE cons OF-THE cons .

As1* *omit* AMEN A *o.* Ι-ΑΑC
ΦΝΑΜΗΝΚΑΙΕΧΩΤΑCΚΑΕΙC 900
AMEN . AND I-AM-HAVING THE LOCKers

ΤΟΥΘΑΝΑΤΟΥΚΑΙΤΟΥΑΔΟΥ 20
OF-THE DEATH AND OF-THE UN-PERCEIVED.

ab o.
ΓΡΑΨΟΝΟΥΝΑΕΙΔΕCΚΑΙΑ 40
19 WRITE THEN what YOU-PERCEIVED AND what

s1 adds* IS-BINDING ΑΕΙ *s1* adds* -Ν *bs1* o.*
ΙCΙΝΚΑΙΑΜΕΛΛΕΙΓΕΙΝΕC 50
ARE AND what IS-ABOUT TO-BE-BECOMING

ΘΑΙΜΕΤΑΤΑΥΤΑΤΟΜΥCΤΗΡ 80
20 after these THE CLOSE - KEEP

b ΟΝ OF-w.
ΙΟΝΤΩΝΕΠΤΑΛCΤΕΡΩΝΟΥC 2000
OF-THE SEVEN GLEAMers which

b o. A ЄN IN A o. A o.
ЄΙΔЄCЄΠΙΤΗCΔЄΣΙΑCΜΟΥ 20
YOU-PERCEIVED ON THE RIGHT OF-ME

ΚΑΙΤΑCЄΠΤΑΛΥΧΝΙΑCΤΑC 40
AND THE SEVEN LAMPstands THE

ΧΡΥCΑCΟΙЄΠΤΑΑCΤЄΡЄCΑ 60
GOLden . THE SEVEN GLEAMers MES-

ΓΓЄΛΟΙΤΩΝЄΠΤΑЄΚΚΛΗCΙ 80
SENGERS OF-THE SEVEN OUT - CALLED

s1* omits ARE s1* omits THE 8 SEVEN LAMPstands
ΩΝЄΙCΙΝΚΑΙΑΙΛΥΧΝΙΑΙΑ 100
ARE AND THE LAMPstands THE

ΙЄΠΤΑЄΠΤΑЄΚΚΛΗCΙΑΙЄΙ 20
SEVEN SEVEN OUT - CALLED ARE .

A -Ω to-THE
CΙΝΤΩΑΓΓЄΛΩΤΗCЄΝЄΦЄC 40
2 to-THE MESSENGER OF-THE IN EPHESUS

ΩΦЄΚΚΛΗCΙΑCΓΡΑΨΟΝΤΑΔЄ 60
OUT - CALLED WRITE THE-YET

ΑЄΓЄΙΟΚΡΑΤΩΝΤΟΥCЄΠΤΑ 80
IS-saying THE One-HOLDING THE SEVEN

ΑCΤЄΡΑCЄΝΤΗΔЄΣΙΑΛΥΤΟ 200
GLEAMers IN THE RIGHT OF-Him

XЄIPI HAND a/d'd by s1* A M
ΥΟΠЄΡΙΠΑΤΩΝЄΝΜЄCΦΤΩΝ 20
THE One-ABOUT-TREADING IN MIDST OF-THE

sb o.
ЄΠΤΑΛΥΧΝΙΩΝΤΩΝΧΡΥCЄΩ 40
SEVEN LAMPstands THE GOLden .

ΝΟΙΔΑΤΑЄΡΓΑCΟΥΚΑΙΤΟΝ 80
2 I-HAVE-PERCEIVED THE ACTS OF-YOU AND THE

A omits OF-YOU
. ΚΟΠΟΝCΟΥΚΑΙΤΗΝΥΠΟΜΟΝ 80
toil OF-YOU AND THE UNDER - REMAINING

A omits AND
ΗΝCΟΥΚΑΙΟΤΙΟΥΔΥΝΗΒΑC 300
OF-YOU AND that NOT YOU-ARE-ABLE TO-

3A o.
ΤΑCΑΙΚΑΚΟΥCΚΑΙЄΠЄΙΡΑ 20
BEAR EVIL AND YOU-try

CΑCΤΟΥCΛЄΓΟΝΤΑCЄΑΥΤΟ 40
THE ones-saying themselves

s3 + A - TO-BE
ΥCΑΠΟCΤΟΛΟΥCЄΙΝΑΙΚΑΙ 60
commissioners TO-BE AND

ΟΥΚЄΙCΙΝΚΑΙЄΥΡЄCΑΥΤΟ 80
NOT THEY-ARE AND YOU-FOUND them

ΥCΨΕΥΔЄΙCΚΑΙΥΠΟΜΟΝΗΝ 400
3 FALSE AND UNDER-REMAINING

s o. s1* + ΚΑΙΘΛΙΨΙCΠΑCΑC AND CONSTRICTION
ЄΧЄΙCΚΑΙЄΒΑCΤΑCΑCΔΙΑ 20
YOU-ARE-HAVING AND YOU-BEAR THRU

ALL A YOU-HAVE-toiled
ΤΟΟΝΟΜΑΜΟΥΚΑΙΟΥΚЄΚΟΠ 40
THE NAME OF-ME AND NOT YOU-toil .

A -ΚЄC Ab o.
ΙΑCΑCΑΛΛΑΑЄΧΩΚΑΤΑCΟΥ 60
4 but I-AM-HAVING DOWN OF-YOU that

A THE BEFORE OF-YOU LOVE
ΤΙΤΗΝΑΓΑΠΗΝCΟΥΤΗΝΠΡΩ 80
THE LOVE OF-YOU THE BEFORE

s1 ∈ for A (by s3)
ΤΗΝΑΦΗΚΑCΜΝΗΜΟΝЄΥЄΟΥ 500
5 YOU-FROM-LET . YOU-BE-remembering THEN

s ∈
ΝΠΟΘЄΝΠΕΠΤΩΚΑCΚΑΙΜЄΤ 20
?-WHICH-PLACE YOU-HAVE-FALLEN AND after-

ΑΝΟΗCΟΝΚΑΙΤΑΠΡΩΤΑЄΡΓ 40
MIND AND THE BEFORE ACTS

ΑΠΟΙΗCΟΝЄΙΔЄΜΗЄΡΧΟΜΑ 60
DO . IF YET NO I-AM-COMING

b inserts ΤΑΧΥ SWIFTLY A ΚЄΙΝΗCΩ
ΙCΟΙΚΑΙΚΙΝΗCΩΤΗΝΛΥΧΝ 80
to-YOU AND SHALL-BE-STIRRING THE LAMPstand

ΙΑΝCΟΥЄΚΤΟΥΤΟΠΟΥΑΥΤΗ 600
OF-YOU OUT OF-THE PLACE OF-her

CЄΑΝΜΗΜЄΤΑΝΟΗCΗCΑΛΛΑ 20
6 IF-EVER NO YOU-SHOULD-BE-after-MINDING . but

A O
ΤΟΥΤΟЄΧЄΙCΟΤΙΜΙCЄΙCΤ 40
this YOU'RE-HAVING that YOU'RE-HATING THE

A o.
ΑЄΡΓΑΤΩΝΝΙΚΟΛΑΙΤΩΝΑΚ 60
ACTS OF-THE CONQUER-PEOPLES WHICH

ΑΓΩΜΙCΦΟЄΧΩΝΟΥCΑΚΟΥC 50
7 AND-I AM-HATING . THE one-HAVING EAR LET-him-HEAR

ΑΤΩΤΙΤΟΠΝЄΥΜΑΛЄΓЄΙΤΑ 700
ANY THE spirit IS-saying to-THE

A + ЄΠΤΑ SEVEN s (now faint) + Σ A OY for Ω
ΙCЄΚΚΛΗCΙΑΙCΤΩΝΙΚΩΝΤ 20
OUT-CALLED . to-THE one-CONQUERING

s omits to-him
ΙΑΩCΩΑΥΤΩΦΑΓЄΙΝЄΚΤΟΥ 40
I'LL-BE-GIVING to-him TO-BE-EATING OUT OF-THE

ΣΥΛΟΥΤΗCΖΩΗCΟЄCΤΙΝЄΝ 60
WOOD OF-THE LIFE WHICH IS IN

MIDST omitted by Ab s1 (s3) A3 o.
ΜЄCΩΤΩΠΑΡΑΔЄΙCΩΤΟΥΘЄ 80
MIDST THE PARK OF-THE God .

b adds ΜΟΥ MY A TΩ to-THE
ΟΥΚΑΙΤΩΑΓΓЄΛΩΤΗCЄΝCΜ 800
8 AND to-THE MESSENGER OF-THE IN MYRRH

A adds C
ΥΡΝΗЄΚΚΛΗCΙΑCΓΡΑΨΟΝΤ 20
(Smyrna) OUT-CALLED WRITE THE-

A adds -ΤΟΚΟ- -born
ΑΔЄΛЄΓЄΙΟΠΡΩΤΟCΚΑΙΟЄ 40
YET IS-saying THE BEFORE AND THE LAST

CΧΑΤΟCΟCЄΓЄΝЄΤΟΝЄΚΡΟ 60
WHO BECAME DEAD

A omits THE ACTS
CΚΑΙЄΖΗCЄΝΟΙΔΑCΟΥΤΑЄ 80
9 AND LIVES I'VE-PERCEIVED YOUR THE ACTS

AND
ΡΓΑΚΑΙΤΗΝΘΛΙΨΙΝΚΑΙΤΗ 900
AND THE CONSTRICTION AND THE

3A o.
ΝΠΤΩΧЄΙΑΝΑΛΛΑΠΛΟΥCΙΟ 20
POVERTY but RICH

Ab omit THE
CЄΙΚΑΙΤΗΝΒΛΑCΦΗΜΙΑΝΤ 40
YOU-ARE AND THE HARM - AVERment THE

ΗΝЄΚΤΩΝΛЄΓΟΝΤΩΝΙΟΥΔΑ 60
OUT OF-THE ones-saying JUDA-ans

s1* - ΩΝ for - ΟΥC
ΙΟΥCЄΙΝΑΙЄΑΥΤΟΥCΚΑΙΟ 50
TO-BE selves AND NOT

ΥΚЄΙCΙΝΑΛΛΑCΥΝΑΓΩΓΗΤ 3000
THEY-ARE but TOGETHER-LED OF-

on My right hand, and the seven golden lampstands. The seven stars are messengers of the seven ecclesias, and the seven lampstands are the seven ecclesias.

2 To the messenger of the ecclesia in Ephesus write: 'Now this He is saying Who is holding the seven stars in His right hand, Who is walking in the midst of the seven golden lampstands.

2 "I am aware of your acts, and your toil and your endurance, and that you can not bear with evil, and you try those saying that they themselves are apostles, and are not, and you found them
3 false, and you have endurance and you bear up because of My name, and are not wearied.
4 But I have against you that you have deserted your first love.
5 Remember, then, whence you have fallen, and repent, and do the former acts. Now if not, I am coming to you, and shall be moving your lampstand out of its place,
6 if you should not repent. But this you have, that you are hating the acts of the Nicolaitans, which *I*, too, am hating.

7 Who has an ear, let him hear what the spirit is saying to the ecclesias.

To the one who is conquering, to him shall I give the privilege of eating of the tree of life, which is in the center of God's paradise.'"

8 And to the messenger of the ecclesia in Smyrna write: 'Now this He is saying Who is the First and the Last, Who became dead, and lives.

9 "I am aware of your acts and affliction and poverty (but you are rich) and the calumny of those professing themselves to be Jews and are not, but are Satan's synagogue.

The Prophetic Section

20 The vision is figurative. The explanation is *literal*. *It must not be further "explained."* The seven stars are *seven messengers*. The seven lampstands are *seven ecclesias*. These will be found at the places indicated at the opening of the Lord's day. They are God's luminaries in the dense darkness of that era.

THE SEVEN LETTERS

These letters fall into two groups. In the first three the injunction to hear precedes the promise. In the last four this order is reversed. In the former the wilderness experiences of Israel are recalled: Their first love in Ephesus, their trials in Smyrna, Balaam in Pergamos. The latter recall their history in the land —two for Israel and two for Judah; Jezebel in Thyatira, Israel's blotting out in Sardis, the temple in Hezekiah's reign in Philadelphia and the declining days of the Minor Prophets in Laodicea

EPHESUS

4 Their "first love" is an allusion to Israel's espousals in the wilderness (Hos. 11^1 Jer. 2^2 Eze. $16^{8\ 10}$ Ex. $19^{4\ 6}$).

6 The Nicolaitans (Conqueror People) are probably Israelitish votaries of the wild beast. Their name indicates their allegiance to the great world conqueror. First their *acts* are condemned and then their *doctrine* (2^{15}). It was the same as Balaam's (Nu. 25^2).

7 The "tree" of life is not the usual word for *tree*. In its first century use it means a "stick" or "stave" in the hands of those who apprehend our Lord (Mt. $26^{47,55}$, Mk. $14^{43,48}$, Lu. 22^{52}). It was a "tree" on which our Lord was hanged (Ac. 5^{30} 10^{39} 13^{29} Gal. 3^{13} 1 Pt. 2^{24}). It is a striking symbol of life in resurrection.

7 The promise reminds us of the tree of life in Eden and has its consummation in the new Jerusalem (22^2). Our destiny is heaven (Eph.1^3).

SMYRNA

8 In each message the Lord alludes to such particulars of the preceding vision as meet the case of the ecclesia. His resurrection life is pledge of the wreath of life He promises to those who are faithful until death.

9 What force can there be to the claim to be Jews unless the Smyrna ecclesia was composed of Jews? Their allegiance to Satan's (or the Adversary's) synagogue would have no point if the Smyrnans did not belong to God's synagogue.

The Prophetic Section

10 The ten days' affliction alludes to Israel's trial in the wilderness. That lasted forty years. This will be brief. Jews often suffer from anti-Semitic riots.
10 A wreath or garland, often of laurel, was awarded the successful contestant in the ancient games. This was the trophy of victory. It is not the symbol of rule, but the reward of faithful effort. The wreath of life will be worn by all who gain life as a reward of their deeds. It is given to the one who endures trial (Ja. 1[12]). The life we have in Christ is a gratuitous gift, in no sense the reward of our efforts, so it cannot be figured by a wreath.
11 The allusion in this promise is to the entrance of death when Adam sinned. The fulfillment of the promise will wait until the great white throne judgment (20[11]). This promise cannot be applied now, for all in Christ are beyond judgment.

PERGAMOS

13 Satan is Hebrew for "adversary" and is applied to others beside the one great adversary.
13 To hold God's name and faith, when all must receive the emblem of the wild beast may mean martyrdom for them as well as Antipas.
14 Balaam (Nu. 25). The sorry scene at Shittim will be repeated in the day of Jehovah. In ancient times sacrifices to the gods were accompanied by ceremonial prostitution, which will also characterize the worship of the wild beast. Compare 2[20] 9[20 21] 14[4] 21[8] 22[15] Jude [15 16 23]. Balaam was killed with the sword (Nu. 31[8] Josh. 13[22]). The Nicolaitans are threatened with a similar fate. This is put in execution when the followers of the wild beast are "killed by the saber which is coming out of the mouth of Him Who is sitting on the horse" (19[21]).
17 Unless they worship the image of the wild beast they will not be able to obtain food, unless God gives it as He gave the manna. So the star-crowned woman will be nourished in the wilderness (12[14]). Then they will pray as He taught them "Give us our contingent bread today" (Mt. 6[11]) for every other source is cut off.

The white pebble was used in allotting the land. Each man's name was written on a pebble, and these were put into a bag. As each allotment is called, a pebble is withdrawn. The allotment is given to the man whose name is on it. Thus the white pebble will be an earnest of their allotment in the Kingdom. This is for Israel, not for the body of Christ.

10 Let no one be fearing what you
are about to be suffering. *Lo!* the
Slanderer is about to cast some of
you into a dungeon that you may
be tried, and you will have
affliction ten days. Be faithful
until death, and I shall be giving
you the victor's wreath of life.
11 Who has an ear, let him hear
what the spirit is saying to the
ecclesias.

The one who is conquering
may under no circumstances be
injured by the second death."'

12 And to the messenger of the
ecclesia in Pergamos write: 'Now
this He is saying Who has the
sharp two edged saber.
13 "I am aware where you are
dwelling—where Satan's throne is
—and you are holding to My
name, and do not disown My faith,
in the days in which Antipas,
My faithful witness, was killed a-
mong you, where Satan is dwelling.
14 But I have a few things against
you, that you have there those
holding the teaching of Balaam,
who taught Balak to cast a snare
before the sons of Israel, to con-
sume idol sacrifices, and to commit
15 prostitution. Thus *you*, too, have
those holding the teaching of the
16 Nicolaitans, likewise. *Repent then!*
Now, if not, I am coming to you
swiftly and shall battle with them
with the saber of My mouth.
17 Who has an ear, let him hear
what the spirit is saying to the
ecclesias.

To the one who is conquering,
to him shall I be giving of the
hidden manna, and I shall be
giving him a white pebble and on
the pebble a new name written,
which no one is aware of except
the one who is obtaining it."'

bs1 omit ARE (*by s3*) *Ab omit* YET ONE
ΟΥCΑΤΑΝΑΕΙCΙΝΜΗΔΕΝΦΟ 20
10 THE SATAN (*Heb.*adversary) ARE . NO YET ONE YOU-BE-
b Θ
ΒΟΥΛΜΕΛΛΕΙCΠΑCΧΕΙΝΙΔ 40
FEARING what YOU-ARE-ABOUT TO-BE-EMOTIONING . BE-PER-
b adds ΔΗ by-all-means *b o. s1* adds* ΒΑΛΙΝ
ΟΥΜΕΛΛΕΙΒΑΛΛΕΙΝΕΖΥΜΩ 60
CEIVING IS-ABOUT TO-BE-CASTING OUT OF-YOU *p*
Ab THE THRU-CASTer OUT OF-YOU *p*
ΝΟΔΙΑΒΟΛΟCΕΙCΦΥΛΑΚΗΝ 80
THE THRU-CASTer INTO GUARD-house
s o. *s* - ΔΙ Α Χ Η -MAY-
ΙΝΑΠΕΙΡΑCΘΗΤΕΚΑΙΕΧΕΤ 100
THAT YE-MAY-BE-BEING-tried AND YE-WILL-HAVE
s - ΔΙ *b* - ΑCΤ 10 YOU-BE-
ΕΘΛΙΨΙΝΗΜΕΡΩΝΔΕΚΑΓΙΝ 20
CONSTRICTION OF-DAYS TEN . YOU-BE-
BECOMING *by s2*
ΟΥΠΙCΤΟCΑΧΡΙΘΑΝΑΤΟΥΚ 40
BECOMING BELIEVING UNTIL OF-DEATH AND
ΛΙΔΩCΩCΟΙΤΟΝCΤΕΦΑΝΟΝ 60
I-SHALL-BE-GIVING to-YOU THE WREATH
ΤΗCΖΩΗCΟΕΧΦΝΟΥCΑΚΟΥC 80
11 OF-THE LIFE . THE *one*-HAVING EAR LET-him-HEAR
ΑΤΩΤΙΤΟΠΝΕΥΜΑΛΕΓΕΙΤΑ 200
ANY THE spirit IS-saying to-
ΙCΕΚΚΛΗCΙΑΙCΟΝΙΚΩΝΟΥ 20
THE OUT-CALLED . THE *one*-CONQUERING NOT
ΜΗΑΔΙΚΗΘΗΕΚΤΟΥΘΑΝΑΤΟ 40
NO [MAY-BE-BEING-injured OUT OF-THE DEATH |
ΥΤΟΥΔΕΥΤΕΡΟΥΚΑΙΤΩΑΓΓ 60
12 THE second . AND to-THE MESSEN-
ΕΛΦΗCΕΝΠΕΡΓΑΜΦΕΚΚΛΗ 80
GER OF-THE IN FORTRESS(Pergamoo) OUT-CALLED
CΙΑCΓΡΑΨΟΝΤΑΔΕΛΕΓΕΙΟ 300
WRITE THE - YET IS-saying THE
ΕΧΩΝΤΗΝΡΟΜΦΑΙΑΝΤΗΝΔΙ 20
One-HAVING THE SABER THE TWO-
a o. *Before* where *b* in-
CΤΟΜΟΝΤΗΝΟΞΕΙΑΝΟΙΔΑΠ 40
13 MOUTHED THE SHARP . I'VE-PERCEIVED
serts ΤΑΕΡΓΑCΟΥΚΑΙ THE ACTS OF YOU AND
ΟΥΚΑΤΟΙΚΕΙCΟΠΟΥΟΘΡΟΝ 60
?-where YOU-ARE-DOWN-HOMING THE-?-where THE THRONE
ΟCΤΟΥCΑΤΑΝΑΚΑΙΚΡΑ 77
OF-THE SATAN(*Heb.*adversary)AND YOU-ARE-
s1 OF-YOU C (*by s3*)
ΤΕΙCΤΟΟΝΟΜΑΜΟΥΚΑΙΟΥΚ 400
HOLDING THE NAME OF-ME AND NOT
A adds AND ΚΑΙ
ΗΡΝΗCΩΤΗΝΠΙCΤΙΝΜΟΥΕΝ 20
disown THE BELIEF OF-ME IN
Ab omit IN *s1** Τ- *a omits* w. *bs1* o. (*s3*)
ΤΑΙCΗΜΕΡΑΙCΕΝΑΙCΑΝΤΕ 40
THE DAYS IN WHICH ANTIPAS
ΙΠΑCΟΜΑΡΤΥCΜΟΥΟΠΙCΤΟ 60
THE witness OF-ME THE BELIEVING
ΜΟΥ OF-ME *added by* A
CΟCΑΠΕΚΤΑΝΘΗΠΑΡΑΜΙΝΟ 80
WHO WAS-FROM-KILLED DESIDE YOU *p* THE-?-
ΠΟΥΟCΑΤΑΝΑCΚΑΤΟΙΚΕΙΑ 500
14 where THE SATAN(*Heb.*adversary) IS-DOWN-HOMING . but

sA o. *s1* omits* DOWN OF-YOU
ΛΛΛΕΧΩΚΑΤΑCΟΥΟΛΙΓΑΟΤ 20
I-AM-HAVING DOWN OF-YOU FEW that
A he-is- *o.*
ΙΕΧΕΙCΕΚΕΙΚΡΑΤΟΥΝΤΑC 40
YOU-ARE-HAVING there *ones*-HOLDING
ΤΗΝΔΙΔΑΧΗΝΒΑΛΑΑΜΟCΕΔ 60
THE TEACHing BALAAM WHO TAUGHT
b -ΖΕ *s2* ΤΟΝ *bs1*—t.-r. *s1**—B. A - ΣΙΑ ΣΙ KING
ΙΔΑCΚΕΝΤΩΒΑΛΑΚΒΑΛΛΕΙ 80
to-THE BALAK TO-BE-CASTING
*and bs1** ΒΑΛΕΙΝ *future* *b* Π ON-
ΝCΚΑΝΔΑΛΟΝΕΝΩΠΙΟΝΤΩΝ 600
SNARE IN - VIEW OF-THE
b inserts ΚΑΙ AND
ΥΙΩΝΙCΡΑΗΛΦΑΓΕΙΝΕΙΑΘ 20
SONS ISRAEL TO-BE-EATING idol -
ΛΟΘΥΤΑΚΑΙΠΟΡΝΕΥCΑΙ 40
15 - SACRIFICES AND TO-PROSTITUTE . thus
ΤΩCΕΧΕΙCΚΑΙCΥΚΡΑΤΟΥΝ 80
YOU-ARE-HAVING AND YOU *ones*-HOLDING
Ab omit OF-THE
ΤΑCΤΗΝΔΙΔΑΧΗΝΤΩΝΝΙΚΟ 80
THE TEACHing OF-THE CONQUER-
ΛΑΙΤΩΝΟΜΟΙΩCΜΕΤΑΝΟΗC 700
16 PEOPLES LIKE - AS . after-MIND
s omits THEN *s1** YOU *for* -ΟΙ *has* -Υ
ΟΝΟΥΝΕΙΔΕΜΗΕΡΧΟΜΑΙCΟ 20
THEN . IF YET NO I-AM-COMING to-YOU
ΙΤΑΧΥΚΑΙΠΟΛΕΜΗCΩΜΕΤΑ 40
SWIFTLY AND I-SHALL-BE-BATTLING WITH them
ΥΤΩΝΕΝΤΗΡΟΜΦΑΙΑΤΟΥCΤ 80
IN THE SABER OF-THE MOUTH
ΟΜΑΤΟCΜΟΥΟΕΧΦΝΟΥCΑΚΟ 80
17 OF-ME . THE *one*-HAVING EAR LET-him-
s o.
ΥCΑΤΩΤΙΤΟΠΝΕΥΜΑΛΕΓΕΙ 800
HEAR ANY THE spirit IS-saying
A -ΟΥ-
ΤΑΙCΕΚΚΛΗCΙΑΙCΤΩΝΙΚΩ 20
to-THE OUT - CALLED . to-THE *one*-CONQUER-
s omits to-him *Ab* - OUT *b o.*
ΝΤΙΔΩCΦΑΥΤΩΕΚΤΟΥΜΑΝΝ 40
ING I'LL-BE-GIVING to-him OUT OF-THE MANNA
s omits I'LL-BE-
ΑΤΟΥΚΕΚΡΥΜΜΕΝΟΥΚΑΙΔΩ 60
OF-THE HAVING-*been*-HIDDEN AND I'LL-BE-
GIVING to-him
CΦΑΥΤΩ ΨΗΦΟΝΛΕΥΚΗΝΚΑΙ 80
GIVING to-him PEBBLE WHITE AND
ΕΠΙΤΗΝΨΗΦΟΝΟΝΟΜΑΚΑΙΝ 900
ON THE PEBBLE NAME NEW
s1 omits* WHICH
ΟΝΓΕΓΡΑΜΜΕΝΟΝΟΥΔΕΙC 20
HAVING-*been*-WRITTEN WHICH NOT-YET-ONE
ΟΙΔΕΝΕΙΜΗΟΛΑΜΒΑΝΩΝΚΑ 40
18 has-PERCEIVED IF NO THE *one*-GETTING-UP . AND
A -Ω to-THE *Ab o.b.*-Η
ΙΤΩΑΓΓΕΛΩΤΗCΕΝΘΥΑΤΕΙ 80
to-THE MESSENGER OF-THE IN THYATIRA
ΡΗ OUT-CALLED *omitted by* A
ΡΟΙCΕΚΚΛΗCΙΑCΓΡΑΨΟΝΤ 80
OUT - CALLED WHITE THE-
ΑΔΕΛΕΓΕΙΟΥΙΟCΤΟΥΘΕΟΥ 1000
YET IS-saying THE SON OF-THE God

A *omits* OF-Him
ΟΕΧΦΝΤΟΥCΟΦΘΑΛΜΟΥCΑΥ 20
THE *One*-HAVING THE VIEWers OF-Him

Ab -ΓΑ *accusative*
ΤΟΥΦCΦΛΟΞΠΥΡΟCΚΑΙΟΙΠ 40
AS BLAZE OF-FIRE AND THE FEET

ΟΔΕCΑΥΤΟΥΟΜΟΙΟΙΧΑΛΚΟ 60
OF-him LIKE to-COPPER-

ΑΙΒΑΝΦΟΙΔΑCΟΥΤΑΕΡΓΑΚ 80
19 WHITE(*Hebrew*) . I'VE-PERCEIVED YOUR THE ACTS AND

ΑΙΤΗΝΑΓΑΠΗΝΚΑΙΤΗΝΠΙC 100
THE LOVE AND THE BELIEF

THE *by s*3 THRU-SERVICE AND *by s*2
ΤΙΝΚΑΙΤΗΝΔΙΑΚΟΝΙΑΝΚΑ 20
AND THE THRU - SERVICE AND

THE *omitted by* A *s omits* OF-YOU
ΙΤΗΝΥΠΟΜΟΝΗΝCΟΥΚΑΙΤΑ 40
THE UNDER - REMAINING OF-YOU AND THE

*s*2 *ins rts* C *in error* A *o.*
ΕΡΓΑCΟΥΤΑΕCΧΑΤΑΠΛΕΙΟ 60
ACTS OF-YOU THE LAST MORE

s o.
ΝΑΤΟΝΠΡΩΤΟΝΑΛΛΑΕΧΩΚΑ 80
20 OF-THE BEFORE . but . I'M-HAVING DOWN

Ab omit MANY *Abs*1* ARE-FROM-L.-ЄIC
ΤΑCΟΥΠΟΛΥΟΤΙΑΦΗΚΑCΤΗ 200
OF-YOU MANY that YOU-FROM-LET THE

s omits OF-YOU A *adds* THE ΤΗΝ(*s*1* ΙΑΖ-) Η *Abs*1*
ΝΓΥΝΑΙΚΑCΟΥΙЄΖΑΒЄΑΤΗ 20
WOMAN OF-YOU JEZABEL THE

b -ЄΙ *s*3 + *s*1 *o.* Є-=herself *inserted by* A
ΝΑЄΓΟΥCΑΝΑΥΤΗΝΠΡΟΦΗΤ 40
saying her BEFORE-AVERess

*s*1*-ЄΙΑΝ TO-BE *omitted by Ab*
ΙΝЄΙΝΑΙΚΑΙΔΙΔΑCΚЄΙ 58
TO-BE AND she-IS-TEACHING

AND *omitted by* A
ΚΑΙΠΛΑΝΑΤΟΥCЄΜΟΥCΔΟΥ 80
AND IS-STRAYING THE MY SLAVES

ΛΟΥCΠΟΡΝЄΥCΑΙΚΑΙΦΑΓЄ 300
TO-PROSTITUTE AND TO-BE-EATING

ΙΝЄΙΔΩΛΟΘΥΤΑΚΑΙЄΔΩΚΑ 20
21 idol-SACRIFICES AND I-GIVE

ΑΥΤΗΧΡΟΝΟΝΙΝΑΜЄΤΑΝΟΗ 40
to-her TIME THAT she-MAY-after-MIND

*s*1*-AND *to* MIND A ΚΗΘЄΛΗCЄΝ WILLS *s*2ΘЄΛΙ
ΣΗΚΑΙΟΥΘЄΛЄΙΜЄΤΑΝΟΗC 60
AND NOT she-IS-WILLING TO-AFTER-MIND

sA o. *s* Τ- OF-this
ΑΙЄΚΤΗCΠΟΡΝЄΙΑCΑΥΤΗC 80
OUT OF-THE PROSTITUTION OF-her.

*s*1* *for* Β *has* Κ Λ *inserted by ab* = I-AM-C. A ΦΥΛΑΚ-
ΙΔΟΥΒΑΛΩΑΥΤΗΝΕΙCΚΑΙΝ 400
22 BE-PERCEIVING I'LL-BE-CASTING her INTO couch

-ΗΝ GUARDhouse
ΗΝΚΑΙΤΟΥCΜΟΙΧΕΥΟΝΤΑC 20
AND THE *ones*-ADULTERING

ΜΕΤΑΥΤΗCЄΙCΘΛΙΨΙΝΜЄΓ 40
WITH her INTO CONSTRICTION GREAT

b -SHOULD- -Ω-
ΑΛΗΝЄΑΝΜΗΜЄΤΑΝΟΗCΟΥC 60
IF-EVER NO THEY-WILL-BE-after-MINDING

A OF-them -ΩΝ *A o.* AND
ΙΝЄΚΤΩΝЄΡΓΩΝΑΥΤΗCΚΑΙ 80
23 OUT OF-THE ACTS OF-her . AND

ΤΑΤЄΚΝΑΑΥΤΗCΑΠΟΚΤЄΝΩ 500
THE offspring OF-her I-SHALL-BE-FROM-KILLING

ΕΝΘΑΝΑΤΩΚΑΙΓΝΩCΟΝΤΑΙ 20
IN DEATH AND WILL-BE-KNOWING

ΠΑCΑΙΑΙЄΚΚΛΗCΙΑΙΟΤΙЄ 40
ALL THE OUT-CALLED that I

Α Δ
ΓΩЄΙΜΙΟЄΡЄΥΝΩΝΝЄΦΡΟΥ 60
AM THE *One*-SEARCHING kidneys

ΣΚΑΙΚΑΡΔΙΑCΚΑΙΔΩCΩΥΜ 80
AND HEARTS . AND I'LL-BE-GIVING to-YOU*p*

*s*1* *omits* OF-YOU*p* *b* ΔΥΤ-
ΙΝЄΚΑCΤΩΚΑΤΑΤΑЄΡΓΑΥΜ 600
EACH DOWN THE ACTS OF-YOU*p*.

OY OF-him *s*1* *ins rts* ЄΝ IN
ΩΝΥΜΙΝΔЄΛЄΓΩΤΟΙCΛΟΙΠ 20
24 to-YOU*p* YET I-AM-saying to-THE rest

Ab o. ΒΗ *b* Δ. *s*2–H*s*2*o.*
ΟΙCΤΟΙCЄΝΘΥΑΤЄΙΡΟΙCΟ 40
to-THE IN THYATIRA as-

*s*2*o.* *s*1* *omits* NOT (*s*3 *restores* ΟΙCΟC, *a lot*.)
CΟΙΟΥΚЄΧΟΥCΙΝΤΗΝΔΙΔΑ 60
many-as NOT ARE-HAVING THE TEACHING

ΧΗΝΤΑΥΤΗΝΟΙΤΙΝЄCΟΥΚЄ 80
this WHO-ANY . NOT THEY-

s ΒΑΘΗ
ΓΝΩCΑΝΤΑΒΑΘЄΣΑΤΟΥCΑΤΑ 700
KNOW THE DEPTHS OF-THE SATAN(*Heb*.ad-

A *inserts* Λ = -AM-
ΝΑΩCΛЄΓΟΥCΙΝΟΥΒΑΛΩΦΩ 20
versary) AS THEY-ARE-saying NOT I'LL-BE-CASTING ON

ΥΜΑCΑΛΛΟΒΑΡΟCΠΑΗΝΟЄΧ 40
25 YOU*p* other HEAVY . MOREly WHICH YE-

s -ΑΙ *s* -ΑΙΑЄΦΟΒΟ *inserts*
ЄΤЄΚΡΑΤΗCΑΤЄΑΧΡΙΟΥΑΝ 60
ARE-HAVING HOLD-YE UNTIL OF-WHICH EVER

b ΟΙ ≠ Ω
ΗΞΩΚΑΙΟΝΙΚΩΝΚΑΙΟΤΗΡΩ 80
26 I'LL-BE-ARRIVING. AND THE *one*-CONQUERING AND THE KEEPING

ΝΑΧΡΙΤЄΛΟΥCΤΑЄΡΓΑΜΟΥ 800
UNTIL FINISH THE ACTS OF-ME

*s*1* *omits* ON
ΔΩCΩΑΥΤΦЄΞΟΥCΙΑΝЄΠΙΤ 20
I'LL-BE-GIVING TO-him authority ON THE

s o.
ΩΝЄΘΝΩΝΚΑΙΠΟΙΜΑΝЄΙΑΥ 40
27 NATIONS AND he'LL-BE-SHEPHERDING them

b omits IN
ΤΟΥCЄΝΡΑΒΔΩCΙΔΗΡΑΦCΤ 60
IN ROD IRON AS THE

ΑCΚЄΥΗΤΑΚЄΡΑΜΙΚΑCΥΝΤ 80
INSTRUMENTS THE pottery IS-*being*-

-ΗC- *inserted by b*
ΡΙΒЄΤΑΙΩCΚΑΓΩЄΙΑΗΦΑΠ 900
crushed AS AND-I HAVE-GOTTEN BE-

ΑΡΑΤΟΥΠΑΤΡΟCΜΟΥΚΑΙΔΩ 20
28 SIDE THE FATHER OF-ME . AND I'LL-BE-

CΦΑΥΤΦΤΟΝΑCΤЄΡΑΤΟΝΠΡ 40
GIVING to-him THE GLEAMer THE morn-

A O
ΦΙΝΟΝΟЄΧΩΝΟΥCΑΚΟΥCΑΤ 60
29 ing. THE *one*-HAVING EAR LET-him-HEAR

s o.
ΩΤΙΤΟΠΝЄΥΜΑΛЄΓЄΙΤΑΙC 90
ANY THE spirit IS-saying to-THE

ϑЄΚΚΛΗCΙΑΙCΚΑΙΤΩΑΓΓЄΛ 5000
OUT - CALLED . AND to-THE MESSENGER

18 And to the messenger of the
ecclesia in Thyatira write: 'Now
this the Son of God is saying,
Who has eyes as a flame of fire,
and whose feet are like white
bronze.
19 "I am aware of your acts and
love and faith and service and
your endurance; and your last acts
are more than the former. But I
20 have much against you, seeing that
you suffer that woman of yours,
Jezebel, professing herself to be a
prophetess, even to be teaching
and enticing my slaves to commit
prostitution and to consume idol
21 sacrifices. And I give her time
that she may repent, and she is not
willing to repent of her prostitution.
22 *Lo!* I will be casting her into a
couch, and those committing adul-
tery with her into great affliction,
if they should not be repenting
23 of her acts. And I shall kill her
children with the plague, and all the
ecclesias will know that *I* am He
Who is searching the kidneys and
hearts. And I shall give to each
24 in accord with his acts. Now to
you I am saying—to the rest in
Thyatira, as many as have not
this teaching, any who do not
know 'the depths of Satan,' as they
are saying—I will be casting on
25 you *no* other burden. Moreover,
hold what you have until I arrive.
26 And the one who is conquering
and keeping My acts until the con-
summation, to him shall I be giving
27 authority over the nations; and
he shall be shepherding them with
an iron club, as vessels of pottery
are being crushed, as *I*, too,
have obtained from My Father.
28 And I shall be giving him the
Morning Star.
29 Who has an ear let him hear
what the spirit is saying to the
ecclesias."'

The Prophetic Section

THYATIRA

18 Tertullian and Epiphanius say that there was no ecclesia in Thyatira when John wrote these letters. On this ground many rejected this prophecy in early times. There is no difficulty in this if we recognize the fact that, in spirit, John was transported into the day of Jehovah. Then there will be an ecclesia in Thyatira which will correspond perfectly with the epistle addressed to it.

20 An allusion to the period of the Kings (1 Ki. 16^{31}). The error of Balaam (2 Pet. 2^{15} Jude $^{10\,13}$) becomes the state religion. (*cf.* 9^{20} $^{21}17^{2}$ $^{4}18^{3}$). The fact that Ephesus (2^{6}) and Pergamos (2^{14}) and Thyatira are all warned against this evil shows that the worship of the wild beast will revive the seductions of idolatry.

23 Plague—literally *death* (*cf.* black death). See 6^{8}.

23 *Kidneys and hearts* is a Hebrew phrase (Ps. 7^{9} 26^{2} Jer. 11^{20} 17^{10} 20^{12}) signifying *purity of motive*. The heart is the motive power and the kidneys the purifiers of the blood. The soul, which is represented by the blood, must be *impelled* and *purified* to perform its functions properly.

24 The depths of Satan are in contrast to the depths of God (1 Cor. 2^{10}). The latter are explored by the spirit and are unknown to the soulish man. Satan's depths are found in consecrating the most debased passions to religion. Every appeal to the senses, whether to the eye, in magnificent buildings and ritual, or to the ear by the mesmeric influence of music, or to the taste in suppers and banquets, or to the lower sensual appetites is a descent into the depths of Satan. In the beginning he appealed to the woman through her senses (Gen. $3^{1\,6}$). His desire for worshipers leads him to offer them the strongest sensual inducements disguised under the sacred sanction of divine worship.

27 The shepherd's mace was a heavy club with a thong to hold it securely to his wrist and a large head, bristling with spikes at the end. He carried a crook for the sheep and a club for their enemies (12^{5} 19^{15}). He will rule with rigor. Israel, not the body of Christ, will rule the millennial earth.

27 In the East pottery was crushed into bits to make a kind of cement.

28 The Morning Star is especially appropriated by the Son of David (22^{16}). He is the Herald of approaching day. A place in the earliest phase of the Kingdom will be awarded the conqueror.

The Prophetic Section

SARDIS

1 The seven spirits of God are literal. They are seen under various figures, according to the connection. Before the *throne* they appear as torches of fire (4[5]). On the Lambkin they are seen as seven horns and seven eyes (5[6]). They are commissioned for the entire earth. The seven stars are limited to the ecclesias.
3 Christ's coming is presented under various figures. He comes as a thief in the day of the Lord (1 Th. 5[2] 2 Pet. 3[10] *cf.* 16[15]). The Lord warned His disciples of this aspect (Mt. 24[42 44] Lu. 12[39]). When they shall say "peace and security" then sudden destruction will come upon the unwatchful (1 Th. 5[3]). But *we* are not in darkness that that day should overtake *us* as a thief. (1 Th.5[4 11]).
4 The white garment, a recognition of cleanness of conduct, is given to the souls under the altar (6[11]) and the vast crowd (7[9 13]) and the armies in heaven (19[14]).
5 Any man, woman, family or tribe who turned from Jehovah to worship the gods of the nations was to be rubbed out (Deut. 29[18 20]). David rubs out the names of some of his mighty men because they did not remain true to him (2 Sam. 23[8 39]). Joab, once over all the host (2 Sam. 20[23]) and Ahithophel were rubbed out. Here too, life and position depend on conduct. *Our* life is hid with Christ in God(Col.3[3]).
5 The scroll of life is referred to seven times in this book. It contains the names of those who do *not* worship the wild beast (13[8] 17[8]). It is opened at the great white throne (20[12]) and any whose names were not found written in it were cast into the lake of fire (20[15]). Those enrolled in it may enter the new Jerusalem (21[27]). Those who take from the sayings of this prophecy will have their part taken from the scroll of life (22[19]).

PHILADELPHIA

7 David's key (Isa. 22[15-25]) refers to the deposition of Shebna and the raising up of Eliakim, to be the treasurer of the temple, or minister of the court (See Isa. 36[22]). This letter moves in the temple, where the treasures are, where safety is found, and where worship is carried on.
9 It is impossible to escape the inference that the Philadelphian ecclesia is composed only of Jews and are members of God's synagogue. As every other consideration points in this direction we may conclude that all of these ecclesias are Jewish. Each will worship in a synagogue, which has a "messenger" who will read their epistle to them.

3 And to the messenger of the ecclesia in Sardis write: 'Now this He is saying Who has the seven spirits of God and the seven stars.

"I am aware of your acts, that you have a name that you are
2 living and are dead. Be watching, and establish the rest who were about to die; for I have not found your acts complete before
3 My God. Remember, then, how you have obtained, and hear, and be keeping and repent. If then, you should not be watching, I shall arrive as a thief, and under no circumstances may you get to know what hour I shall arrive at you.
4 But you have a few names in Sardis who do not pollute their garments, and they shall walk with Me in white, seeing that they deserve it.

5 The one who is conquering shall thus be clothed in white garments, and under no circumstances will I erase his name from the scroll of life, and I shall be avowing his name in the presence of My Father and before His messengers.

6 Who has an ear, let him hear what the spirit is saying to the ecclesias.'''

7 And to the messenger of the ecclesia in Philadelphia write: 'Now this is saying the True, the Holy One, Who has David's Key, Who is opening and no one will be locking, and locking and no one will be opening.

8 "I am aware of your acts. *Lo!* Before you have I granted an open door which no one is able to lock, seeing that you have a little power, and you keep My word and you do not disown My name.
9 *Lo!* I have granted to those of the synagogue of Satan, (who are professing to be Jews and are not, but

b -Ω to-THE
ΩΤΗCΕΝCΑΡΔΕCΙΝΕΚΚΑΗC 20
OF-THE IN SARDIS OUT - CALLED

ΙΑCΓΡΑΨΟΝΤΑΔΕΛΕΓΕΙΟΕ 40
WHITE THE-YET IS-saying THE

ΧΦΝΤΑΕΠΤΑΠΝΕΥΜΑΤΑΤΟΥ 60
One-HAVING THE SEVEN spirits OF-THE

ΘΕΟΥΚΑΙΤΟΥCΕΠΤΑΑCΤΕΡ 80
God AND THE SEVEN GLEAMers .

ΑCΟΙΔΑCΟΥΤΑΕΡΓΑΟΤΙΟΝ 100
I'VE-PERCEIVED YOUR THE ACTS that NAME

b ΚΑΙ AND
ΟΜΑΕΧΕΙCΟΤΙΖΗCΚΑΙΝΕΚ 20
YOU'RE-HAVING that YOU'RE-LIVING AND DEAD

s Ε- *past* (*scored and washed out*)
ΡΟCΕΙΓΙΝΟΥΓΡΗΓΟΡΩΝΚΑ 40
2 YOU-ARE . BE-BECOMING watching AND

A C *b* H
ΙCΤΗΡΙΖΟΝΤΑΛΟΙΠΑΔΕΜΕ 60
STAND-fast THE rest WHO WERE-

b -ЄC *b*CART-ΒΑΛΛ- *s o.*
ΑΛΟΝΑΠΟΘΑΝΕΙΝΟΥΓΑΡΕΥ 80
ABOUT TO-BE-FROM-DYING NOT for I-HAVE

b adds -Ν A *omits* THE
ΡΗΚΑCΟΥΤΑΕΡΓΑΠΕΠΛΗΡΩ 200
FOUND YOUR THE ACTS HAVING-*been*-FILLED

ΜΕΝΑΕΝΩΠΙΟΝΤΟΥΘΕΟΥΜΟ 20
IN - VIEW OF-THE God OF-ME .

s omits THEN
ΥΜΝΗΜΟΝΕΥΕΟΥΝΠΩCΕΙΑΗ 40
3 BE-remembering THEN how YOU-HAVE-

b omits AND *to* KEEPING
ΦΑCΚΑΙΗΚΟΥCΑCΚΑΙΤΗΡΕ 60
GOTTEN AND HEAR AND BE-KEEPING

ΙΚΑΙΜΕΤΑΝΟΗCΟΝΕΑΝΟΥΝ 80
AND after - MIND . IF-EVER THEN

*s*1* ΜΕΤΑΝΟΗCΗC -after-MINDING A *omits* ON YOU
ΜΗΓΡΗΓΟΡΗCΗCΗΞΩΕΠΙCΕ 300
NO SHOULD-YOU-BE-watching I'LL-BE-ARRIVING ON YOU

b Π
ΩCΚΑΕΠΤΗCΚΑΙΟΥΜΗΓΝΩC 20
AS thief AND NOT NO YOU-MAY-BE-

A *o. s o.* (*The ? stands for the indefinite* Π)
ΗΠΟΙΑΝΩΡΑΝΗΞΩΕΠΙCΕΑΛ 40
4 KNOWING ?-THE-WHICH HOUR I'LL-BE-ARRIVING ON YOU . but

b o. *s o.* *b* FEW YOU'RE HAVING
ΛΑΕΧΕΙCΟΛΙΓΑΟΝΟΜΑΤΑΕ 60
YOU'RE-HAVING FEW NAMES IN

ΝCΑΡΔΕCΙΝΑΟΥΚΕΜΟΛΥΝΑ 80
SARDIS WHICH NOT THEY-POLLUTE

ΝΤΑΙΜΑΤΙΑΑΥΤΩΝΚΑΙΠΕΡ 400
THE GARMENTS OF-them AND THEY-WILL-

A *omits* -CIN *and b the* -Ν
ΙΠΑΤΗCΟΥCΙΝΜΕΤΕΜΟΥΕΝ 20
ABOUT-THEAD WITH ME IN

ΑΕΥΚΟΙCΟΤΙΑΞΙΟΙΕΙCΙΝ 40
WHITE that WORTHY THEY-ARE .

A*s1* thus Ω A WILL-BE-ABOUT-CASTING
ΟΝΙΚΩΝΟΥΤΟCΠΕΡΙΒΑΛΕΙ 60
5 THE *one*-CONQUERING this WILL-BE-*be*ING-ABOUT-CAST

A Ε
ΤΑΙΕΝΙΜΑΤΙΟΙCΛΕΥΚΟΙC 80
IN GARMENTS WHITE

s o.
ΚΑΙΟΥΜΗΕΞΑΛΕΙΨΩΤΟΟΝΟ 500
AND NOT NO I'LL-BE-OUT-RUBBING THE NAME

ΜΑΑΥΤΟΥΕΚΤΗCΒΙΒΛΟΥΤΗ 20
OF-him OUT OF-THE SCROLL OF-THE

CΖΩΗCΚΑΙΟΜΟΛΟΓΗCΩΤΟΟ 40
LIFE AND I'LL-BE-AVOWING THE NAME

ab ЄΝΩΠΙΟΝ IN-VIEW
ΝΟΜΑΑΥΤΟΥΕΜΠΡΟCΘΕΝΤΟ 60
OF-him IN - TOWARDS - PLACE OF-THE

ΥΠΑΤΡΟCΜΟΥΚΑΙΕΝΩΠΙΟΝ 80
FATHER OF-ME AND IN - VIEW

ΤΩΝΑΓΓΕΛΩΝΑΥΤΟΥCΕΧΩΝ 600
6 OF-THE MESSENGERS OF-Him . THE *one*-HAVING

ΟΥCΑΚΟΥCΑΤΩΤΙΤΟΠΝΕΥΜ 20
EAR LET-him-HEAR ANY THE spirit

ΛΑΕΓΕΙΤΑΙCΕΚΚΛΗCΙΑΙC 40
IS-saying to-THE OUT - CALLED .

ΚΑΙΤΩΑΓΓΕΛΩΤΗCΕΝΦΙΛΑ 80
7 AND to-THE MESSENGER OF-THE IN FOND-brother

b inserts Є *bs o.* *s inserts* Ι
ΔΕΛΦΙΑCΕΚΚΛΗCΙΑCΓΡΑΨ 80
(Philadelphia) OUT - CALLED WRITE

b THE HOLY THE TRUE
ΟΝΤΑΔΕΛΕΓΕΙΟΑΛΗΘΙΝΟC 700
THE-YET IS-saying THE TRUE

THE *by s*2 *s o.* A —OF-THE
ΟΑΓΙΟCΟΕΧΩΝΤΗΝΚΛΕΙΝΤΟ 20
THE HOLY THE HAVING THE Locker OF-THE

for ΥЄ *b has* Β *ab*—AND *s*—THE *s* Υ *for* ΟΙ
ΥΔΑΥΕΙΔΚΑΙΟΑΝΟΙΓΩΝΚΑ 40
DAVID AND THE *One*-UP-OPENING AND

s o. *s o.* A *omits* AND *b adds* ΔΥΤ
ΙΟΥΔΕΙCΚΛΕΙCΕΙΚΑΙΚΛΕ 60
NOT - YET-ONE WILL-BE-LOCKING AND LOCKING

ΗΝΕΙΜΗΟΑΝΟΙΓΩΝ it IF NO THE *One*-OPENING
b ЄΙ *s o.* A IS- *s* Υ Α Γ
ΙΩΝΚΑΙΟΥΔΕΙCΑΝΟΙΞΕΙΟ 80
AND NOT - YET-ONE WILL-BE-UP-OPENING I'VE-

Ab OF-YOU THE ACTS
ΙΔΑΤΑΕΡΓΑCΟΥΙΔΟΥΔΕΔΩ 800
8 PERCEIVED THE ACTS OF-YOU . BE-PERCEIVING I'VE-GIVEN

Ab Δ
ΚΛΕΝΩΠΙΟΝCΟΥΘΥΡΑΝΗΝΕ 20
IN - VIEW OF-YOU DOOR HAVING-

ΦΓΜΕΝΗΝΗΝΟΥΔΕΙCΔΥΝΑΤ 40
been-UP-OPENED WHICH NOT-YET-ONE IS-ABLE

s omits her
ΑΙΚΛΕΙCΑΙΑΥΤΗΝΟΤΙΜΙΚ 60
TO-LOCK her that LITTLE

ΡΑΝΕΧΕΙCΔΥΝΑΜΙΝΚΑΙΕΤ 80
YOU'RE-HAVING ABILITY AND YOU-

ΗΡΗCΑCΜΟΥΤΟΝΛΟΓΟΝΚΑΙ 900
KEEP MY THE saying AND

ΟΥΚΗΡΝΗCΩΤΟΟΝΟΜΑΜΟΥΙ 20
9 NOT YOU-disown THE NAME OF-ME . BE-

Ab ΔΙΔΩ I-AM-GIVING, *to which b adds* -ΜΙ
ΔΟΥΔΕΔΩΚΑΕΚΤΗCCΥΝΑΓΩ 40
PERCEIVING I-HAVE-GIVEN OUT OF-THE TOGETHER-LED

ΓΗCΤΟΥCΑΤΑΝΑΤΩΝΛΕΓΟΝ 60
OF-THE SATAN(*Heb.* adversary) OF-THE *ones*-say-

ΤΩΝΕΑΥΤΟΥCΙΟΥΔΑΙΟΥCΕ 80
ING selves JUDA-ans TO-

ΙΝΑΙΚΑΙΟΥΚΕΙCΙΝΑΛΛΑΨ 6000
BE AND NOT THEY-ARE but THEY-

ΕΥΔΟΝΤΑΙΙΔΟΥΠΟΙΗCΩΑΥ 20
ARE-FALSifying . BE-PERCEIVING I'LL-BE-making them
b -SHOULD- for OY. Ω b o.
ΤΟΥCΙΝΑΗΞΟΥCΙΝΚΑΙΠΡΟ 40
THAT THEY'LL-BE-ARRIVING AND WILL-BE-
b -Ω- SHOULD
CΚΥΝΗCΟΥCΙΝΕΝΩΠΙΟΝΤΩ 60
worshiping IN - VIEW OF-THE
s Η he
ΝΠΟΔΩΝCΟΥΚΑΙΓΝΩCΙΝΟΤ 80
FEET OF-YOU AND THEY-MAY-BE-KNOWING
b omits I A ΚΑΙ AND Ab omit THE
ΙΕΓΩΗΓΑΠΗCΑCΕΟΤΙΕΤΗΡ 100
10 that I LOVE YOU . that YOU-KEEP
ΗCΑCΤΟΝΛΟΓΟΝΤΗCΥΠΟΜΟ 20
THE saying OF-THE UNDER-REMAIN-
s omits SHALL-BE-KEEPING
ΝΗCΜΟΥΚΑΓΩCΕΤΗΡΗCΩΕΚ 40
ing OF-ME AND-I YOU SHALL-BE-KEEPING OUT
s o.
ΤΗCΩΡΑCΤΟΥΠΕΙΡΑCΜΟΥΤ 60
OF-THE HOUR OF-THE trial OF-
s -Ε for -ΑΙ
ΗCΜΕΛΛΟΥCΗCΕΡΧΕCΘΑΙΕ 80
THE one-BEING-ABOUT TO-BE-COMING ON
ΠΙΤΗCΟΙΚΟΥΜΕΝΗCΟΛΗCΠ 200
OF-THE being-HOMED OF-WHOLE TO-
s o.
ΕΙΡΑCΑΙΤΟΥCΚΑΤΟΙΚΟΥΝ 20
try THE ones-DOWN-HOMING
ΤΑCΕΠΙΤΗCΓΗCΕΡΧΟΜΑΙ 40
11 ON OF-THE LAND . I-AM-COMING
s o. s o.
ΤΑΧΥΚΡΑΤΕΙΟΕΧΕΙCΙΝΑΜ 60
SWIFTLY . BE-HOLDING WHICH YOU'RE-HAVING THAT NO-
s o.
ΗΔΕΙCΑΑΒΗΤΟΝCΤΕΦΑΝΟΝ 80
YET-ONE MAY-BE-GETTING THE WREATH
s1* -Ω for ΟΝ
CΟΥΟΝΙΚΩΝΠΟΙΗCΩΑΥΤΟΝ 300
12 OF-YOU . THE one-CONQUERING I-SHALL-BE-making him
IN by s2
CΤΥΛΟΝΕΝΤΩΝΑΩΤΟΥΘΕΟΥ 20
column IN THE TEMPLE OF-THE God
s omits STILL
ΜΟΥΚΑΙΕΞΩΟΥΜΗΕΞΕΛΘΗΕ 40
OF-ME AND OUT NOT NO he-MAY-BE-OUT-COMING
b omits from THE
ΤΙΚΑΙΓΡΑΨΩΕΠΑΥΤΟΝΤΟΟ 60
STILL AND I'LL-BE-WRITING ON him THE NAME
to AND
ΝΟΜΑΤΟΥΘΕΟΥΜΟΥΚΑΙΤΟΟ 80
OF-THE God OF-ME AND THE NAME
ΝΟΜΑΤΗCΠΟΛΕΩCΤΟΥΘΕΟΥ 400
OF-THE city OF-THE God
s -Ε- for -ΑΙ-
ΜΟΥΤΗCΚΑΙΝΗCΙΕΡΟΥCΑΛ 20
OF-ME OF-THE NEW JERUSALEM
Abs1* Η THE b IS-DOWN-STEPPING -Ε| As1*-Δ nominative
ΗΜΤΗCΚΑΤΑΒΑΙΝΟΥCΗCΕΚ 40
OF-THE DOWN - STEPPING OUT
ΤΟΥΟΥΡΑΝΟΥΑΠΟΤΟΥΘΕΟΥ 60
OF-THE heaven FROM THE God
b omits OF-ME
ΜΟΥΚΑΙΤΟΟΝΟΜΑΜΟΥΤΟΚΑ 80
OF-ME AND THE NAME OF-ME THE NEW .
ΙΝΟΝΟΕΧΩΝΟΥCΑΚΟΥCΑΤΩ 500
13 THE one-HAVING EAR LET-him-HEAR

s o.
ΤΙΤΟΠΝΕΥΜΑΛΕΓΕΙΤΑΙCΕ 20
ANY THE spirit IS-saying to-THE OUT-
ΚΚΛΗCΙΑΙCΚΑΙΤΩΑΓΓΕΛΩ 40
14 CALLED . AND to-THE MESSENGER
b inserts Ε
ΤΗCΕΝΛΑΟΔΙΚΙΑΕΚΚΛΗCΙ 80
OF-THE IN PEOPLE-JUST (Laodicea) OUT-CALLED
ΑCΓΡΑΨΟΝΤΑΔΕΛΕΓΕΙΟΑΜ 80
WHITE THE - YET IS-saying THE AMEN
s1*adds ΚΑΙ AND Ab omit THE
ΗΝΟΜΑΡΤΥCΟΠΙCΤΟCΚΑΙΟ 600
THE Witness THE BELIEving AND THE
A inserts Ε Ab omit AND s1* OUT-CALLED ΕΚ-
ΑΛΗΘΙΝΟCΚΑΙΗΑΡΧΗΤΗCΚ 20
TRUE AND THE ORIGINAL OF-THE CRE-
ΚΑΙCΙΑC (ecclesia)
ΤΙCΕΩCΤΟΥΘΕΟΥΟΙΔΑCΟΥ 40
15 ATION OF-THE God . I'VE-PERCEIVED OF-YOU
YOU
ΤΑΕΡΓΑΟΤΙΟΥΤΕΨΥΧΡΟCΕ 60
THE ACTS that NOT-BESIDES COOL YOU
ARE by s2 A omits OWE COOL YOU-WERE OR
ΙΟΥΤΕΖΕCΤΟCΟΦΕΛΟΝΨΥΧ 80
ARE NOT BESIDES BOILING . OWE COOL
BOILING b Ει YOU-ARE Ab SAME-AS that
ΡΟCΗCΗΖΕCΤΟCΟΤΙΟΥΤΩC 700
16 YOU-WERE OR BOILING. That thus
A+ Εs1*Ε s1*- YOU-ARE A COOL NOT-BESIDES BOILING
ΧΑΙΑΡΟCΕΙΚΑΙΟΥΤΕΖΕCΤ 20
TEPID YOU-ARE AND NOT-BESIDES BOILING
Abs1 omit YOU-ARE (s2) s1 adds Ει YOU-ARE (s2)
ΟCΕΙΟΥΤΕΨΥΧΡΟCΜΕΛΛΩC 40
YOU-ARE NOT-BESIDES COOL I-AM-ABOUT YOU
s2 -ΙΝ s1* ΠΑΥCΕ for I-AM-A. YOU TO-S. OUT
ΕΕΜΕCΑΙΕΚΤΟΥCΤΟΜΑΤΟC 80
TO-SPEW OUT OF-THE MOUTH
s1* C= OF-YOU bs omit that
ΜΟΥΟΤΙΛΕΓΕΙCΟΤΙΠΛΟΥC 30
17 OF-ME . that YOU-ARE-saying that RICH
ΙΟCΕΙΜΙΚΑΙΠΕΠΛΟΥΤΗΚΑ 830
I-AM AND I-HAVE-become-RICH
A omits -OF- -OC s o.
ΚΑΙΟΥΔΕΝΟCΧΡΕΙΑΝΕΧΩΚ 21
AND NOT-OF-YET-ONE USE I'M-HAVING AND
YOU ARE THE by s2
ΑΙΟΥΚΟΙΔΑCΟΤΙCΥΕΙΟΤΑ 40
NOT YOU'VE-PERCEIVED that YOU ARE THE WEIGHT-
s1* adds YOU-ARE Ει s omits THE A o.
ΑΛΑΙΠΩΡΟCΚΑΙΟΕΛΕΕΙΝΟC 60
CALLOUSed AND THE MERCIable
ΚΑΙΠΤΩΧΟCΚΑΙΤΥΦΛΟCΚΑ 80
AND POOR AND BLIND AND
ΓΥΜΝΟCCΥΜΒΟΥΛΕΥΩCΟΙ 900
18 NAKED . I'M-TOGETHER-COUNSELLING to-YOU
b GOLD BESIDE OF-ME
ΑΓΟΡΑCΑΙΠΑΡΕΜΟΥΧΡΥCΙ 20
TO-BUY BESIDE OF-ME GOLD
b Α
ΟΝΠΕΠΥΡΩΜΕΝΟΝΕΚΠΥΡΟC 40
HAVING-been-FIRED OUT OF-FIRE
ΙΝΑΠΛΟΥΤΗCΗCΚΑΙΙΜΑΤΙ 60
THAT YOU-SHOULD-be-RICH AND GARMENTS
ΛΑΕΥΚΑΙΝΑΠΕΡΙΒΑΛΗΚΑΙ 80
WHITE THAT YOU-MAY-BE-being-ABOUT-CAST AND
ΜΗΦΑΝΕΡΩΘΗΗΑΙCΧΥΝΗΤΗ 700
NO MAY-BE-BEING-made-APPEAR THE VILEness OF-THE

are lying)—*Lo!* I shall be making them come to you and they will be worshiping before your feet, and they may know that *I* love you.
10 Seeing that you keep the word of My endurance, *I*, too, shall be keeping you out of the hour of trial which is about to be coming on the whole inhabited earth to try those who are dwelling on the
11 earth. I am coming swiftly! Be holding to that which you have, that no one may be taking your wreath of victory.

12 The one who is conquering, him shall I be making a pillar in the temple of My God, and he may be coming out nevermore, and I shall be writing on him the name of My God, and the name of the city of My God, the new Jerusalem, which is descending out of heaven from My God, and My new name.

13 Who has an ear, let him hear what the spirit is saying to the ecclesias.'"

14 And to the messenger of the ecclesia in Laodicea write: 'Now this He is saying Who is the Amen, the Faithful and True Witness, and God's creative Original:
15 "I am aware of your acts, that you are neither frigid nor fervid. You ought to be frigid or fervid!
16 Thus, seeing that you are indifferent, and neither fervid nor frigid, I am about to spew you out of My
17 mouth. Seeing that you are saying: "I am rich!" and "I have become rich and I have need of nothing!" and you are not aware that *you* are wretched and forlorn and poor
18 and blind and naked, I am advising you to buy of Me gold refined in the fire that you may be rich, and white garments that you may be clothed, and the shame of your nakedness should not be made

The Prophetic Section

10 *Endurance* will be a cardinal virtue in that day of stress and distress. Seven times are we reminded of it (1^9 $2^{2\ 3}$ 1^9 3^{10} 13^{10} 14^{12}). He that endures to the end shall be saved. (Mt. 10^{22} 24^{13} Mk. 13^{13}). In the present economy salvation depends entirely on faith in Christ.

10 The English idiom *to keep out*, conveys a false impression to many. Here it does not mean to keep *from*, but to keep those who are in the trial so that they come *out* victoriously. The same usage is seen in 2^{10} "some *out of* you"; 2^{17} "to eat *out* of the hidden manna"; 3^9 "*out* of the synagogue". The English "keep" loses its original meaning with "out". See also Heb. 5^7.

12 The conqueror with but little power who hides *in* the temple during the hour of trial will be openly acknowledged in the kingdom by giving him a place of prominence and power like the great pillars, Jachin and Boaz. It may be that they will have a special place of authority over the vast crowd who serve Him day and night in His temple (7^{15}).

12 The 144,000 are sealed on their foreheads (7^3) which exempts them from the judgment of the locusts (9^4). This seal is probably the Father's name. In the new earth the slaves of the Lambkin are thus sealed (22^4). On the other hand, the false prophet causes all to receive the emblem of the wild beast (13^{16}) marking them for God's indignation (14^9). Only those who refuse this symbol live and reign with Christ the thousand years (20^4).

LAODICEA

14 *Amen* is a Hebrew word, meaning faithful or true. Used here and in Isa. 65^{16}, as a title of our Lord.

14 God's creative Original. See Col. 1^{15} note. He is called the Origin or Beginning three times in this scroll in the phrase "Origin and Consummation" (21^6 22^{13}).

16 To spew as the result of an emetic.

17 Naked in the sense of scantily clad, not necessarily nude.

The promises to the conquerors increase in proportion to the apostasy with which they contend. In Ephesus they are promised a place in the paradise of the new earth. This will doubtless be shared by all the other conquerors as well. In Laodicea, the nauseating ecclesia, the conqueror is promised a place with Christ on His millennial throne. This is the highest place an Israelite could aspire to (Mt. 20^{21}). This is fulfilled when the wages are paid (11^{18}) and the saints reign with Him the thousand years (20^4).

The Prophetic Section

[22] A low state of spirituality is denoted by the hearing ear. Job said "I have *heard* of Thee by the hearing of the ear, but now mine eye *seeth* Thee (Job 42[5]).

THE THRONE SECTION

CHRIST AS KING

This section deals with the establishment of the kingdom of Christ and His saints (Dan. 7[14 18]) over the whole earth, as the Temple Section (11[19]-20[15]) breaks down all opposition to the worship of Jehovah and the priesthood of Israel. There are three distinct divisions in this section: the Seals, the Trumpets, and the Thunders. Each of these is preceded by a preparatory vision, the Seals by the Throne, the Scroll and the Lambkin, the Trumpets by the 144,000 and the Vast Multitude, the Thunders by the Messenger and the Open Scroll.

[1] After *this*.—The plural *these* is idiomatically used of the singular, as "*One* woe is past, lo! two woes still are coming after *these*." (9[12]). *After* refers to the time when John *perceived* them, not the order of their fulfillment (7[1], [9] 18[1] 19[1]).

[1] The "openings" of this prophecy should be given careful consideration. They are like the rising curtain which reveals the next act in this great tragedy. There are four pairs of "openings", each of which should be studied together. They are as follows:

HEAVEN—A Door (4[1]) *Providential Judgments.*
Heaven (19[11]) *Public Judgments.*
THE EARTH—A Well (9[2]) *The Terrible Cavalry.*
Its Mouth (12[16]) *Swallows the Flood.*
THE SCROLLS—Seven Seals (5[2 3 4 5 9 6] 13 5 7 9 12 8[1]).
The Scrolls (20[12]) *Individual Judgment.*
THE TEMPLE—The Temple (11[19]) *Ark, Covenant.*
Tent of Testimony (15[5]) *Law Exposed.*

[3] The emerald rainbow assures us that God will remember His covenant with every living creature (Gen. 9[9 17]). There shall not be another deluge. These days will be like the days of Noah in many other respects (Mt. 24[37] Lu. 17[26]).

[4] *Elder*, or *senior* or *presbyter*, is a title of honor and respect implying authority rather than advanced age, as in our "alderman." These elders follow the living creatures in worshiping the Creator (4[10]). An elder assures John that the Lion will break the seals (5[5]) and when He takes the scroll they celebrate (5[8, 11]). They do not sing of themselves. They prostrate and worship in unison with all creation (5[14]). They echo the worship of the vast crowd (7[11]) and one of them tells John who they

manifest, and eyesalve to anoint your eyes, that you may be observing.

[19] As many as *I* may be fond of, I am exposing and disciplining. Be
[20] zealous, then, and repent! *Lo!* I stand at the door and am knocking. If anyone should be hearing my voice and be opening the door, I shall also be coming in to him and dining with him, and he with Me.

[21] The one who is conquering, to him shall I be granting to be seated with Me on My throne as *I*, too, conquer, and am seated with My Father on His throne.

[22] Who has an ear, let him hear what the spirit is saying to the ecclesias."""

4 After this I perceive, and *lo!* a door has been opened in heaven, and *lo!* the first sound which I hear, is as a trumpet talking with me, saying: "Ascend here! and I shall be showing you what must occur after this."

[2] Now immediately I came to be in spirit, and *lo!* a throne, located in heaven, and on the throne
[3] One sitting. And He Who is sitting is, in sight, like a jasper gem and a carnelian. And a rainbow surrounding the throne is, in sight, like an emerald.

[4] And surrounding the throne are twenty-four thrones, and on the twenty-four thrones elders are sitting, clothed in white garments, and on their heads are golden wreaths of victory.

[5] And out of the throne are issuing lightnings, and voices, and thunders. And seven torches of fire are burning before the throne, which are the seven spirits of God.
[6] And before the throne it is as a glassy sea, like crystal.

b o.
ΓΥΜΝΟΤΗΤΟΣ ΣΟΥ ΚΑΙ ΚΟΛ 20
NAKEDNESS OF-YOU AND JOIN -
A ΛΟΥ b inserts ΙΝΑ THAT b H for ΑΙ Ab ΕΓ- for ΕΝ
ΑΥΡΙΟΝΕΝ ΧΡΙΣΑΙ ΤΟΥ Σ ΟΦ 40
- GUSH TO-IN-ANOINT THE VIEWERS

ΘΑΛΜΟΥΣ ΣΟΥ ΙΝΑ ΒΛΕΠΗΣΕ 60
19 OF-YOU THAT YOU-MAY-BE-looking . I
s omits ΙΕ
ΓΩΟΣΟΥΣΕ ΑΝΟΙΑΩΕΑΕΓΧΩ 80
as-many-as IF-EVER I-MAY-BE-BEING-FOND I'M-EXPOS-
Oxyrhynchus Papyrus No. 1080: p8 -ΩΣΟΝ future
ΚΑΙ ΠΑΙΔΕΥΩ ΖΗΛΕΥΕΟΥΝΚ 100
ING AND disciplining . BE-BOILING THEN AND

ΑΙΜΕΤΑΝΟΗΣΟΝΙΔΟΥΕΣΤΗ 20
20 after - MIND . PERCEIVE I-HAVE-STOOD

ΚΑΕΠΙ ΤΗΝ ΘΥΡΑΝ ΚΑΙ ΚΡΟΥ 40
ON THE DOOR AND I'M-KNOCKING.

ΦΕΑΝΤΙΣ ΑΚΟΥΣΗΤΗΣ Φ ΩΝΗ 60
IF-EVER ANY SHOULD-BE-HEARING OF-THE SOUND
s I-SHOULD -Ω
ΣΜΟΥ ΚΑΙ ΑΝΟΙΞΩ ΤΗΝ ΘΥΡΑ 80
OF-ME AND SHOULD-BE-UP-OPENING THE DOOR
AND A omits
ΝΚΑΙΕΙΣΕΛΕΥΣΟΜΑΙ ΠΡΟΣ 200
AND I-SHALL-BE-INTO-COMING TOWARD

sA o.
ΑΥΤΟΝ ΚΑΙ ΔΕΙΠΝΗΣΩ ΜΕΤΑ 20
him AND I-SHALL-BE-DINING WITH him

ΥΤΟΥ ΚΑΙ ΑΥΤΟΣ ΜΕΤΕΜΟΥ 40
21 AND he WITH ME . THE
p + Ε pA insert Ε
ΝΙΚΩΝΤΙ ΔΩΣΩ ΑΥΤΩ ΚΑΘΙΣΑΙ 60
one-CONQUERING I'LL-BE-GIVING to-him TO-be-seated

ΜΕΤΕΜΟΥ ΕΝΤΩ ΘΡΟΝΩ ΜΟΥ Φ 60
WITH ME IN THE THRONE OF-ME AS
μ inserts Ε A inserts Ε
ΣΚΑΓΩ ΕΝΙΚΗΣΑ ΚΑΙ ΕΚΑΘΙ 300
AND-I CONQUER AND am-seated

ΣΑΜΕΤΑ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ ΕΝ 20
WITH THE FATHER OF-ME IN

ΤΩ ΘΡΟΝΩ ΑΥΤΟΥ ΟΣ ΕΧΩΝ ΟΥΣ 40
22 THE THRONE OF-Him . THE one-HAVING EAR

ΑΚΟΥΣΑΤΩ ΤΙ ΤΟ ΠΝΕΥΜΑ ΛΕ 60
LET-him-HEAR ANY THE spirit IS-say-

ΓΕΙ ΤΑΙΣ ΕΚΚΛΗΣΙΑΙΣ ΜΕΤ 80
4 ING to-THE OUT-CALLED . after

ΑΤΑΥΤΑ ΙΔΟΝ ΚΑΙ ΠΔΟΥ ΘΥΡ 400
these I-PERCEIVE AND BE-PERCEIVING DOOR
pb A
ΗΝΕΩΓΜΕΝΗΝ ΕΝΤΩ ΟΥΡΑΝΩ 20
HAVING-been-UP-OPENED IN THE heaven
pAb omit BE-PERCEIVING
ΚΑΙ ΠΔΟΥΗ Φ ΩΝΗ ΗΝ ΠΡΩΤΗΝ 40
AND BE-PERCEIVING THE SOUND THE BEFORE WHICH

ΗΚΟΥΣΑ ΩΣ ΣΑΛΠΙΓΓΟΣ ΛΑΛ 60
I-HEAR AS OF-TRUMPET TALKING
s -ΑΝ accusative pAb1* -ΩΝ masculine
ΟΥΣΗΣ ΜΕΤΕΜΟΥ ΛΕΓΟΥΣΑ 80
WITH ME saying UP-
A -HOI
s o. A as-much-as ΟΣΑ
ΝΑΒΑ ΩΔΕ ΚΑΙ ΔΕΙΞΩ ΣΟΙ ΑΔ 500
STEP here AND I'LL-BE-SHOWING to-YOU what

s o.
ΕΙΓΕΝΕΣΘΑΙ ΜΕΤΑ ΤΑΥΤΑΕ 20
IS-BINDING TO-BE-BECOMING after these . im-
pAbs1* omit YET
ΥΘΕΩΣ ΔΕΕΓΕΝΟΜΗΝ ΕΝ ΠΝΕ 40
2 mediately YET I-BECAME IN spirit

ΥΜΑ ΤΙ ΚΑΙ ΙΔΟΥ ΘΡΟΝΟΣ ΕΚ 80
AND BE-PERCEIVING THRONE LAID
s adds a faint O THE
ΕΙΤΟ ΕΝΤΩ ΟΥΡΑΝΩ ΚΑΙ ΕΠΙ 80
IN THE heaven AND ON
p N
ΤΟΝ ΘΡΟΝΟΝ ΚΑΘΗΜΕΝΟ ΣΚΑ 600
3 THE THRONE One-sitting AND

ΙΟΣ ΚΑΘΗΜΕΝΟΣ ΟΜΟΙΟΣ ΟΡΑ 20
THE One-sitting LIKE to-seeing
End of p b+ΚΑΙ ΣΜΑΡΑΓΔΩ AND EMERALD
ΣΕΙΑΙ ΘΙΑΣΠΙΔΙ ΚΑΙ ΣΑΡ 40
to-STONE JASPER AND CARNELIAN
sA priests ΙΕΡΕΙΣ but s2 e(b Ω) rased the first Ε
ΔΙΩ ΚΑΙ ΙΡΙΣ ΚΥΚΛΟΘΕΝΤΟ 60
AND RAINBOW ROUND PLACE OF-THE
LIKE to THRONE by s2 A o. AS Ο bs o.b-C adds
ΥΘΟΝΟΥΟΜΟΙΟΣ ΟΡΑΣΕΙΣ 80
THRONE LIKE - AS to-SEEing to-
b adds -Ν omits AND b Ω
ΜΑΡΑΓΔΙΝΩ ΚΑΙ ΚΥΚΛΟΘΕΝ 700
4 EMERALD . AND ROUND - PLACE
b nominative -ΟΙ b ΚΔ 24
ΤΟΥ ΘΡΟΝΟΥ ΘΡΟΝΟΥΣ ΕΙΚΟ 20
OF-THE THRONE THRONES TWENTY-
s omits from AND to THRONES
ΣΙΤΕΣΣΑΡΕΣ ΚΑΙ ΕΠΙ ΤΟΥΣ 40
FOUR AND ON THE
b THRONES ΚΔ 24 A Δ
ΕΙΚΟΣΙ ΤΕΣΣΑΡΕΣ ΘΡΟΝΟΥ 60
TWENTY - FOUR THRONES

ΣΠΡΕΣΒΥΤΕΡΟΥΣ ΚΑΘΗΜΕΝ 80
SENIORS sitting
A omits IN
ΟΥΣ ΠΕΡΙΒΕΒΛΗΜΕΝΟΥΣ ΕΝ 800
HAVING-been-ABOUT-CAST IN
GARMENTS omitted by s
ΙΜΑΤΙΟΙΣ ΛΕΥΚΟΙΣ ΚΑΙ ΕΠ 20
GARMENTS WHITE AND ON

ΙΤΑΣ ΚΕΦΑΛΑΣ ΑΥΤΩΝ ΣΤΕΦ 40
THE HEADS OF-them WREATHS
s inserts Ε
ΑΝΟΥΣ ΧΡΥΣΟΥΣ ΚΑΙ ΕΚΤΟΥ 80
5 GOLDen . AND OUT OF-THE

ΘΡΟΝΟΥ ΕΚΠΟΡΕΥΟΝΤΑΙ ΑΣ 80
THRONE ARE-OUT-GOING GLEAM-

ΤΡΑΠΑΙ ΚΑΙ Φ ΩΝΑΙ ΚΑΙ ΒΡΟ 900
FLINGS AND SOUNDS AND THUNDERS.

ΝΤΑΙ ΚΑΙ ΕΠΤΑ ΛΑΜΠΑΔΕΣ Π 20
AND SEVEN SHINEFS OF-

ΥΡΟΣ ΚΑΙ ΟΜΕΝΑΙ ΕΝΩΠΙΟΝ 40
FIRE BURNING IN-VIEW
b adds ΑΥΤΟΥ OF-Him ΑΙ A ΕΣΤΙΝ IS b omits THE
ΤΟΥ ΘΡΟΝΟΥ ΑΕΙΣΙΝ ΤΑΕΠΤ 60
OF-THE THRONE WHICH ARE THE SEVEN
from WHICH above to THRONE below by s2
ΑΠΝΕΥΜΑ ΤΑ ΤΟΥ ΘΕΟΥ ΚΑΙ Ε 80
6 spirits OF-THE God . AND IN-

ΝΩΠΙΟΝ ΤΟΥ Θ ΡΟΝΟΥ Θ ΣΘΑΛ 3000
VIEW OF-THE THRONE AS SEA

ΑCCΑΥΑΛΙΝΗΟΜΟΙΑΚΡΥCΤ 20
GLASSY LIKE FREEZE-PUT
A M
ΑΛΛΦΚΑΙΕΝΜΕCΩΤΟΥΘΡΟΝ 40
AND IN MIDST OF-THE THRONE

ΟΥΚΑΙΚΥΚΛΩΤΟΥΘΡΟΝΟΥΤ 80
AND ROUND OF-THE THRONE FOUR
A Є
ΕCCΑΡΑΖΦΑΓΕΜΟΝΤΑΟΦΘΑ 80
Living-*ones* being-REPLETE OF-VIEWers
sh N
ΑΜΩΝΕΜΠΡΟCΘΕΝΚΑΙΟΠΙC 100
IN-TOWARD-PLACE AND BEHIND-

ΘΕΝΚΑΙΤΟΖΩΟΝΤΟΠΡΩΤΟΝ 20
7 PLACE . AND THE Living-*one* THE BEFORE

ΟΜΟΙΟΝΑΕΟΝΤΙΚΑΙΤΟΔΕΥ 40
LIKE TO-LION AND THE second

ΤΕΡΟΝΖΩΟΝΟΜΟΙΟΝΜΟCΧΦ 60
Living-*one* LIKE to-bullock
A Ω *b omits* THE
ΚΑΙΤΟΤΡΙΤΟΝΖΩΟΝΕΧΟΝΤΟ 80
AND THE third Living-*one* HAVING THE
b omits AS *ab omit* LIKE
ΠΡΟCΩΠΟΝΩCΟΜΟΙΟΝΑΝΘ 199
face AS LIKE to-human
ab -ΟΥ OF-human *b omits* Living-*one*
ΡΩΠΩΚΑΙΤΟΤΕΤΑΡΤΟΝΖΩΟ 20
AND THE FOURth Living-*one*

ΝΟΜΟΙΟΝΑΕΤΩΠΕΤΟΜΕΝΩΚ 40
LIKE VULTURE to-flying . AND
b omits THE *b* Α *ab* ΚΑΘΕΝ ac-
ΑΙΤΑΤΕCCΕΡΑΖΩΑΕΝΕΚΑC 60
8 THE FOUR Living-*ones* ONE EACH
cording-to ONE *s inserts* I A Ω *b omits* OF-them
ΤΟΝΑΥΤΩΝΕΧΟΝΑΝΑΠΤΕΡΥ 80
OF-them HAVING UP flyers
b -ΩΝ OF-FLYERS *b* Ω *b adds* ΚΑΙΕΞΩ(*s*1*Ο)ΘΕΝ
ΓΑCΕΣΚΥΚΛΟΘΕΝΚΑΙΕCΩΘ 300
SIX . ROUND - PLACE AND INTO-PLACE
AND OUT-PLACE
ΕΝΕΜΟΥCΙΝΟΦΘΑΛΜΩΝΚΑ 20
THEY'RE-being-REPLETE OF-VIEWers . AND
*s*1* ΟΥΧΕΞΟCΑΝ
ΙΑΝΑΠΑΥCΙΝΟΥΚΕΧΟΥCΙΝ 40
UP - CEASing NOT THEY-ARE-HAVING

ΗΜΕΡΑCΚΑΙΝΥΚΤΟCΑΕΓΟΝ 60
OF-DAY AND OF-NIGHT sayING
b repeats HOLY *nine times*, *s*1* *eight*
ΤΕCΑΡΙΟCΑΡΙΟCΑΡΙΟCΚΥ 80
HOLY HOLY HOLY Master
*s*1* *omits* THE *s omits* THE
ΡΙΟCΟΘΕΟCΟΠΑΝΤΟΚΡΑΤΩ 400
THE God THE ALL - HOLDer

ΡΟΗΝΚΑΙΟΩΝΚΑΙΟΕΡΧΟΜΕ 20
THE WAS AND THE BEING AND THE COMING-*One* .
A -WILL- ΟΥ *b o.*
ΝΟCΚΑΙΟΤΑΝΔΩCΩCΙΝΤΑ 39
9 AND whenEVER SHOULD-BE-GIVING THE
esteem *by s*2
ΖΩΑΔΟΞΑΝΚΑΙΤΙΜΗΝΚΑΙΕ 60
LIVing-*ones* esteem AND VALUE AND thank-
A -ΕΙΑC JOYS
ΥΧΑΡΙCΤΙΑΝΤΩΚΑΘΗΜΕΝΩ 80
ing to-THE *One*-sitting
b ΟΥ ΟΥ OF-THE THRONE
ΕΠΙΤΟΘΡΟΝΩΤΟΖΩΝΤΙΕΙC 500
ON THE THRONE to-THE *One*-LIVING INTO

ΤΟΥCΑΙΩΝΑCΤΩΝΑΙΩΝΩΝΑ 20
Ab omit A-
THE eons OF-THE eons A-
MEN AND
b ΚΑ 24
ΜΗΝΚΑΙΠΕCΟΥΝΤΑΙΟΙΕΙΚ 40
10 MEN . AND WILL-BE-FALLING THE TWENTY-

ΟCΙΤΕCCΑΡΕCΠΡΕCΒΥΤΕΡ 80
FOUR SENIORS

ΟΙΕΝΩΠΙΟΝΤΟΥΚΑΘΗΜΕΝΟ 50
IN-VIEW OF-THE *One*-sitting

ΥΕΠΙΤΟΥΘΡΟΝΟΥΚΑΙΠΡΟC 600
ON OF-THE THRONE AND THEY-WILL-BE-
b o.
ΚΥΝΗCΟΥCΙΝΤΩΖΩΝΤΙΕΙC 20
worshiping to-THE *One*-LIVING INTO
Ab omit A-
ΤΟΥCΑΙΩΝΑCΤΩΝΑΙΩΝΩΝΑ 40
THE eons OF-THE eons A-
MEN
A *o.* = WILL-BE-CASTING
ΜΗΝΚΑΙΒΑΛΛΟΥCΙΝΤΟΥCCΤ 61
MEN . AND THEY-ARE-CASTING THE WREATHS

ΕΦΑΝΟΥCΑΥΤΩΝΕΝΩΠΙΟΝΤ 50
OF-them IN-VIEW OF-
*s*1* ΕΝΤΕC
ΟΥΘΡΟΝΟΥΛΕΓΟΝΤΕCΑΞΙΟ 700
11 THE THRONE saying WORTHY
Ab omit Master *s omits* THE
CΕΙΚΥΡΙΕΟΚΥΡΙΟCΚΑΙΘΕ 20
YOU-ARE Master THE Master AND THE God
b inserts ΟΑΓΙΟC THE HOLY
ΕΟCΗΜΩΝΑΛΒΕΙΝΤΗΝΔΟΞΑ 40
OF-US TO-BE-GETTING THE esteem
s omits THE A *omits* THE
ΝΚΑΙΤΗΝΤΙΜΗΝΚΑΙΤΗΝΔΥ 60
AND THE VALUE AND THE ABILITY
b omits THE
ΝΑΜΙΝΟΤΙCΥΕΚΤΙCΑCΤΑΠ 80
that YOU CREATE THE ALL
A *omits* THE A *adds* -ΤΙ
ΑΝΤΑΚΑΙΔΙΑΤΟΘΕΛΗΜΑCΟ 800
AND THRU THE WILL OF-YOU
A *omits* AND WERE-CREATED
ΥΗCΑΝΚΑΙΕΚΤΙCΘΗCΑΝΚΑ 20
5 THEY-WERE AND WERE-CREATED . AND
Ab o. = PERCEIVE *s* ΕΙΤΙ *error*
ΙΕΙΔΟΝΕΠΙΤΗΝΔΕΞΙΑΝΤΟ 40
I-PERCEIVED ON THE RIGHT OF-THE

ΥΚΑΘΗΜΕΝΟΥΕΠΙΤΟΥΘΡΟΝ 60
One-sitting ON OF-THE THRONE
SCROLLet HAVING-*been*-WRITTEN *by s*2
ΟΥΒΙΒΛΙΟΝΓΕΓΡΑΜΜΕΝΟΝ 80
SCROLLet HAVING-*been*-WRITTEN
Ab ΕCΩΘΕΝ INTO-PLACE *b* OUT-ΕΞΩΘΕΝ *abs*1*- AND
ΕΜΠΡΟCΘΕΝΚΑΙΟΠΙCΘΕΝΚ 900
IN-TOWARDS-PLACE AND BEHIND-PLACE AND

ΑΙΚΑΤΕCΦΡΑΓΙCΜΕΝΟΝC 20
HAVING-*been*-DOWN-SEALED to-SEALS
A *b o.* = I-PERCEIVE
ΡΑΓΙCΙΝΕΠΤΑΚΑΙΕΙΔΟΝΑ 40
2 SEVEN . AND I-PERCEIVED MES-
s PROCLAIMING STRONG
ΓΓΕΛΟΝΙCΧΥΡΟΝΚΗΡΥCCΟ 60
SENGER STRONG PROCLAIMING

ΝΤΑΕΝΦΩΝΗΜΕΓΑΛΗΤΙCΑΞ 80
IN SOUND GREAT ANY WORTHY
b adds ΕCΤΙΝ IS *s* Є *for* ΑΙ
ΙΟCΑΝΟΙΞΑΙΤΟΒΙΒΛΙΟΝΚ 9000
TO-UP-OPEN THE SCROLLet AND

Throne Section—The Scroll

And centering in the throne and
around the throne are four animals
replete with eyes in front and be-
7 hind. And the first animal is
like a lion, and the second animal
is like a bullock, and the third
animal has a face like as a human
being, and the fourth animal is
8 like a flying vulture. And each
one of the four animals has six
wings. Around and inside they
are replete with eyes.

And they have no rest day and night, saying:

"Holy, holy, holy,
Lord God Almighty,
Who wast and Who art
And Who art coming."

9 And whenever the animals will
be giving glory and honor and
thanks to Him Who is sitting on
the throne, Who lives for the eons
10 of the eons (*Amen!*) the twenty
four elders, too, will prostrate
themselves before Him Who is sit-
ting on the throne and will be wor-
shiping Him Who lives for the
eons of the eons. (*Amen!*) And
they will be casting their victor's
wreaths before the throne, saying:

11 "Thou art worthy, O Lord,
Our Lord and our God,
To get glory and honor
and power;
For the universe Thou
dost create,
'Twas created and was
through Thy will."

5 And I perceived on the right
hand of Him Who is sitting on the
throne a scroll, with writing in front
and on the back, having been sealed
2 up with seven seals. And I per-
ceived a strong messenger pro-
claiming with a loud voice: "*Is
anyone worthy to open the scroll, and*

are (7[14]). At the seventh trumpet they prostrate and worship, the tenor of their words showing that they are not included among His slaves the prophets or the saints (11[16]). They hear the song of the 144,000 (14[3]) and join the hallelujahs at the destruction of Babylon (19[4]). David patterned the twenty-four courses of the priesthood after them (1 Chron. 24[3-5] Heb. 8[5], 9[23]). They lead heaven's worship and combine the offices of prophet, priest and king, for they sit on thrones, present the worship of others, and speak for God. Their "crowns," however, are not regal but wreaths of victory.

6 The throne attendants of the Divine Majesty vary according to the character and title which He assumes. Jehovah is attended by the Living Ones, or Cherubim. These are intensely animate and are incorporated into the very throne itself. All creation is represented in this august session. The heads of the heavenly hosts sit on thrones. The messengers attend. All of these are heavenly spirit beings.

The realm of earth is represented by the heads of the animal kingdom, including man. These are the divisions of creation (Gen. 1) except fish and creeping things. With these only God established His covenant after the flood (Gen. 9[9 10]). They are living *souls*, rather than spirits. They conform to the scene about them. When we first see them in Eden, guarding the way to the tree of life (for this tree was a source of the life they represented) *no* wings are mentioned (Gen. 3[24]). When they form part of the mercy seat, they seem to have had *two* wings (Ex. 25[20]). When Ezekiel sees them they have *four* wings (Eze. 1[6]). Here they have *six* wings each. Ezekiel tells us they looked like living coals of fire. Here they are full of eyes. Ezekiel calls them by the same name they are given here when he says: "This is the living creature that I saw under the Elohim of Israel by the river Chebar: and I knew that they were the Cherubim." (Eze. 10[20]). John does not identify them with the Cherubim but they are so similar that it seems impossible to mistake them. They do not seem to be confined to a set physical manifestation, but conform to their spiritual activity and environment. Isaiah calls them Seraphim or Burning Ones in connection with the title Adonai.

11 The elders worship the *Creator* rather than a Redeemer.

Throne Section—The Lambkin

1 The scroll is not a "book". It was applied to legal documents, such as a decree of divorce (Mt. 19[7] Mk. 10[4]). This is its probable meaning here, for it is endorsed on the back and sealed like a mortgage "according to the law and custom" which obtained in Israel in ancient times (Jer. 32[8-14]). What the breaking of the seals involves is clear from the new song of the animals and elders (5[9]) when the Lambkin gets the scroll. The sovereignty of the earth, which is Israel's, has passed from them. It is held by alien powers which must be dispossessed. It is Jehovah's purpose that they shall reign over the whole earth. The redemption of their lost heritage is the subject of this section. Nothing could more aptly portray the process of this redemption than the gradual breaking of the seals of the scroll. When all are broken the incumbrance is removed—the sovereignty of the earth becomes our Lord's and His Messiah's for the eons of the eons (11[15]).

6 *Lambkin*, the diminutive form, is used to distinguish it from the usual word lamb (Jn. 1[29, 36] Ac. 8[32] 1 Pet. 1[19]). It is used only once elsewhere (Jn. 21[15]) in contrast to a full grown sheep. This tender and delicate form adds much to the loving pathos of this prophecy. The utter weakness of a very young Lamb is in striking antithesis to His character as the Lion and to the mighty acts which He performs as a result of His suffering and death. It is in beautiful accord with the new name of His wife, who is now called the *bride*. Youth is renewed in resurrection.

Those who have become accustomed to this term are not only reconciled to its use but revel in the tender touch it imparts to these august judgment scenes.

8 The ancient "harp" was shaped like the lyre and was used in prophecy (1 Sa. 10[5] 1 Chr. 25[1]) and thanks and praise (1 Chr. 25[3] Ps. 92[1-3] 149[3]), which are seen in this new song which they sing.

8 The prayers of the saints may be summed up in one word: "Thy kingdom come!" (Mt. 6[10]). How fit that these should find remembrance when He is about to fulfill their request!

9 The reading "dost buy *us*" not only lacks manuscript evidence but conflicts with "makest *them*" in the next verse. The elders and animals are not celebrating their own redemption but that of the saints whose prayers rise as incense from the golden bowls which they have.

3 *to loose its seals?*" And no one in heaven, nor on earth, nor underneath the earth was able to open
4 the scroll or even to look at it. And I lamented much, that no worthy one was found to open the scroll or even to look at it.
5 And one of the elders is saying to me: "Do not lament! *Lo!* He conquers! The Lion out of Judah's tribe, the Root of David, is to open the scroll and to loose its seven seals!"

6 And I perceived in the center of the throne and of the four animals and in the center of the elders a Lambkin standing, as though slain, having seven horns and seven eyes, which are the seven spirits of God, commissioned for the
7 entire earth. And It came and took it out of the right hand of Him Who is sitting on the throne.
8 And when It took the scroll, the four animals and the twenty-four elders prostrate themselves before the Lambkin, each having a lyre and golden bowls brimming with incense, which are the prayers
9 of the saints. And they are singing a new song saying:

"Thou'rt worthy to take the scroll and to open its seals,
For Thou wast slain and dost buy for our God by Thy blood
Out of every tribe and language and people and nation,
10 And makest of them a kingdom and a priesthood for our God,
And they will be reigning on the earth."

11 And I perceived, and I hear a sound as of many messengers round the throne and the animals and the

ΑΙΑΥCΑΙΤΑCCΦΡΑΓΙΔΑCΑ 20
TO-LOOSE THE SEALS OF-
s Є-
ΥΤΟΥΚΑΙΟΥΔΕΙCΗΔΥΝΑΤΟ 40
3 it . AND NOT-YET-ONE WAS-ABLE
After heaven *b adds* ΑΝΟ UP *bs* Τ=-BESIDES
ΕΝΤΩΟΥΡΑΝΩΟΥΔΕΕΠΙΤΗC 60
IN THE heaven NOT-YET ON OF-THE
b NOT-BESIDES Τ *s omits from* NOT-YET *to* LAND
ΓΗC ΟΥΔΕΥΠΟΚΑΤΩΤΗCΓΗC 80
LAND NOT-YET UNDER-DOWN OF-THE LAND
s Є *for* ΑΙ
ΑΝΟΙΣΑΙΤΟΒΙΒΛΙΟΝΟΥΤΕ 100
TO-UP-OPEN THE SCROLLet NOT-BESIDES
A omits verse four *b adds* ΙΕΓΩ *s*2 Є,*s*1ΑΔ,
ΒΛΕΠΕΙΝΑΥΤΟΚΑΙΕΚΛΑΙΟ 20
4 TO-BE-looking it . AND I-WAS-LAMENTING
for ΑΙ *b*+-Ν
ΝΠΟΛΥΟΤΙΟΥΔΕΙCΑΞΙΟCΕ 40
MANY that NOT-YET-ONE WORTHY WAS-
*s*1* *adds* -CΕΤΑΙ=WILL-BE-BEING-FOUND
ΥΡΕΘΗΝΟΙΞΑΙΤΟΒΙΒΛΙΟ 60
FOUND TO-UP-OPEN THE SCROLLet
ΝΟΥΤΕΒΛΕΠΕΙΝΑΥΤΟΚΑΙΕ 80
5 NOT-BESIDES TO-BE-looking it . AND ONE
ΙCΕΚΤΩΝΠΡΕCΒΥΤΕΡΩΝΛΕ 200
OUT OF-THE SENIORS IS-say-
ΓΕΙΜΟΙΜΗΚΛΑΙΕΙΔΟΥΕΝΙ 20
ING to-ME NO YOU-BE-LAMENTING . BE-PERCEIVING
s omits THE
ΚΗCΕΝΟΛΕΦΝΟΘΕΚΤΗCΦΥΛΗ 40
CONQUERS THE LION THE OUT OF-THE tribe
For ΥΕ *b has* Β, *adds* Ο THE
CΙΟΥΔΑΜΡΙΖΑΔΑΥΕΙΔΑΝΟ 60
OF-JUDAS THE ROOT OF-DAVID TO-UP-OPEN
b+-ΓΩΝΚΑΙ AND *Ab omit* TO-LOOSE
ΙΣΑΙΤΟΒΙΒΛΙΟΝΚΑΙΛΥCΑ 80
THE SCROLLet AND TO-LOOSE
ΙΤΑCΕΠΤΑCΦΡΑΓΙΔΑCΑΥΤ 300
THE SEVEN SEALS OF-it .
b omits Є ΑΙΔΟΥΚΑΙΕΜ BE-PERCEIVING AND IN
ΟΥΚΑΙΕΙΔΟΝΕΝΜΕCΩΤΟΥΘ 20
6 AND I-PERCEIVED IN MIDST OF-THE THRONE
ΡΟΝΟΥΚΑΙΤΩΝΤΕCCΑΡΩΝΖ 40
AND OF-THE FOUR LIV-
Α Μ
ΦΩΝΚΑΙΕΝΜΕCΩΤΩΝΠΡΕCΒ 60
ing-*ones* AND IN MIDST OF-THE SENIORS
Ab Ο
ΥΤΕΡΩΝΑΡΝΙΟΝΕCΤΗΚΩCΩ 80
LAMBkin HAVING-STOOD AS
b Ο
CΕCΦΑΓΜΕΝΟΝΕΧΩΝΚΕΡΑΤ 400
HAVING-*been*-SLAIN HAVING horns
ΑΕΠΤΑΚΑΙΟΦΘΑΛΜΟΥCΕΠΤ 20
SEVEN AND VIEWers SEVEN
b Α *A omits* SEVEN
ΑΟΙΕΙCΙΝΤΑΕΠΤΑΠΝΕΥΜΑ 40
WHO ARE THE SEVEN spirits
b ΑΠΟCΤΕΛΛΟΜΕΝΑ*s*-Α
ΤΑΤΟΥΘΕΟΥΑΠΕCΤΑΛΜΕΝΟ 60
OF-THE God HAVING-*been*-commissioned
ΙΕΙCΠΑCΑΝΤΗΝΓΗΝΚΑΙΗΑ 80
7 INTO EVERY THE LAND . AND He-
b adds ΤΗΝ THE
ΘΕΝΚΑΙΕΙΛΗΦΕΝΕΚΤΗCΔΕ 500
CAME AND HAS-GOTTEN OUT OF-THE RIGHT

*s*1* THC *feminine*
ΣΙΑCΤΟΥΚΑΘΗΜΕΝΟΥΕΠΙΤ 20
OF-THE *One*-sitting ON OF-
ΟΥΘΡΟΝΟΥΚΑΙΟΤΕΕΛΑΒΕΝ 40
8 THE THRONE . AND when He-GOT
b Α
ΤΟΒΙΒΛΙΟΝΤΑΤΕCCΕΡΑΖΩ 60
THE SCROLLet THE FOUR Living-
b ΚΔ 24
ΑΚΑΙΟΙΕΙΚΟCΙΤΕCCΑΡΕC 80
ones AND THE TWENTY - FOUR
b FELL Ο
ΠΡΕCΒΥΤΕΡΟΙΕΠΕCΑΝΕΝΩ 800
SENIORS FALL IN-VIEW
s EACH ΠΑΥΙΝΓ Α Θ
ΠΙΟΝΤΟΥΑΡΝΙΟΥΕΧΟΝΤΕC 20
OF-THE LAMBkin HAVING
ΕΚΑCΤΟCΚΙΘΑΡΑΝΚΑΙΦΙΑ 40
EACH LYRE AND BOWLS
s inserts Є
ΑΛCΧΡΥCΑCΓΕΜΟΥCΑC ΘΥΜ 60
GOLden being-REPLETE OF-incenses
bs omit Ι=*singular* THE *by s*2
ΙΑΜΑΤΩΝΑΙΕΙCΙΝΑΙΠΡΟC 80
WHICH ARE THE prayers
Α -ΟΙ-
ΕΥΧΑΙΤΩΝΑΓΙΩΝΚΑΙΑΔΟΥ 700
9 OF-THE HOLY-*ones* . AND THEY RE-
CΙΝΩΔΗΝΚΑΙΝΗΝΑΕΓΟΝΤΕ 20
SINGING SONG NEW saying
s o.
CΑΞΙΟCΕΙΑΛΒΕΙΝΤΟΒΙΒΛ 40
WORTHY YOU-ARE TO-BE-GETTING THE SCROLLet
ΙΟΝΚΑΙΑΝΟΙΞΑΙΤΑCCΦΡΑ 60
AND TO-UP-OPEN THE SEALS
ΓΙΔΑCΑΥΤΟΥΟΤΙΕCΦΑΓΗC 80
OF-it that YOU-WERE-SLAIN
Α *omits* OF-US
ΚΑΙΗΓΟΡΑCΑCΤΩΘΕΩΗΜΑC 800
AND BUY to-THE GOD OF-US
ΕΝΤΩΑΙΜΑΤΙCΟΥΕΚΠΑCΗC 20
IN THE BLOOD OF-YOU OUT OF-EVERY
ΦΥΛΗCΚΑΙΓΛΩCCΗCΚΑΙΛΑ 40
tribe AND TONGUE AND PEOPLE
ΟΥΚΑΙΕΘΝΟΥCΚΑΙΕΠΟΙΗC 60
10 AND NATION AND YOU-make
A *omits* to-THE God OF-US
ΑCΑΥΤΟΥCΤΩΘΕΩΗΜΩΝΒΑC 80
them to-THE God OF-US KINGdom
s o. b -C *Ab* -CIC SACRED-*ones*
ΙΑΕΙΑΝΚΑΙΙΕΡΑΤΕΙΑΝΚΑ 900
AND SACREDhood AND
Ab THEY-ARE-reigning *o.*
ΙΒΑCΙΛΕΥCΟΥCΙΝΕΠΙΤΗC 20
THEY-WILL-BE-reigning ON OF-THE
b o. =PERCEIVE
ΓΗCΚΑΙΕΙΔΟΝΚΑΙΗΚΟΥC Α 40
11 LAND . AND I-PERCEIVED AND I-HEAR
AS *omitted by* Α
ΦCΦΩΝΗΝΑΓΓΕΛΩΝΠΟΛΛΩΝ 60
AS SOUND OF-MESSENGERS MANY
ΚΥΚΛΩΤΟΥΘΡΟΝΟΥΚΑΙΤΩΝ 80
ROUND OF-THE THRONE AND OF-THE
ΖΩΩΝΚΑΙΤΩΝΠΡΕCΒΥΤΕΡΩ 10000
LIVing-*ones* AND OF-THE SENIORS

ΝΚΑΙΗΝΟΑΡΙΘΜΟCΑΥΤΩΝΜ 20
AND WAS THE NUMBER OF-them MY-

ΥΡΙΑΔΕCΜΥΡΙΑΔΩΝΚΑΙΧΙ 40
RIADS OF-MYRIADS AND THOUS-

ΛΙΑΔΕCΧΙΛΙΑΔΩΝΛΕΓΟΝΤ 60
12 ANDS OF-THOUSANDS saying

A C *masculine*

ΕCΦΩΝΗΜΕΓΑΛΗΑΞΙΟΝΕCΤ 80
to-SOUND GREAT WORTHY IS

ΙΝΤΟΑΡΝΙΟΝΤΟΕCΦΑΓΜΕΝ 100
THE LAMBkin THE *One*-HAVING-*been*-SLAIN

s o.

ΟΝΛΑΒΕΙΝΤΗΝΔΥΝΑΜΙΝΚΑ 20
TO-BE-GETTING THE ABILITY AND

TUN *the added by b*

ΠΛΟΥΤΟΝΚΑΙCΟΦΙΑΝΚΑΙ 40
RICHES AND WISDOM AND

ΙCΧΥΝΚΑΙΤΙΜΗΝΚΑΙΔΟΞΑ 60
STRENGTH AND VALUE AND esteem

ΝΚΑΙΕΥΛΟΓΙΑΝΚΑΙΠΑΝΚΤ 80
13 AND blessedness . AND EVERY CREAT-

Ab omit T = WHICH

ΙCΜΑΤΟΕΝΤΩΟΥΡΑΝΩΚΑΙΕ 200
URE THE IN THE heaven AND ON

s omits AND UNDER-DOWN OF-THE

ΠΙΤΗCΓΗCΚΑΙΥΠΟΚΑΤΩΤΗ 20
OF-THE LAND AND UNDER-DOWN OF-THE

LAND *s reads* ΤΑΕΝΤΗ THE IN THE

CΓΗCΚΑΙΕΠΙΤΗCΘΑΛΑCCΗ 40
LAND AND ON OF-THE SEA

s o. s omits IS *and b inserts* A WHICH

CΕCΤΙΝΚΑΙΤΑΕΝΑΥΤΟΙCΠ 60
IS AND THE IN them ALL

A *omits* AND *b+* ΠΑΝΤ ΝC ALL

ΑΝΤΑΚΑΙΗΚΟΥCΑΛΕΓΟΝΤΑ 80
AND I-HEAR saying

s -ΟΥ OF-THE THRONE

CΤΦΚΑΘΗΜΕΝΦΕΠΙΤΩΘΡΟΝ 300
to-THE *One*-sitting ON THE THRONE

s-ΟΥ.ΚΑΙ *added by s1** *b reads* AND to-THE LAMBkin

ΩΤΩΑΡΝΙΩΗΕΥΛΟΓΙΑΚΑΙΗ 20
to-THE LAMBkin THE blessedness AND THE

s1 for* AND THE HOLDing *has* ΠΑΝΤΟΚΡΑΤΟΡΟC

ΤΙΜΗΚΑΙΗΔΟΞΑΚΑΙΤΟΚΡΑ 40
VALUE AND THE esteem AND THE HOLDing

ALL-HOLDer

ΤΟCΕΙCΤΟΥCΑΙΩΝΑCΤΩΝΑ 60
INTO THE eons OF-THE eons.

b adds ΑΜΗΝ AMEN A E

14 ΙΩΝΩΝΚΑΙΤΑΤΕCCΑΡΑΡΑ 80
AND THE FOUR Living-*ones*

b o. *b* -ΤΑΤΟ = saying THE

ΕΛΕΓΟΝΑΜΗΝΚΑΙΟΙΠΡΕCΒ 400
said AMEN AND THE SENIORS

b O FELL

ΥΤΕΡΟΙΕΠΕCΑΝΚΑΙΠΡΟCΕ 20
FALL AND worship .

For Οι *s has* Υ

ΚΥΝΗCΑΝΚΑΙΙΔΟΝΟΤΕΤΤΝΟ 40
6 AND I-PERCEIVE when UP-OPENS

ΙΖΕΝΤΟΑΡΝΙΟΝΜΙΑΝΕΚΤΩ 60
THE LAMBkin ONE OUT OF-THE

SEALS *by s2*

ΝΕΠΤΑCΦΡΑΓΙΔΩΝΚΑΙΗΚΟ 80
SEVEN SEALS AND I-HEAR

s has OUT *above the line, small*

ΥCΑΕΝΟCΕΚΤΟΝΤΕCCΑΡΩΝ 500
ONE OUT OF-THE FOUR

s -ΩΝ OF-saying *p s*-N *acc.*

ΖΩΦΩΝΑΕΓΟΝΤΟCΦCΦΩΝΗΒΡ 20
LIVING-*ones* saying AS SOUND OF-

A *adds* ΑΕΓΟΝΤΟ saying. *s* ΚΑΙΙΔΕ AND BE-PERCEIVING

b ΙΔΕ BE-PERCEIVING A ΙΔΟΝ PERCEIVE *for* I-PERCEIVED

ΟΝΤΗCΕΡΧΟΥΚΑΙΕΙΔΟΝΚΑ 40
2 THUNDER BE-COMING . AND I-PERCEIVED AND

ΙΔΟΥΙΠΠΟCΛΕΥΚΟCΚΑΙΟ 60
BE-PERCEIVING HORSE WHITE AND THE

At end of line after it *s has a small faint* O *or* Ε

ΚΑΘΗΜΕΝΟCΕΠΑΥΤΟΝΕΧΩΝ 80
one-sitting ON it HAVING

ΤΟΖΟΝΚΑΙΕΔΟΘΗΑΥΤΩCΤΕ 600
SHOOter AND WAS-GIVEN to-him WREATH

A *adds* O THE

ΦΑΝΟCΚΑΙΕΞΗΛΘΕΝΝΙΚΩΝ 20
AND he-OUT-CAME CONQUERING

s ΕΝΙΚΗCΕΝ he-CONQUERS *for* THAT he-SHOULD

ΚΑΙΙΝΑΝΙΚΗCΗΚΑΙΟΤΕΗΝ 40
3 AND THAT he-SHOULD-BE-CONQUERING. AND when He-

s Υ *o. b omits* THE *b* THE second SEAL

ΟΙΖΕΝΤΗΝCΦΡΑΓΙΔΑΤΗΝΑ 60
UP-OPENS THE SEAL THE sec-

ΕΥΤΕΡΑΝΗΚΟΥCΑΤΟΥΔΕΥΤ 80
ond I-HEAR OF-THE second

ΕΡΟΥΖΩΟΥΛΕΓΟΝΤΟCΕΡΧΟ 700
Living-*one* saying BE-COMING

ΙΔΕΚΑΙΙΔΟΝΚΑΙΙΔΟΥ *added by s*

BE-PERCEIVING AND I-PERCEIVE AND BE-PERCEIVING.

ΥΚΑΙΕΞΗΛΘΕΝΑΛΛΟCΙΠΠΟ 20
4 AND OUT-CAME other HORSE

Ab o. A *adds* ΕΝ IN

CΠΥΡΡΟCΚΑΙΤΩΚΑΘΗΜΕΝΩ 40
FIERY (red) AND to-THE *one*-sitting

bs1 add* ΑΥΤΩ to-him

ΕΠΑΥΤΟΝΕΔΟΘΗΑΛΒΕΙΝΤΗ 60
ON him WAS-GIVEN TO-BE-GETTING THE

A *omits* OUT *s2 omits* OUT-THE LAND *b o.* AND *s* -

ΝΕΙΡΗΝΗΝΕΚΤΗCΓΗCΚΑΙΙ 80
PEACE OUT OF-THE LAND AND THAT

A -WILL-OY-

ΝΑΛΛΗΛΟΥCCΦΑΖΩCΙΝΚΑ 300
one-another THEY-SHOULD-BE-SLAYING . AND

A GREAT sword

ΙΕΔΟΘΗΑΥΤΩΜΑΧΑΙΡΑΜΕΓ 20
WAS-GIVEN to-him sword GREAT .

For Οι *s has* Υ -Ν *added by* A

ΑΛΗΚΑΙΟΤΕΗΝΟΙΖΕΤΗΝΟΦ 40
5 AND when He-UP-OPENS THE SEAL

ΡΑΓΙΔΑΤΗΝΤΡΙΤΗΝΗΚΟΥC 80
THE third I-HEAR

ΑΤΟΥΤΡΙΤΟΥΖΩΟΥΛΕΓΟΝΤ 80
OF-THE third Living-*one* saying

s&b read here as in 10531, *verse two*

ΟCΕΡΧΟΥΚΑΙΕΙΔΟΝΚΑΙΙΔ 300
BE-COMING . AND I-PERCEIVED AND BE-PER-

ΟΥΙΠΠΟCΜΕΛΑCΚΑΙΟΚΑΘΗ 20
CEIVING HORSE BLACK AND THE *one*-sitting

ΜΕΝΟCΕΠΑΥΤΟΝΕΧΩΝΖΥΓΟ 40
ON it HAVING YOKE

s o.

ΝΕΝΤΗΧΕΙΡΙΑΥΤΟΥΚΑΙΗΚ 60
6 IN THE HAND OF-him . AND I-HEAR

b omits AS A M

ΟΥCΑΦCΦΩΝΗΝΕΝΜΕCΩΤΩΝ 80
AS SOUND IN MIDST OF-THE

ΤΕCCΑΡΩΝΖΩΩΝΛΕΓΟΥCΑΝ 11000
FOUR LIVING-*ones* saying

elders, and their number was ten thousands of ten thousands
12 and thousands of thousands, saying with a loud voice:

"Worthy's the Lambkin which has been slain
To get power and riches and wisdom and strength
And honor and glory and bliss!"

13 And every creature which is in heaven and on the earth and underneath the earth and on the sea, and those in them all, I hear saying: "To Him Who is sitting on the throne—to the Lambkin be bliss and honor and glory and might for
14 the eons of the eons!". And the four animals said: *"Amen!"* And the elders prostrate themselves and worship.

6 And I perceive when the Lambkin opens one of the seven seals; and I hear one of the four animals saying, as with a voice of thunder, *"Come!"*

2 And I perceived, and *lo!* a white horse, and he who is sitting on it has a bow, and to him was given a victor's wreath. And he came forth conquering and that he should conquer.

3 And when It opens the second
4 seal, I hear the second animal saying, *"Come!"* And another horse of fiery red came forth, and it was given to him who is sitting on it to take peace out of the earth, and that they should be slaying one another. And a huge sword was given to him.

5 And when It opens the third seal, I hear the third animal saying, *"Come!"* And I perceived and *lo!* a black horse, and he who is sitting on it has a pair of
6 balances in his hand. And I hear as it were a voice in the midst of the four animals saying:

Throne Section—The Seals

11 A myriad is literally 10,000, but may have been used of a number too great for computation.

12 It should give us great delight to find the whole universe follow the lead of heaven in ascribing to the Lambkin what He so richly deserves. The sevenfold ascription anticipates the blessings and honors which come to Him as a result of opening the seals. From the place of death and distance from God He has ascended to the very center of God's throne and from thence He will exercise His sovereign right to bless mankind.

1 The seals fall into two groups. The first are "the beginning of travail" (Mt. 24^{8}). Then follows "the time of Jacob's trouble" such as has not been from the beginning of creation and never shall be again. (Mt. 24^{21} Mk. 13^{19}).

1 The first four seals correspond with the opening words of our Lord's address on the Mount of Olives (Mt. 24-25, Mk. 13, Lu. 21^{5-36}).

2 Compare Mt. 24^{5}. The false messiah comes forth on a white horse after the manner of the real Messiah.

2 The horse is prepared against the "day of battle" (Prov. 21^{31} *cf.* Job 39^{19-25}). Its absence denotes peace (Zech. 9^{10} 10^{3}). They were not in common use in the land of Israel. The king was forbidden to multiply horses (Deut. 17^{16}). They were used chiefly as cavalry and for drawing chariots.

2 The bow is a symbol of distant warfare. It is probable that these four seals describe the time when the great western nondescript monster (Dan. 7^{7}) tramples upon and devours the three eastern beasts (*cf.* 13^{1}). This will provoke wars all over the earth.

3 Compare Mt. 24^{7}. Even more so than in the last European conflict, this will not consist in simply sending armies: whole nations will rise against other nations. Universal conscription practically amounts to this.

5 Compare Mt. 24^{7}, "There shall be famines."

The Greek word *zugon* was used of two Hebrew words *gohl*, a yoke, and *mahz'nahyim*, balances, scales (Lev. 19^{36} Job 31^{6} Dan. 5^{27} Chaldee). It may mean either a yoke or a pair of balances, according to the context. Here it seems to stand for the weighing of food in time of famine. Thus Ezekiel was given ten ounces of food and a pint of water each day (Eze. 4^{9-12}).

Throne Section—The Seals

[6] A chenix was not quite a quart, and is supposed to be the daily ration for one person. A denarius (about 16⅔ cents or 8½ pence) was the daily wage of a laborer (Mt. 20[2-13]). Hence a day's labor will barely suffice to buy enough food to exist. This is perhaps eight times the usual price.

[6] The fourth horse is the ghastly greenish tinge of young or sickly vegetation.

[8] The Unseen is literally, the *Unperceived*, or Imperceptible. It corresponds with the Hebrew *sheol*, which is from *shahal*, ask. The unseen powers of evil which come before us in this scroll, the dragon and its messengers (12[3-4]) are called "the gates of the Unseen" (Mt. 16[18]) because the rulers of an eastern city sat in its gate. [8] *Plague* is, literally *death*. This Greek word stands for two Hebrew words, one of which is *dehver*, plague. In the LXX famine and plague are joined nine times (1 Ki. 8[37] 2 Chr. 20[9] Jer. 21[7], [9] 24[10] 44[13] Eze. 6[11], 7[15, 15]) in all of which they translate "plague" by "death." We also speak of the "black death."

[9] The soul is the seat of sensation. As the spirit is associated with the breath and the body with the soil, so the soul (not life) is in the blood. (Gen. 9[4-5] Lev. 17[11, 14, 14]). Christ *poured out* His soul unto death. It represents the suffering and anguish which He endured. The blood of the sin offering was poured out at the foundation of the altar (Lev. 4[7]). In Solomon's temple there was a vast pit under the altar to receive the blood of the sacrifices. Abel's blood cried from the ground, where it had been poured. So these martyrs are accounted by God as sacrifices on the altar. Their sensations of suffering called for vengeance on those who had sacrificed them because of their testimony. This event marks the middle of Daniel's seventieth heptad.

Compare Matt. 24[9]. "Then shall they deliver you up to affliction and kill you: and you will be hated by all nations for My name's sake."

These martyrs are mentioned often (2[10] 12[10 11] 20[4]).

[10] We *bless* those who persecute us (Ro. 12[14]). In the days of the seals the "acceptable year" will have given place to "the day of vengeance" (Isa. 61[2] Lu. 4[18 19]). The parable of the importunate widow (Lu. 18[1-8]) is applicable at this time

"For He will avenge the blood of His servants,
And render vengeance to His adversaries."
(Deut. 32[43])

"A chenix [1½ pints] of wheat a denarius [16⅔ cents], and three chenix of barley a denarius—and you should not be injuring the olive oil and the wine!"

[7] And when It opens the fourth seal, I hear the voice of the fourth [8] animal saying, "*Come!*" And I perceived, and *lo!* a sallow greenish horse, and the name of him who is sitting upon it is Death, and the Unseen followed him, and jurisdiction was given them over a fourth of the earth to kill with the saber and with famine and with the plague and by the wild beasts of the earth.

[9] And when It opens the fifth seal I perceived underneath the altar the souls of those who have been slain because of the word of God and because of the testimony [10] which they had. And they cry with a loud voice, saying: "*Till when, O Owner, Holy and True, art Thou not judging and avenging our blood on those who are dwelling* [11] *on the earth?*" And to each of them was given a white robe, and it was declared to them that they should be resting still a little time, till their fellowslaves, too, and their brethren, who are about to be killed as they were, should be completing them.

[12] And I perceived, when It opens the sixth seal, and a great cataclysm occurred, and the sun became black as sackcloth of hair, and the whole moon became as blood, [13] and the stars of heaven fall on the earth, as if a fig tree is casting its shrivelled figs, quaking under [14] a great wind. And heaven recoiled as a scroll rolling itself up,

s2 dotted (cancelled) GRAIN, *then erased the dots*
ΧΟΙΝΙΞCΙΤΟΥΔΗΝΑΡΙΟΥΚ 20
CHOENIX GRAIN DENARIUS AND
s o. *b* OF-barley ΗC
ΛΙΤΡΕΙC ΧΟΙΝΙΚΕCΚΡΙΘΩ 40
THREE CHOENIX OF-barleys
ΤΟΥ OF-THE *added by* A
ΝΔΗΝΑΡΙΟΥΚΑΙΤΟΕΛΑΙΟΝ 60
DENARIUS AND THE OLIVE-oil

ΚΑΙΤΟΝΟΙΝΟΝΜΗΑΔΙΚΗCΗ 60
AND THE WINE NO YOU-SHOULD-BE-injur-
For Ol *s has* Y *b o.*
CΚΑΙΟΤΕΗΝΟΙΞΕΝΤΗΝCΦΡ 100
7 ING. AND when He-UP-OPENS THE SEAL

ΑΓΙΔΑΤΗΝΤΕΤΑΡΤΗΝΗΚΟΥ 20
THE FOURth I-HEAR
b omits SOUND
CΑΦΩΝΗΝΤΟΥΤΕΤΑΡΤΟΥΖΩ 40
SOUND OF-THE FOURth living-
sAb read here as in 10534, *verse two s o.*
ΟΥΑΕΓΟΝΤΟCΕΡΧΟΥΚΑΙΕΙ 60
8 *one* saying BE-COMING AND I-PER-

ΔΟΝΚΑΙΙΔΟΥΙΠΠΟCΧΛΩΡΟ 80
CEIVED AND BE-PERCEIVING HORSE GREEN

CΚΑΙΟΚΑΘΗΜΕΝΟCΕΠΑΝΩΑ 200
AND THE *one*-sitting ON-UP OF-
s o. Δ-UN-*prefixed by* A
ΥΤΟΥΟΝΟΜΑΑΥΤΦCΘΑΝΑΤΟ 20
it NAME to-him THE DEATH
A *inserts* WITH (*sA o.*) ΜΕΤ
CΚΑΙΟΑΔΗCΗΚΟΛΟΥΘΕΙΑΥ 40
AND THE UNPERCEIVED followed him
A -ΟΥ OF-him *b* -Ω to-him
ΤΩΚΑΙΕΔΟΘΗΑΥΤΟΙCΕΞΟΥ 60
AND WAS-GIVEN to-them authority

CΙΑΕΠΙΤΟΤΕΤΑΡΤΟΝΤΗCΓ 80
ON THE FOURth OF-THE LAND

ΗCΑΠΟΚΤΕΙΝΑΙΕΝΡΟΜΦΑΙ 800
TO-FROM-KILL IN SADER
s omits IN *s omits* IN
ΑΚΑΙΕΝΛΙΜΩΚΑΙΕΝΘΑΝΑΤ 20
AND IN FAMINE AND IN DEATH
A ΤΟΤΕΤΑΡΤΟΝ to-THE FOURth *for* UNDER
ΩΚΑΙΥΠΟΤΩΝΘΗΡΙΩΝΤΗCΓ 40
AND UNDER THE WILD-BEASTS OF-THE LAND.
b o. *s2 adds* Ϛ 5
ΗCΚΑΙΟΤΕΗΝΟΙΞΕΝΤΗΝΠΕ 60
0 AND when He-UP-OPENS THE FIFth
After SEAL *s1 adds* THE ΝΤΗΝ *Ab o.*=I-PERCEIVE
ΜΠΤΗΝCΦΡΑΓΙΔΑΕΙΔΟΝΥΠ 80
SEAL I-PERCEIVED UNDER-

ΟΚΑΤΩΤΟΥΘΥCΙΑCΤΗΡΙΟΥ 400
DOWN OF-THE SACRIFICE-place
s adds ΤΩΝΑΝΘΡΩΠΩΝ OF-THE humans
ΤΑCΨΥΧΑCΤΦΝΕCΦΑΓΜΕΝΩ 20
THE souls OF-THE *ones*-HAVING-*been*-SLAIN
s1 repeats* AND THRU THE witness
ΝΔΙΑΤΟΝΛΟΓΟΝΤΟΥΘΕΟΥΚ 40
THRU THE saying OF-THE God AND
A *omits* THRU. THE *is omitted by b* *b adds* ΤΟΥΑΡ-
ΑΙΔΙΑΤΗΝΜΑΡΤΥΡΙΑΗΝΗΝ 60
THRU THE witness WHICH THEY-
(CA*)ΝΙΟΥ OF-THE LAMBkin *b adds* -Ν *acc.*
ΙΧΟΝΚΑΙΕΚΡΑΞΑΝΦΩΝΗΜΕ 80
10 HAD . AND THEY-CRY SOUND GREAT
b adds -Ν *accusative*
ΓΛΛΗΑΕΓΟΝΤΕCΕΦCΠΟΤΕΟ 500
saying TILL when THE

ΔΕCΠΟΤΗCΟΛΓΙΟCΚΑΙΑΛΗ 20
OWNer THE HOLY AND TRUE
Ε *inserted by* A
ΘΙΝΟCΟΥΚΡΙΝΕΙCΚΑΙΕΚΔ 40
NOT YOU-ARE-JUDGING AND -avenging
s -ΗCΕΙC WILL-BE avenging
ΙΚΕΙCΤΟΑΙΜΑΗΜΩΝΕΚΤΩΝ 60
THE BLOOD OF-US OUT OF-THE

ΚΑΤΟΙΚΟΥΝΤΩΝΕΠΙΤΗCΓΗ 80
ones-DOWN-HOMING ON THE LAND.
b omits to-EACH
CΚΑΙΕΔΟΘΗΑΥΤΟΙCΕΚΑCΤ 600
11 AND WAS-GIVEN to-them EACH
s o.
ΩCΤΟΛΗΛΕΥΚΗΚΑΙΕΡΡΕΘΗ 20
robe WHITE AND WAS-declared
A THEY-WILL-BE- O
ΑΥΤΟΙCΙΝΑΑΝΑΠΑΥCΩΝΤΑ 40
to-them THAT THEY-SHOULD-BE-UP-CEASING
s ON Π *b repeats* STILL A TIME STILL *b omits* LITTLE
ΙΕΤΙΧΡΟΝΟΝΜΙΚΡΟΝΕΩCΠ 60
STILL TIME LITTLE TILL SHOULD-
A BE-FILLED Θ *b omits* AND
ΛΗΡΩCΩCΙΝΚΑΙΟΙCΥΝΔΟΥ 80
BE-FILLING AND THE TOGETHER-SLAVES

ΑΟΙΑΥΤΩΝΚΑΙΟΙΑΔΕΛΦΟΙ 700
OF-them AND THE brethren
b adds ΚΑΙ AND
ΑΥΤΩΝΟΙΜΕΛΛΟΝΤΕCΑΠΟΚ 20
OF-them THE *ones*-BEING-ABOUT TO-BE-FROM-
b I *s1* adds* ΥΠΟΑΥΤΩ UNDER SAME
ΤΕΝΝΕCΘΑΙΩCΚΑΙΑΥΤΟΙΚ 40
12 KILLED AS AND they . AND
Ab o.=I-PERCEIVE *s1** Ε *s* Υ *for* Ol
ΑΙΕΙΔΟΝΟΤΕΗΝΟΙΞΕΝΤΗΝ 60
I-PERCEIVED when He-UP-OPENS THE
A *adds* BE-PERCEIVING ΙΔΟΥ
CΦΡΑΓΙΔΑΤΗΝΕΚΤΗΝΚΑΙC 80
SEAL THE sixth AND QUAKE
sA o. A *reads* BECAME GREAT
ΕΙCΜΟCΜΕΓΑCΕΓΕΝΕΤΟΚΑ 800
GREAT BECAME AND
A BECAME BLACK
ΙΟΗΛΙΟCΜΕΛΑCΕΓΕΝΕΤΟΩ 20
THE SUN BLACK BECAME AS

CCΑΚΚΟCΤΡΙΧΙΝΟCΚΑΙΗC 40
SACKCLOTH HAIRy AND THE MOON

ΕΛΗΝΗΟΛΗΕΓΕΝΕΤΟΩCΑΙΜ 80
WHOLE BECAME AS BLOOD
A, *for* heaven, *reads* God ΘΕΟΥ
ΑΚΑΙΟΙΑCΤΕΡΕCΤΟΥΟΥΡΑ 80
13 AND THE GLEAMers OF-THE heaven
b FELL O *Ab* ΕΙC INTO
ΝΟΥΕΠΕCΑΝΕΠΙΤΗΝΓΗΝΩC 900
FALL ON THE LAND AS
s -ΟΥCΑ=CASTING, *participle*
CΥΚΗΒΛΛΑΕΙΤΟΥCΟΛΥΝΘΟ 20
FIG-tree IS-CASTING THE LOOSE-figs
s ΑΠΟ FROM *s1 repeats* ΜΕΓ *cancels*
ΥCΑΥΤΗCΥΠΟΑΝΕΜΟΥΜΕΓΑ 40
OF-her UNDER WIND GREAT
s -Ε A CΑΛΕΥΟΜΕΝΗ BEING-SHAKEN
ΛΟΥCΕΙΟΜΕΝΗΝΚΑΙΟΟΥΡΑΝ 80
14 *be*ING-QUAKED . AND THE heaven

ΟCΑΠΕΧΩΡΙCΘΗΩCΒΙΒΛΙΟ 80
WAS-FROM-SPACED AS SCROLLet
s C
ΝΕΑΙCCΟΜΕΝΟΝΚΑΙΠΑΝΟΡ 12000
*be*ING-WHIRLED AND EVERY moun-

s BOYNCC HILL
OCKAINHCOCEKTONTOΠΩN 20
tain AND ISLAND OUT OF-THE PLACES
s—OF-them A ΑΠΕΚΕΙ(s1*o. o.)ΝΗCAN THEY-FROM-S.
AYTΩNEKINHΘHCANKAIOI 40
15 OF-them WERE-STIRRED . AND THE
BACIΛEICTHCΓHCKAIOIM 80
KINGS OF-THE LAND AND THE GREAT-
A *omits* AND
ЄΓICTANЄCKAIOIXIΛIAΔ 80
est AND THE THOUSAND-chiefs
s *omits* THE
XOIKAIOIΠAOYCIOIKAIO 100
AND THE RICH AND THE
IICXYPOIKAIΠACΔOYΛOC 20
STRONG AND EVERY SLAVE
s2 *adds* ΠAC EVERY AND FREE-*one* / y s2
KAIЄΛЄYΘЄPOCЄKPYΨANЄ 40
AND FREE-*one* HIDE selves
s Є *for* ΔI
AYTOYCЄICTACΠHΛAIAKA 60
INTO THE CAVES AND
IЄICTACΠЄTPACTΩNOPЄΩ 80
INTO THE ROCKS OF-THE mountains
b o.
NKAIΛЄΓOYCINTOICOPЄC 200
16 AND THEY-ARE-saying to-THE mountains
b o. A FALL-YE Δ
INKAITAICΠЄTPAICΠЄCЄ 20
AND to-THE ROCKS BE-YE-FALLING
s ΔI *for* Є s it-is-HIDING M -ЄTAI
TЄЄΦHMACKAIKPYΨATEHM 40
ON US AND HIDE US
ΔCAΠOΠPOCΦΠOYTOYKAΘH 60
FROM face OF-THE *One*-sitting
A OF-THE -OY A OF-T. -OY s1* ON ЄΠI
MENOYЄΠITΦΘPONΩKAIAΠ 80
ON THE THRONE AND FROM
OTHCOPΓHCTOYAPNIOYOT 300
17 THE INDIGNATION OF-THE LAMBkin that
IHΛΘENHHMЄPAHMЄΓAΛHT 20
CAME THE DAY THE GREAT OF-
Ab OF-Him -OY
HCOPΓHCAYTΩNKAITICAY 40
THE INDIGNATION OF-Them AND ANY IS-
A *omits* AND
NATAICTAΘHNAIKAIMETA 60
7 ABLE TO-BE-STOOD . AND after
s Δ 4 A Є
TOYTOIΔONTЄCCAPACAP 70
this I-PERCEIVE FOUR MES-
ΓЄAOYCЄCTΩTACЄΠITACT 400
SENGERS HAVING-STOOD ON THE FOUR
ЄCCAPACΓΩNIACTHCΓHCK 20
CORNERS OF-THE LAND HOLD-
A Є
PATOYNTACTOYCTЄCCAPA 40
ING THE FOUR
s SHOULD-
CANЄMOYCTHCΓHCINAMHΠ 60
WINDS OF-THE LAND THAT NO MAY-
BE-B.-YCH A *omits* ON OF-THE LAND
NЄHANЄMOCЄΠITHCΓHCMH 80
BE-BLOWING WIND ON OF-THE LAND NO
A *omits* OF-THE
TЄЄΠITHCΘAΛACCHCMHTЄ 500
BESIDES ON OF-THE SEA NO DESIDES

A—EV. b TO THE A OF-TREE Y Ab o. = PERCEIVE
ЄΠIΠANΔЄNΔPONKAIЄIΔO 20
2 ON EVERY TREE . AND I-PERCEIVED
NAΛΛONAΓΓЄΛONANABAIN 40
other MESSENGER UP-STEPPING
A OF-UP-rising CON
ONTAΠOANATOΛHCHAIOY 80
FROM OF-UP-rising OF-SUN
s1* o.
ЄXONTACΦPAΓIΔAΘЄOYZΩ 80
HAVING SEAL OF-God LIVING
A Z b o.
NTOCKAIЄKPAZЄNΦΩNHME 600
AND he-CRIES SOUND GREAT
s1* ЄC
ΓAΛHTOICTЄCCAPCINAΓΓ 20
to-THE FOUR MESSEN-
ЄAOICOICЄΔOΘHAYTOICA 40
GERS to-WHOM WAS-GIVEN to-them TO-
ΔIKHCAITHNΓHNKAITHNΘ 60
injure THE LAND AND THE SEA
Ab -SHOULD-A it-*be* injured
AAACCANAЄΓΩNMHΔIKHC 50
3 saying NO YE-WILL-BE-in-
AbH sA-ΔI b T -BESIDES A AND *for* NO-YET-
ЄTЄTHNΓHNMHΔЄTHNΘAAA 700
juring THE LAND NO - YET THE SEA
Ab T -BESIDES
CCANMHΔЄTAΔЄNΔPAAXPI 20
NO - YET THE TREES UNTIL
A o. OY where *added by* b
CCΦPAΓICΦMENTOYCΔOYA 40
WE-SHOULD-BE-SEALING THE SLAVES
OYCTOYΘЄOYHMΩNЄПITΩN 50
OF-THE God OF-US ON OF-THE
A *omits from* AND *to* HUNDRED
METΦПΩNAYTΩNKAIHKOYC 80
4 foreheads OF-them . AND I-HEAR
-N *added by* s = THEY-HEAR
ATONAPIΘMONTΩNЄCΦPA 700
THE NUMBER OF-THE *ones*-HAVING-
b PMΔ 144.000 A Δ
ΓICMENΩNЄKATONTЄCCЄP 20
been-SEALED HUNDRED FOUR-TY
s *omits* FOUR A *has* Δ 4
AKONTATЄCCAPЄCXIAIAΔ 40
FOUR THOUSAND
b -CON
ЄCЄCΦPAΓICMENOIЄKΠAC 50
HAVING-*been*-SEALED OUT OF-EVERY
HCΦYAHCYIΩNICPAHΛЄKΦ 90
5 tribe OF-SONS ISRAEL . OUT OF-
b IB′ 12
YAHCIOYΔAΔΩΔЄKAXIAIA 900
tribe JUDAS TWO-TEN THOUSANDS
b -A *indefinite gender*
ΔЄCЄCΦPAΓICMENOIЄKΦY 20
HAVING-*been*-SEALED OUT OF-
b IB′ 12
AHCPOYBHNΔΩΔЄKAXIAIA 40
tribe REUBEN • TWO-TEN THOUSANDS
s *omits from* OUT *to* THOUSANDS b IB′ 12
ΔЄCЄKΦYAHCГAΔΔΩΔЄKAX 60
OUT OF-tribe GAD TWO-TEN THOU-
b IB′ 12
IAIAΔЄCЄKΦYAHCACHPΔΩ 80
6 SANDS OUT OF-tribe ASER TWO-
ΔЄKAXIAIAΔЄCЄKΦYAHCN 13000
TEN THOUSANDS OUT OF-tribe

and every mountain and island
15 was moved out of its place. And
the kings of the earth, and the
magnates, and the captains and
the rich, and the strong, and all
slaves and freemen, hide them-
selves in the caves and in the
16 rocks of the mountains. And they
are saying to the mountains and
to the rocks, "Fall on us and hide
us from the face of Him Who is
sitting on the throne, and from
the indignation of the Lambkin,
17 seeing that the great day of Their
indignation is come, and *who is
able to stand?*"

7 And after this I perceived four
messengers stationed at the four
corners of the earth, holding the
four winds of the earth, that the
wind may not be blowing on the
land, nor on the sea, nor on any
tree.

2 And I perceived another
messenger ascending from the
orient, having the seal of the
living God. And he cries with
a loud voice to the four messengers
to whom it was given to injure
the land and the sea, saying:
3 "You should not be injuring the
land, nor the sea, nor the trees
until we may seal the slaves of our
4 God on their foreheads." And I
hear the number of those who
have been sealed: a hundred and
forty-four thousand who have
been sealed out of every tribe of
5 the sons of Israel. Out of the
tribe of Juda twelve thousand
have been sealed; out of the tribe
of Reuben twelve thousand; out of
the tribe of Gad twelve thousand;
6 out of the tribe of Aser twelve
thousand; out of the tribe of

Throne Section—The 144,000

12 Compare Mt. 24^{29}.

12 This cataclysm affects heaven as well as earth. There will be many quakes at the time of the end (8^{5} 11^{13} 11^{19} 16^{18}). Compare Haggai $2^{6,7}$ and Heb. 12^{26}. See also Hag. 2^{21} Zech. $14^{4,5}$.

13 Figs which form in the winter are shaded so that they fail to mature and are easily shaken off in the spring. This is true also of figs without sufficient moisture or which are not fertilized. They wither and fall at the slightest shock. Figuratively the fig tree stands for government. The metaphor seems to include the falling of the decadent heavenly powers (12^{9}) as well as literal asteroids or meteors or "falling stars."

12 Before the great and terrible day of Jehovah comes manifestly "The sun shall be turned into darkness and the moon into blood (Joel 2^{31} Ac. 2^{20}). Compare Isa. 2^{10-11} 13^{6-13} 24^{20-23} 34^{4}.

16 Our Lord quoted Hos. 10^{8} in referring to this time (Lu. 23^{30}). Compare Joel 2^{10-11}, $^{30-31}$, 3^{16}.

17 Compare Mt. 24^{30}. The Son of Man appears immediately after the great convulsion. This seal takes us up to His advent, the same point we will reach under the seventh trumpet (11^{15}). The following visions are a review of the period we have already traversed, filling in details and treating it from various viewpoints.

17 Two classes will be able to stand: the 144,000 will be saved through the affliction and the vast crowd will be faithful to death in it.

1 The four winds. Compare Mt. 24^{31} Dan. 7^{2}, 8^{8} 11^{4} Jer. 49^{36}.

3 The wild beast's followers have the symbol of its name on their foreheads (13^{16}) so these have His Father's name on their foreheads (14^{1}).

4 Twelve is the number of government and the kingdom. There were twelve patriarchs, twelve tribes, etc. The Lord chose twelve commissioners who will rule the twelve tribes. The twelve times twelve thousand sealed will administer the kingdom. Here they are seen as slaves. Later they are seen as worshipers. Just as Jehovah reserved seven thousand for Himself in Ahab's days (1 Ki. 19^{18}) so He keeps these for Himself during this judgment era. Just as 1000 were taken from each tribe to go against the Midianites and none were lacking at the close (Nu. 31^{49}) so with this chosen company. The full 144,000 will enter the kingdom unscathed.

Throne Section—The Vast Multitude

7-8 Levi and Joseph appear here as tribes in place of Dan and Ephraim, who are "blotted out" because they introduced idolatry in Israel. Jehovah threatened to blot out the name of any *tribe* who served other gods and worshiped them (Deut. 29 18-26). The accounts of their apostasy will be found in Judg. 18, 1 Ki. 12 28-30. Ephraim, later, was joined to his idols (Hos.4 17), They will, however, be restored to their allotment in the land (Eze. 48) when the kingdom comes. But they are not protected by God's seal during this time of affliction.

9 Palm branches were used in celebrating the feast of tabernacles (Lev. 23 40). It was a sign that they had come into the land. Here it is the assurance of entrance into the kingdom. The 144,000 are the first fruits (14 4). These correspond to the feast of ingathering after the full harvest (Lev. 23 39). The fact that they come out of every nation and all tribes and peoples and languages does not forbid their being Israelites, for Jews are scattered among all the peoples of the earth. The fact that they keep this feast is sufficient evidence that they, like the 144,000 are out of the sons of Israel. These are those of the dispersion who conquer through the blood of the Lambkin (7 14 12 11) and do not love their souls until death. They are the martyrs needed to complete those slain before the great affliction (6 11) seen under the altar under the fifth seal.

14 Literal washing, under the law was always in water, not in blood (Lev. 11 25 Nu. 8 21). The literal sense of this passage is that they cleansed themselves by their behavior, and faith in the sufferings of the One Sacrifice fitted them for God's presence. Such mingling of deeds and faith can have no place in this day of *grace*. Grace refuses to be mixed with deeds without losing its essential character (Ro. 4 4 11 6). God will deal differently in the coming era of vengeance.

14 This great affliction was foretold by our Lord (Mt. 24 21). It will be unexampled in the annals of the race. It will be shortened or not even the elect would be saved. This "great tribulation" is essentially an anti-Semitic outbreak on the part of all the nations of the earth, in which they try to eliminate the last vestige of Jehovah's worship by exterminating the faithful few who refuse to worship the image of the wild beast.

Nephthalim twelve thousand; out of the tribe of Manasseh twelve
7 thousand; out of the tribe of Simeon twelve thousand; out of the tribe of Levi twelve thousand; out of the tribe of Issachar twelve
8 thousand; out of the tribe of Zebulon twelve thousand; out of the tribe of Joseph twelve thousand; out of the tribe of Benjamin twelve thousand have been sealed.

9 After this I perceive, and *lo!* a vast throng which no one was able to number, out of every nation and the tribes and peoples and languages, standing before the throne and before the Lambkin, clothed in white robes and palms
10 in their hands. And they are crying with a loud voice, saying:

> "*Salvation is in our God,*
> *Who is sitting on the throne,*
> *And in the Lambkin!*"

11 And all the messengers standing around the throne and the elders and the four animals, they, too, prostrate themselves on their faces before the throne, and worship
12 God, saying:

> "*Amen!*
> The bliss and glory and
> wisdom and thanks
> And honor and power and
> strength be our God's
> For the eons of the eons,
> *Amen!*"

13 And one of the elders answered, saying to me, "These who are clothed in white robes—who are they, and whence came they?" And
14 I declare to him: "My lord, you are aware." And he said to me, "These are those who are coming out of the great affliction. And they rinse their robes, and they whiten them in the blood of the

s o. b IB′ 12
ΕΦΘΑΛΙΜΔΩΔΕΚΑΧΙΛΙΑΔΕ 20
NEPHTHALIM TWO - TEN THOUSANDS

A adds -N- b IB′ 12
CΕΚΦΥΛΗCΜΑΝΑCCΗΔΩΔΕΚ 40
OUT OF-tribe MANASSA TWO-TEN

s omits from OUT to THOUSANDS
ΑΧΙΛΙΑΔΕCΕΚΦΥΛΗCCΥΜΕ 60
7 THOUSANDS OUT OF-tribe SIMEON

b IB′ 12
ΩΝΔΩΔΕΚΑΧΙΛΙΑΔΕCΕΚΦΥ 80
TWO - TEN THOUSANDS OUT OF-

s inserts Ε b IB′ 12 s inserts Ε
ΛΗCΛΕΥΙΔΩΔΕΚΑΧΙΛΙΑΔΕ 100
tribe LEVI TWO - TEN THOUSANDS

b o. b IB′ 12
CΕΚΦΥΛΗCΙCCΑΧΑΡΔΩΔΕΚ 20
OUT OF-tribe ISSACHAR TWO - TEN

ΑΧΙΛΙΑΔΕCΕΚΦΥΛΗCΖΑΒΟ 40
8 THOUSANDS OUT OF-tribe . ZABULON

b IB′ 12
ΥΛΩΝΔΩΔΕΚΑΧΙΛΙΑΔΕCΕΚ 80
TWO - TEN THOUSANDS OUT

s transposes JOSEPH and BENJAMIN b IB′ 12 s Ε inserts
ΦΥΛΗCΙΩCΗΦΔΩΔΕΚΑΧΙΛΙ 80
OF-tribe JOSEPH TWO - TEN THOUS-

A inserts Ε
ΑΔΕCΕΚΦΥΛΗCΒΕΝΙΑΜΙΝΑ 200
ANDS OUT OF-tribe BENJAMIN TWO-

b IB′12 s Ε inserts
ΩΔΕΚΑΧΙΛΙΑΔΕCΕCΦΡΑΓΙ 20
TEN THOUSANDS HAVING-*been*-SEALED.

b Δ *indefinite gender* A *omits* AND
CΜΕΝΟΙΜΕΤΑΤΑΥΤΑΙΔΟΝΚ 40
9 after these I-PERCEIVE AND

BE-PERCEIVING A N *indefinite* NK(Cs1*)AI AND
ΑΙΙΔΟΥΟΧΛΟCΠΟΛΥCΟΝΑΡ 60
BE-PERCEIVING THRONG MANY WHICH TO-

b omits it s o.
ΙΘΜΗCΑΙΑΥΤΟΝΟΥΔΕΙCΕΔ 80
NUMBER it NOT - YET-ONE WAS-

ΥΝΑΤΟΕΚΠΑΝΤΟCΕΘΝΟΥCΚ 300
ABLE OUT OF-EVERY NATION AND

ΛΙΦΥΛΩΝΚΑΙΛΑΩΝΚΑΙΓΛΩ 20
tribes AND PEOPLES AND TONGUES

b accusative Δ A ΕΠΙ ON
CCΩΝΕCΤΩΤΕCΕΝΦΠΙΟΝΤΟ 40
HAVING-STOOD IN - VIEW OF-THE

ΥΘΡΟΝΟΥΚΑΙΕΝΩΠΙΟΝΤΟΥ 60
THRONE AND IN - VIEW OF-THE

s2 nominative -ΟΙ
ΑΡΝΙΟΥΠΕΡΙΒΕΒΛΗΜΕΝΟΥ 80
LAMBkin HAVING-*been*-ABOUT-CAST

CCΤΟΛΑCΑΕΥΚΑCΚΑΙΦΟΙΝ 400
robes WHITE AND PALMS

hs1* Λ
ΙΚΕCΕΝΤΑΙC ΧΕΡCΙΝΑΥΤΩ 20
IN THE HANDS OF-them .

Λb o.
ΝΚΑΙΚΡΑΖΟΥCΙΝΦΩΝΗΜΕΓ 40
10 AND THEY-ARE-CRYING SOUND GREAT

A OF-
ΛΑΗΛΕΓΟΝΤΕCΗCΩΤΗΡΙΑΤ 60
SAYING THE SAVING to-

-ΟΥ -ΟΥ to-THE *One*-SITTING *by s3*
ΦΘΕΦΗΜΩΝΤΩΚΑΘΗΜΕΝΩΕΠ 80
THE God OF-US to-THE *One*-sitting ON

As1*to-Ω -Ω b inserts ΕΠΙ ON, As1*ΤΩ to-
ΙΤΟΥΘΡΟΝΟΥΚΑΙΤΟΥΑΡΝΙ 500
OF-THE THRONE AND OF-THE LAMBkin .

-Ω s1* + INTO THE cons OF-THE cons AMEN s1* *omits* THE
ΟΥΚΑΙΠΑΝΤΕCΟΙΑΓΓΕΛΟΙ 20
11 AND ALL THE MESSENGERS

sA o. s o. b o.
ΕΙCΤΗΚΕΙCΑΝΚΥΚΛΩΤΟΥΘ 40
HAD-STOOD BOUND OF-THE

ΡΟΝΟΥΚΑΙΤΩΝΠΡΕCΒΥΤΕΡ 60
THRONE AND OF-THE SENIORS

ΩΝΚΑΙΤΩΝΤΕCCΑΡΩΝΖΩΩΝ 80
AND OF-THE FOUR LIVING-*ones*

b -FELL Ο
ΚΑΙΕΠΕCΑΝΕΝΩΠΙΟΝΤΟΥΘ 600
AND THEY-FALL IN - VIEW OF-THE

b *adds* ΑΥΤΟΥ OF-him
ΡΟΝΟΥΕΠΙΤΑΠΡΟCΩΠΑΥΤ 20
THRONE ON THE faces OF-them

ΩΝΚΑΙΠΡΟCΕΚΥΝΗCΑΝΤΩΘ 40
AND THEY-worship to-THE God

ΕΦΑΕΓΟΝΤΕCΑΜΗΝΗΕΥΛΟΓ 60
12 saying AMEN THE blessedness

A *omits* AND THE WISDOM
ΙΑΚΑΙΗΔΟΞΑΚΑΙΗCΟΦΙΑΚ 80
AND THE esteem AND THE WISDOM AND

THE *by s2* A inserts Ε
ΑΙΗΕΥΧΑΡΙCΤΙΑΚΑΙΗΤΙΜ 700
THE thanking AND THE VALUE

ΗΚΑΙΗΔΥΝΑΜΙCΚΑΙΗΙCΧΥ 20
AND THE ABILITY AND THE STRENGTH

CΤΘΕΘΕΦΗΜΩΝΕΙCΤΟΥCΑΙΩ 40
to-THE God OF-US INTO THE cons

ΝΑCΤΩΝΑΙΩΝΩΝΑΜΗΝΚΑΙΑ 60
13 OF-THE cons AMEN . AND an-

s omits OUT s1* *repeats* ONE OF-THE
ΠΕΚΡΙΘΗΕΙCΕΚΤΩΝΠΡΕCΒ
swered ONE OUT OF-THE SENIORS

SENIORS saying to-ME
ΥΤΕΡΩΛΕΓΩΝΜΟΙΟΥΤΟΙΟ 800
saying to-ME these THE

ΙΠΕΡΙΒΕΒΛΗΜΕΝΟΙΤΑCCΤ 20
ones-HAVING-*been*-ABOUT-CAST THE robes

ΟΛΑCΤΑCΑΕΥΚΑCΤΙΝΕCΕΙ 40
THE WHITE ANY THEY-

b o.
CΙΝΚΑΙΠΟΘΕΝΗΛΘΟΝΚΑΙΕ 60
14 ARE AND ?-WHICH-PLACE THEY-CAME . AND I-

b -ΠΟΝ I-said A *omits* OF-ME
ΙΡΗΚΑΑΥΤΩΚΥΡΙΕΜΟΥCΥΟ 80
HAVE-declared to-him master OF-ME YOU HAVE-

s omits TO-ME
ΙΔΑCΚΑΙΕΙΠΕΝΜΟΙΟΥΤΟΙ 900
PERCEIVED . AND he-said to-ME these

A *for* OUT OF-THE *has* ΑΠΟ FROM
ΕΙCΙΝΟΙΕΡΧΟΜΕΝΟΙΕΚΤΗ 20
ARE THE *ones*-COMING OUT OF-THE

A *omits* THE
CΘΛΙΨΕΩCΤΗCΜΕΓΑΛΗCΚΑ 40
CONSTRICTION THE GREAT AND

ΙΕΠΛΥΝΑΝΤΑCCΤΟΛΑCΑΥΤ 60
THEY-PLUNGE THE robes OF-them

b *omits* them
ΩΝΚΑΙΕΛΕΥΚΑΝΑΝΑΥΤΑCΕ 80
AND THEY-WHITEN them IN

ΝΤΩΛΙΜΑΤΙΤΟΥΑΡΝΙΟΥΑΙ 14000
15 THE BLOOD OF-THE LAMBkin. THRU

ΑΤΟΥΤΟΕΙCΙΝΕΝΩΠΙΟΝΤΟ 20
this THEY-ARE IN-VIEW OF-

ΥΘΡΟΝΟΥΤΟΥΘΕΟΥΚΑΙΑΑΤ 40
THE THRONE OF-THE God AND THEY-ARE-

ΡΕΥΟΥCΙΝΑΥΤΩΗΜΕΡΑCΚΑ 60
offering-DIVINE-SERVICE to-Him OF-DAY AND

ΙΝΥΚΤΟCΕΝΤΩΝΑΩΑΥΤΟΥΚ 80
OF-NIGHT IN THE TEMPLE OF-Him . AND
b to- -Ω

ΑΙΟΚΑΘΗΜΕΝΟCΕΠΙΤΟΥΘΡ 100
THE *One*-sitting ON OF-THE THRONE
b -Ω *s*1ΓΙΝΩCΚΕΙ IS-KNOWING (*s*3) *and omits* ON (*s*2)

ΟΝΟΥCΚΗΝΩCΕΙΕΠΑΥΤΟΥC 20
WILL-BE-BOOTHING ON them .
sA o. *s omits* STILL

ΟΥΠΕΙΝΑCΟΥCΙΝΕΤΙΟΥΔΕ 40
16 NOT THEY-WILL-BE-HUNGERING STILL NOT-YET
ΜΗ NO *added by* A *s* Δ *for* Η *b has* ΟΥ NOT *for* Ε

ΔΙΨΗCΟΥCΙΝΕΤΙΟΥΔΕΜΗΠ 60
THEY-WILL-BE-THIRSTING STILL NOT-YET NO MAY-
s adds but cancels ΕΤΙ STILL

ΕCΗΕΠΑΥΤΟΥCΟΗΛΙΟCΟΥΔ 80
FALL ON them THE SUN NOT-YET

ΕΠΑΝΚΑΥΜΑΟΤΙΤΟΑΡΝΙΟΝ 200
17 EVERY BURNING since THE LAMBkin

ΤΟΑΝΑΜΕCΟΝΤΟΥΘΡΟΝΟΥΠ 20
THE UP MIDST OF-THE THRONE WILL-

ΟΙΜΑΝΕΙΑΥΤΟΥCΚΑΙΟΔΗΓ 40
BE-SHEPHERDING them AND WILL-BE-WAY-

ΗCΕΙΑΥΤΟΥCΕΠΙΖΩΗCΠΗΓ 60
LEADING them ON OF-LIFE SPRINGS
sA o.

ΑCΥΔΑΤΩΝΚΑΙΕΞΑΛΕΙΨΕΙ 80
OF-waters AND WILL-BE-OUT-RUBBING
*s*1* ΡΑΚ *s* ΑΠΟ FROM

ΘΘΕΟCΠΑΝΔΑΚΡΥΟΝΕΚΤΩΝ 300
THE God EVERY TEAR OUT OF-THE
A whenever ΑΝ

ΟΦΘΑΛΜΟΝΑΥΤΩΝΚΑΙΟΤΕΗ 20
8 VIEWers OF-them . AND when He-
b o.

ΝΟΙΞΕΝΤΗΝCΦΡΑΓΙΔΑΤΗΝ 40
UP-OPENS THE SEAL THE

ΕΒΔΟΜΗΝΕΓΕΝΕΤΟCΙΓΗΕΝ 60
SEVENth BECAME HUSH IN
b Η *for* ΕΙ A *o.*

ΤΩΟΥΡΑΝΩΦΩCΕΙΜΙΩΡΙΟΝΚΑ 81
2 THE heaven AS HALF-HOUR . AND

ΙΔΟΝΤΟΥCΕΠΤΑΑΓΓΕΛΟΥ 400
I-PERCEIVE THE SEVEN MESSENGERS

CΟΙΕΝΩΠΙΟΝΤΟΥΘΕΟΥΕCΤ 20
WHO IN - VIEW OF-THE God HAVE-
A it-WAS-G. *omits* -CAN

ΗΚΑCΙΝΚΑΙΕΔΟΘΗCΑΝΑΥΤ 40
STOOD AND WERE-GIVEN to-them

ΟΙCΕΠΤΑCΑΛΠΙΓΓΕCΚΑΙΑ 60
3 SEVEN TRUMPETS . AND oth-

ΑΛΟCΑΓΓΕΛΟCΗΛΘΕΝΚΑΙΕ 80
er MESSENGER CAME AND WAS-
A *o.* = THE

CΤΑΘΗΕΠΙΤΟΥΘΥCΙΑCΤΗΡ 500
STOOD ON OF-THE SACRIFICE-place

Α Ν *nominative*

ΙΟΥΕΧΩΝΑΙΒΑΝΩΤΟΝΧΡΥC 20
HAVING frankincenser(Heb.WHITE)GOLDen

ΟΥΝΚΑΙΕΔΟΘΗΑΥΤΩΘΥΜΙΑ 40
AND WAS-GIVEN to-him incenses
b he-SHOULD-H

ΜΑΤΑΠΟΛΛΑΙΝΑΔΩCΕΙΤΑΙ 60
MANY THAT he'LL-BE-GIVING to-THE

CΠΡΟCΕΥΧΑΙCΤΩΝΑΓΙΩΝΠΠ 80
prayers OF-THE HOLY-*ones* ALL

ΑΝΤΩΝΕΠΙΤΟΘΥCΙΑCΤΗΡΙ 500
ON THE SACRIFICE-place
s omits THE

ΟΝΤΟΧΡΥCΟΥΝΤΟΕΝΩΠΙΟΝ 20
THE GOLDEN THE IN - VIEW
*s*1* Δ *s*1* *o.*

ΤΟΥΘΡΟΝΟΥΚΑΙΑΝΕΒΗΟΚΑ 40
4 OF-THE THRONE . AND UP-STEPPED THE smoke

ΠΝΟCΤΩΝΘΥΜΙΑΜΑΤΩΝΤΑΙ 60
OF-THE incenses to-THE

CΠΡΟCΕΥΧΑΙCΤΩΝΑΓΙΩΝΕ 80
prayers OF-THE HOLY-*ones* OUT
s o.

ΚΧΕΙΡΟCΤΟΥΑΓΓΕΛΟΥΕΝΩ 700
OF-HAND OF-THE MESSENGER IN - VIEW

ΠΙΟΝΤΟΥΘΕΟΥΚΑΙΕΙΑΗΦΕ 20
5 OF-THE God . AND HAS-GOTTEN

ΝΟΑΓΓΕΛΟCΤΟΝΛΙΒΑΝΩΤΟ 40
THE MESSENGER THE frankincenser(Heb.WHITE)

ΝΚΑΙΕΓΕΜΙCΕΝΑΥΤΟΝΕΚΤ 60
AND BEPLETES it OUT OF-

ΟΥΠΥΡΟCΤΟΥΘΥCΙΑCΤΗΡΙ 80
THE FIRE OF-THE SACRIFICE-place
Α ΕΛΑΒΟΝ I-GOT

ΟΥΚΑΙΕΒΑΛΕΝΕΙCΤΗΝΓΗΝ 300
AND he-CASTS INTO THE LAND .

ΚΑΙΕΓΕΝΟΝΤΟΒΡΟΝΤΑΙΚΑ 20
AND BECAME THUNDERS AND
A GLEAM-FLINGS AND SOUNDS

ΙΦΩΝΑΙΚΑΙΑCΤΡΑΠΑΙΚΑΙ 40
SOUNDS AND GLEAM-FLINGS AND
A *o.*

CΕΙCΜΟCΚΑΙΟΙΕΠΤΑΑΓΓΕ 60
6 QUAKE . AND THE SEVEN MESSENGERS
s omits THE

ΛΟΙΟΙΕΧΟΝΤΕCΤΑCΕΠΤΑC 80
THE *ones*-HAVING THE SEVEN TRUM-
*Abs*1* *omit* Ε selves

ΑΛΠΙΓΓΑCΗΤΟΙΜΑCΑΝΕΑΥ 900
PETS make-READY selves

ΤΟΥCΙΝΑCΑΛΠΙCΩCΙΝΚΑΙ 20
7 THAT THEY-MAY-TRUMPET . AND

ΟΠΡΩΤΟCΕCΑΛΠΙCΕΝΚΑΙΕ 40
THE BEFORE TRUMPETS AND BE-

ΓΕΝΕΤΟΧΑΛΑΖΑΚΑΙΠΥΡΜΕ 60
CAME hail AND FIRE HAVING-
s -ON *for* -Α

ΜΙΓΜΕΝΑΕΝΑΙΜΑΤΙΚΑΙΕΒ 80
been-MIXED IN BLOOD AND it-WAS-

ΑΗΘΗΕΙCΤΗΝΓΗΝΚΑΙΤΟΤΡ 15000
CAST INTO THE LAND AND THE third

15 Lambkin. Therefore they are before
God's throne and are offering divine
service to Him day and night in
His temple. And He Who enthroned
is sitting, will be tabernacling over
16 them. They shall be hungering no
longer; they shall be thirsting no
longer; no, nor may the sun fall on
17 them nor any heat, seeing that the
throne-centered Lambkin shall be
shepherding them, and shall be
guiding them to living springs of
water, and every tear shall God
be brushing away from their eyes."

8 And when It opens the seventh
seal, a hush occurred in heaven
as it were half an hour.

2 And I perceive the seven
messengers who stand before God,
and seven trumpets were given
to them.

3 And another messenger came
and was stationed at the altar,
having a golden thurible. And
much incense was given him that
he will be imparting to the prayers
of all saints, on the golden altar
4 before the throne. And the
fumes of the incense of the prayers
of the saints ascended out of the
messenger's hand before God.
5 And the messenger has taken
the thurible, and he crams it
with the fire of the altar and
casts it into the earth. And
thunders and voices and lightnings
and an earthquake occurred.

6 And the seven messengers who
have the seven trumpets make
themselves ready that they may
trumpet.

7 And the first trumpets. And
there came hail and fire mixed with
blood, and it was cast into the

Throne Section—The Trumpets

15 The fact that they perform priestly functions shows that they are of the priest nation. No other nation will have access into the temple. (Ex. 19^6, 1 Pet. 2^9, Un. 1^6).

16 This description of millennial blessing is in accord with many passages in the prophets, notably the description of Jerusalem by Isaiah (4^{5-6}).

1 The hush is occasioned by the intense expectation which accompanies this, the last seal, just as the crowd who clamored for Paul's death hushed when he was about to speak (Ac. 21^{40}). Hitherto there have been cries for vengeance and bursts of praise, but now the crisis has come and all hold their breath, as it were, to see the outcome.

2 The seven messengers may be identical with the seven who pour out the seven bowls (15^1) especially as the trumpets and the bowls are so similar in some of their inflictions. They may also be identified with the seven spirits before the throne (1^4). One of these seems to be Gabriel, who stands in the presence of God (Lu. 1^{19}).

2 The trumpet was sounded in Israel in case of war (Nu. 10^9). This was done by Ehud (Jud. 3^{27}) and Gideon (Jud. 6^{34} 7^8, f^8) and Saul (1 Sa.13^3). Zephaniah (1^{14-16}) calls the day of Jehovah a "day of *trumpet* and alarm." Joel says (2^1) "Blow ye the trumpet . . . for the day of Jehovah cometh". The trumpet judgments are the divine response to the prayers of the souls under the altar (6^9).

3 The golden altar is distinct from the brazen altar of the fifth seal which was in front of the temple and tabernacle. This altar was in the holy place, before the veil, behind which was the ark and mercy seat, which was Jehovah's throne. (Ex. 30^6 40^5, ^{26}).

5 Compare the action of the messenger with the tenth of Ezekiel ($10^{5\ 8}$) where fire is taken from between the Cherubim and strewn over Jerusalem in token of its doom.

7 Blood and fire are signs of the day of the Lord (Joel 2^{30}). One of the plagues of Egypt was "thunder and hail, and fire" (Ex. 9^{23-25}). This will be repeated on a grander scale. Compare Joel 1^{19}. We have no more reason to make the effects of the Trumpets figurative than the effect of Moses' rod in Egypt. A greater One than Moses is here.

Throne Section—The Trumpets

8 This burning mountain may be a volcano, for this time is characterized by seismic disturbances of unparalleled violence. (Ex. 7[20 21] Ps. 78[44] 105[29] Hos. 4[3] Isa. 2[16]).

9 If we believe that the river of Egypt was turned into blood and the fish in the river died (Ex. 7[20-21]) when Moses smote the waters, what reason is there why we should not look for a similar judgment in Jehovah's day? (Ps. 78[44] 105[29]). But under no circumstances may these judgments be found in this day of grace.

10 The "star" seems to be a gaseous comet which will be readily absorbed by water. Absinthin, a yellow, crystalline compound, is the bitter principle of wormwood which is highly poisonous when taken in large doses.

12 Signs in the sun, moon and stars precede the coming of the Son of Man (Lu. 21[25]) though the usual reference is to the final cataclysm (6[12]). *cf.* Amos 8[9], Jer. 4[23]).

13 The vulture is noted for its swiftness (Deut. 28[49] Jer. 4[13] Hab. 1[8]). Unlike the eagle, it goes in company, seldom alone. Hence the significance of *one* vulture. This bird is chosen here because it feeds on the carcasses of the dead.

THE WOE TRUMPETS

The last three trumpets, because of the unexampled and terrible nature of their inflictions are called the three woes.

1 The abyss is a vast waste of waters which were on the surface of the earth after the cataclysm of Gen. 1[2], but which later subsided into its bowels, to emerge once more at the deluge (Gen. 7[11] 8[2]) and to recede again afterwards. It is called "the abyss (depth) that lieth under" (Gen. 49[25] Deut. 33[13]). It is the subterranean source of springs (Deut. 8[7] Prov. 8[28]). In the beginning there was no abyss. (Prov. 8[24]). It occurs in Lu. 8[31] Ro. 10[7] Un. 9[1 2 11] 11[7] 17[8] 20[1 3]). It plays a prominent part in this Unveiling, for the wild beast ascends out of the abyss (11[7] 17[8]) and Satan is imprisoned there during the thousand years.

1 The "well" is not a mere pit but was used of Jacob's well from which water is still drawn. This is in line with the meaning of abyss.

1 The "star" is evidently figurative of a heavenly messenger, as the acts performed are those of an intelligent being.

earth, and a third of the earth was burned up, and a third of the trees were burned up and all the green hay was burned up.

8 And the second messenger trumpets. And as it were a huge mountain burning with fire was
9 cast into the sea, and a third of the sea became blood, and a third of the creatures which are in the sea, which have a soul, died, and a third of the ships decayed.

10 And the third messenger trumpets. And a large star falls out of heaven, burning as a torch. And it falls on a third of the rivers and on the springs of water.
11 And the name of the star is said to be Absinth. And a third of the waters became absinth and many of mankind died of the waters, seeing that they were made bitter.

12 And the fourth messenger trumpets. And a third of the sun and a third of the moon, and a third of the stars were eclipsed, that a third of them may be darkened, and day should not appear for a third of it, and night likewise.

13 And I perceived, and I hear one vulture flying in mid heaven saying with a loud voice: "*Woe! woe! woe! to those dwelling on the earth as a result of the rest of the soundings of the trumpets of the three messengers who are about to be trumpeting!*"

9 And the fifth messenger trumpets. And I perceived a star fallen out of heaven into the earth. And to him was given the key
2 of the well of the abyss. And he opens the well of the abyss, and smoke ascended out of the well

ΙΤΟΝΤΗCΓΗCΚΑΤΕΚΑΗΚΑΙ 20
OF-THE LAND WAS-DOWN-BURNED AND

ΤΟΤΡΙΤΟΝΤΩΝΔΕΝΔΡΩΝΚΑ 40
THE third OF-THE TREES WAS-

ΤΕΚΑΗΚΑΙΠΑCΧΟΡΤΟCΧΛΩ 60
DOWN-BURNED AND EVERY HAY GREEN

ΡΟCΚΑΤΕΚΑΗΚΑΙΟΔΕΥΤΕΡ 80
8 WAS-DOWN-BURNED . AND THE second

s omits MESSENGER
ΟCΑΓΓΕΛΟCΕCΑΛΠΙCΕΝΚΑ 100
MESSENGER TRUMPETS AND

b omits to-FIRE
ΙΩCΟΡΟCΜΕΓΑΠΥΡΙΚΑΙΟΜ 20
AS mountain GREAT to-FIRE BURNING

ΕΝΟΝΕΒΛΗΘΗΕΙCΤΗΝΘΑΛΑ 40
WAS-CAST INTO THE SEA

s WAS-BECOME -HΘH
CCΑΝΚΑΙΕΓΕΝΕΤΟΤΟΤΡΙΤ 60
AND BECAME THE third

ΟΝΤΗCΘΑΛΑCCΗCΑΙΜΑΚΑΙ 80
9 OF-THE SEA BLOOD AND

Ab -N *s adds* ΜΕΡΟC PART
ΑΠΕΘΑΝΕΤΟΤΡΙΤΟΝΤΩΝΚΤ 200
FROM-DIED THE third OF-THE CREAT-

b omits OF-THE
ΙCΜΑΤΩΝΤΩΝΕΝΤΗΘΑΛΑCC 20
URES OF-THE IN THE SEA

b souls -AC
ΗΤΑΕΧΟΝΤΑΨΥΧΗΝΚΑΙΤΟΤ 40
THE *ones*-HAVING soul AND THE third

ΡΙΤΟΝΤΩΝΠΛΟΙΩΝΔΙΕΦΘΑ 60
OF-THE FLOATers WERE-THRU-COR-

b omits CAN *probably by an oversight*
ΡΗCΑΝΚΑΙΟΤΡΙΤΟCΑΓΓΕΛ 80
10 RUPTed . AND THE third MESSENGER

ΟCΕCΑΛΠΙCΕΝΚΑΙΕΠΕCΕΝ 300
THUMPETS AND FALLS

ΕΚΤΟΥΟΥΡΑΝΟΥΑCΤΗΡΜΕΓ 20
OUT OF-THE heaven GLEAMer GREAT

ΑCΚΑΙΟΜΕΝΟCΩCΛΑΜΠΑCΚ 40
BURNING AS SHINEr AND

ΑΙΕΠΕCΕΝΕΠΙΤΟΤΡΙΤΟΝΤ 60
FALLS ON THE third OF-

A *omits* AND ON THE SPRINGS
ΩΝΠΟΤΑΜΩΝΚΑΙΕΠΙΤΑCΠΗ 80
THE rivers AND ON THE SPRINGS

OF-THE waters.
ΓΑCΤΩΝΥΔΑΤΩΝΚΑΙΤΟΟΝΟ 400
11 OF-THE waters . AND THE NAME

s omits THE
ΜΑΤΟΥΑCΤΕΡΟCΛΕΓΕΤΑΙΟ 20
OF-THE GLEAMer it-is-*be*ING-said THE

*s1** -ION *adds* ΚΑΙΛΕΓΕΤΑΙ AND IS-*be*ING-said
ΑΨΙΝΘΟCΚΑΙΕΓΕΝΕΤΟΤΟΤ 40
UN-DRINK . AND BECAME THE third

ΡΙΤΟΝΤΩΝΥΔΑΤΩΝΕΙCΑΨΙ 80
OF-THE waters INTO UN-DRINK

s1-1 sb N
ΝΘΟCΚΑΙΠΟΛΛΟΙΤΩΝΑΝΘ 70
AND MANY OF-THE humans

A ΕΠΙ ON
ΡΩΠΩΝΑΠΕΘΑΝΟΝΕΚΤΩΝΥΔ 500
FROM-DIED OUT OF-THE waters

ΑΤΩΝΟΤΙΕΠΙΚΡΑΝΘΗCΑΝΚ 20
12 that THEY-WERE-made-BITTER . AND

ΑΙΟΤΕΤΑΡΤΟCΑΓΓΕΛΟCΕC 40
THE FOURth MESSENGER THUM-

ΑΛΠΙCΕΝΚΑΙΕΠΛΗΓΗΤΟΤΡ 60
PETS AND WAS-given-a-BLOW THE third

ΙΤΟΝΤΟΥΗΛΙΟΥΚΑΙΤΟΤΡΙ 80
OF-THE SUN AND THE third

ΤΟΝΤΗCCΕΛΗΝΗCΚΑΙΤΟΤΡ 600
OF-THE MOON AND THE third

ΙΤΟΝΤΩΝΑCΤΕΡΩΝΙΝΑCΚΟ 20
OF-THE GLEAMers THAT MAY-BE-

ΤΙCΘΗΤΟΤΡΙΤΟΝΑΥΤΩΝΚΑ 40
DARKened THE third OF-them AND

b THE third OF her NO MAY-APPEAR THE DAY A ΤΕΤΑΡΤΟΝ
ΙΗΗΜΕΡΑΜΗΦΑΝΗΤΟΤΡΙΤΟ 60
THE DAY NO MAY-APPEAR THE third

FOURTH
ΝΑΥΤΗCΚΑΙΗΝΥΞΟΜΟΙΩCΚ 80
13 OF-her AND THE NIGHT LIKE - AS . AND

Ab o. = I-PERCEIVE *s omits* OF-ONE
ΑΙΕΙΔΟΝΚΑΙΗΚΟΥCΑΕΝΟC 700
I-PERCEIVED AND I-HEAR OF-ONE

b Ω *s omits* IN
ΑΕΤΟΥΠΕΤΟΜΕΝΟΥΕΝΜΕCΟ 20
VULTURE flying IN MID-

b I
ΥΡΑΝΗΜΑΤΙΑΕΓΟΝΤΟCΦΩΝ 40
heaven saying SOUND

A to-THE
ΗΜΕΓΑΛΗΟΥΑΙΟΥΑΙΟΥΑΙ 60
GREAT WOE WOE WOE THE

A I A THEY-ARE-DOWN-Π. -CIN
ΟΥCΚΑΤΟΙΚΟΥΝΤΑCΕΠΙΤΗ 80
ones-DOWN-HOMING ON OF-THE

ΓΗCΕΚΤΩΝΛΟΙΠΩΝΦΩΝΩΝ 800
LAND OUT OF-THE rest OF-SOUNDS

ΤΗCCΑΛΠΙΓΓΟCΤΩΝΤΡΙΩΝ 20
OF-THE TRUMPET OF-THE THREE

ΑΓΓΕΛΩΝΤΩΝΜΕΛΛΟΝΤΩΝC 40
MESSENGERS OF-THE BEING-ABOUT TO-

ΑΛΠΙΖΕΙΝΚΑΙΟΠΕΜΠΤΟCΑ 60
9 BE-TRUMPETING . AND THE FIFth MES-

Ab o. —
ΓΓΕΛΟCΕCΑΛΠΙCΕΝΚΑΙΕΙ 80
SENGER TRUMPETS AND I-PER-

CEIVE *s1* adds* -C
ΔΟΝΑCΤΕΡΑΕΚΤΟΥΟΥΡΑΝΟ 900
CEIVED GLEAMer OUT OF-THE heaven

s1 adds* -C
ΥΠΕΠΤΩΚΟΤΑΕΙCΤΗΝΓΗΝΗ 30
HAVING-FALLEN INTO THE LAND AND

sA o.
ΑΙΕΔΟΘΗΑΥΤΩΗΚΑΕΙCΤΟΥ 40
WAS-GIVEN to-him THE LOCKer OF-THE

sb omit AND
ΦΡΕΑΤΟCΤΗCΑΒΥCCΟΥΚΑΙ 60
2 WELL OF-THE ABYSS AND

he-UP-OPENS (*b o.*) THE WELL OF-THE ABYSS
ΗΝΟΙΞΕΝΤΟΦΡΕΑΡΤΗCΑΒΥ 80
he-UP-OPENS THE WELL OF-THE ABYSS

*s1** ON ΕΠΙ
CCΟΥΚΑΙΑΝΕΒΗΚΑΠΝΟCΕΚ 16000
AND UP-STEPPed smoke OUT

A *omits* AS *s had* MI *for* Π
ΤΟΥΦΡΕΑΤΟCΦCΚΑΠΝΟCΚΑ 20
OF-THE WELL AS smoke OF-
b ΚΑΙΟΜΕΝΗC BURNING
ΜΙΝΟΥΜΕΓΑΛΗCΚΑΙΕCΚΟΤ 40
BURNer GREAT AND WAS-DARKened
A Ω
ΙCΘΗΟΗΛΙΟCΚΑΙΟΛΗΡΕΚΤ 60
THE SUN AND THE AIR OUT OF-
s1 omits* OF-THE WELL AND OUT-OF THE smoke
3 ΟΥΚΑΠΝΟΥΤΟΥΦΡΕΑΤΟCΚΑ 80
THE smoke OF-THE WELL AND
ΙΕΚΤΟΥΚΑΠΝΟΥΕΣΗΛΘΟΝΑ 100
OUT OF-THE smoke OUT-came LO-
ΚΡΙΔΕCΕΙCΤΗΝΓΗΝΚΑΙΕΔ 20
CUSTS INTO THE LAND AND WAS-
Α Α
ΟΘΗΑΥΤΟΙCΕΞΟΥCΙΑΩCΕΧ 40
GIVEN to-them authority AS ARE-
ΟΥCΙΝΕΞΟΥCΙΑΝΟΙCΚΟΡΠ 60
HAVING authority THE SCATTER-VENOMS
ΙΟΙΤΗCΓΗCΚΑΙΕΡΡΕΘΗΑΥ 80
4 OF-THE LAND . AND WAS-declarED to-them
Α Α Α -WILL- -ΟΥ *b o.*
ΤΟΙCΙΝΑΜΗΑΔΙΚΗCΩCΙΝ 199
THAT NO THEY-SHOULD-BE-injurING
s omits NOT YET EV-
ΤΟΝΧΟΡΤΟΝΤΗCΓΗCΟΥΔΕΠ 20
THE HAY OF-THE LAND NOT YET EV-
EBY GREEN *but s2 inserts* ΧΛΩ
ΑΝΧΛΦΡΟΝΟΥΔΕΠΑΝΔΕΝΔΡ 40
ERY GREEN NOT YET EVERY TREE
ΟΝΕΙΜΗΤΟΥCΑΝΘΡΩΠΟΥCΟ 60
IF NO THE humans WHO-
A *b o.*
ΙΤΙΝΕCΟΥΚΕΧΟΥCΙΝΤΗΝC 80
ANY NOT ARE-HAVING THE SEAL
s2 -Ν
ΦΡΑΓΙΔΑΤΟΥΘΕΟΥΕΠΙΤΩΝ 300
OF-THE God ON OF-THE
b adds ΑΥΤΩΝ of-them *b* Α
5 ΜΕΤΩΠΩΝΚΑΙΕΔΟΘΗΑΥΤΟΙ 20
foreheads . AND WAS-GIVEN to-them
s o.
CΙΝΑΜΗΑΠΟΚΤΕΙΝΩCΙΝΑΥ 40
THAT NO THEY-MAY-BE-FROM-KILLING them
b THEY-MAY-BE-OR. -ΩCΙΝ
ΤΟΥCΑΛΛΙΝΑΒΑCΑΝΙCΘΗC 60
but THAT THEY-WILL-BE-ORDEALED
b Ε 5
ΟΝΤΑΙΜΗΝΑCΠΕΝΤΕΚΑΙΟΒ 80
MONTHS FIVE AND THE OR-
ΑCΑΝΙCΜΟCΑΥΤΟΝΩCΒΑCΑ 400
DEAL OF-them AS ORDEAL
AS MAY-FALL ΠΕCΗ
ΝΙCΜΟCCΚΟΡΠΙΟΥΟΤΑΝΠΑ 20
OF-SCATTER-VENOM whenEVER IT-SHOULD-
ΙCΗΑΝΘΡΩΠΟΝΚΑΙΕΝΤΑΙC 39
6 DE-HITTING human . . AND IN THE
ΗΜΕΡΑΙCΕΚΕΙΝΑΙCΖΗΤΗC 60
DAYS those WILL-BE-
ΟΥCΙΝΟΙΑΝΘΡΩΠΟΙΤΟΝΘΑ 80
SEEKING THE humans THE DEATH
A -MAY- -ΩCΙΝ
ΝΑΤΟΝΚΑΙΟΥΜΗΕΥΡΗCΟΥC 600
AND NOT NO THEY-WILL-BE-FINDING

ΙΝΑΥΤΟΝΚΑΙΕΠΙΘΥΜΗCΟΥ 20
him AND THEY-WILL-BE-ON-FEELING
s o. s ΦΥΓΗ *b* WILL-*be*-ΕCΤΑΙ
CΙΝΑΠΟΘΑΝΕΙΝΚΑΙΦΕΥΓΕ 40
TO-BE-FROM-DYING AND IS-FLEEING
b FROM them THE DEATH
ΙΟΘΑΝΑΤΟCΑΠΑΥΤΩΝΚΑΙΤ 60
7 THE DEATH FROM them . AND THE
ΑΟΜΟΙΩΜΑΤΑΤΩΝΑΚΡΙΔΩΝ 80
LIKEnesses OF-THE LOCUSTS
b -Α *indef. and* Α -ΟΜΑΤΑ LIKEnesses
ΟΜΟΙΟΙΙΠΠΟΙCΗΤΟΙΜΑCΜ 600
LIKE HORSES HAVING-*been*-made-READY
ΕΝΟΙCΕΙCΠΟΛΕΜΟΝΚΑΙΕΠ 20
INTO BATTLE AND ON
ΙΤΑCΚΕΦΑΛΑCΑΥΤΩΝΩCCΤ 40
THE HEADS OF-them AS WREATHS
b omits LIKE *b* ΟΙ
ΕΦΑΝΟΙΟΜΟΙΟΙCΧΡΥCΩΚΑΙ 80
LIKE GOLD AND
ΤΑΠΡΟCΩΠΑΑΥΤΩΝΩCΠΡΟC 80
THE faces OF-them AS faces
b Ο
ΦΠΑΑΝΘΡΩΠΩΝΚΑΙΕΙΧΑΝΤ 700
8 OF-humans AND THEY-HAD HAIRS
ΡΙΧΑCΩCΤΡΙΧΑCΓΥΝΑΙΚΩ 20
AS HAIRS OF-WOMEN
ΝΚΑΙΟΙΟΔΟΝΤΕCΑΥΤΩΝΩC 40
AND THE TEETH OF-them AS
ΛΕΟΝΤΩΝΗCΑΝΚΑΙΕΙΧΟΝΘ 60
9 OF-LIONS WERE AND THEY-HAD CUIR-
ΘΡΑΚΑCΩCΘΩΡΑΚΑCCΙΔΗΡ 80
ASSES AS CUIRASSES IRON
ΟΥCΚΑΙΗΦΩΝΗΤΩΝΠΤΕΡΥΓ 800
AND THE SOUND OF-THE flyers
ΩΝΑΥΤΩΝΩCΦΩΝΗΑΡΜΑΤΩΝ 20
OF-them AS SOUND OF-chariots
ΙΠΠΩΝΠΟΛΛΩΝΤΡΕΧΟΝΤΩΝ 40
HORSES MANY RACING
ΕΙCΠΟΛΕΜΟΝΚΑΙΕΧΟΥCΙΝ 60
10 INTO BATTLE AND THEY-ARE-HAVING
b -ΑC
ΟΥΡΑCΟΜΟΙΟΙCCΚΟΡΠΙΟΙ 80
TAILS LIKE SCATTER-VENOMS
CΚΑΙΚΕΝΤΡΑΚΑΙΕΝΤΑΙCΟ 900
AND PIERCERS AND IN THE TAILS
b omits THE *b* ΝΕΧ-
ΥΡΑΙCΑΥΤΩΝΗΕΞΟΥCΙΑΑΥ 20
OF-them THE authority OF-
ΟΥCΙΤΟΥ ARE-HAVING OF-THE *for* OF-them
ΤΩΝΑΔΙΚΗCΑΙΤΟΥCΑΝΘΡΩ 40
them TO-injure THE humans
b Ε 5 *b* ΑΙ
ΠΟΥCΜΗΝΑCΠΕΝΤΕΕΧΟΥCΙ 60
11 MONTHS FIVE . THEY-ARE-HAVING
b KING ON OF-them MESSENGER
s ΕΑΥΤΩΝΤΟΝ OF-themselves THE KING Α ΑΡΧ-
ΝΕΠΑΥΤΩΝΒΑCΙΛΕΑΤΟΝΑΓ 80
ON OF-them KING THE MES-
ΟΝΤΑ chief OF THE ABYSS THE MES. *s* + Ω to-whom
ΓΕΑΟΝΤΗCΑΒΥCCΟΥΟΝΟΜΑ 17000
SENGER OF-THE ABYSS NAME

as the smoke of a large furnace,
and the sun and the air were
darkened by the smoke of the
3 well. And out of the smoke
came forth locusts into the earth,
and license was granted them as
the scorpions of the earth have
4 license. And it was declared to
them that they may not be
injuring the hay of the earth, nor
any green thing, nor any tree,
except those of mankind who have
not the seal of God on their fore-
5 heads. And it was granted to
them, not that they may be killing
them, but that they may be tor-
menting them five months; and
their torment is as the torment of
a scorpion, should it be striking a
6 man. And in those days mankind
will be seeking death, and under
no circumstances shall they be
finding it. And they will be
yearning to die, and death is
7 fleeing from them. And the like-
nesses of the locusts are like
horses made ready for battle, and
on their heads are as it were
wreaths of victory like gold, and
their faces are as it were human
8 faces, and they had hair as the
hair of women, and their teeth are
9 as if they were lions'. And they
had cuirasses, as it were iron
cuirasses, and the sound of their
wings is as the sound of many
chariot horses racing into battle.
10 And they have tails like scorpions,
and stings, and their license is
to injure mankind five months
11 with their tails. They have a
king over them—the messenger
of the abyss. His Hebrew name

Throne Section—The Locusts

3 The detailed description of these locusts forbids our taking them in any way but as literal creatures just as they are described. Their time limit is the same as natural locusts—five months—but they differ from them in many ways. Common locusts are harmless to mankind. They devour only the vegetation. (Ex. 10[12]). These are designed to torment mankind without killing them, yet do no damage to the grass or the herbs or the trees.

They are a fourfold combination of the horse, the lion, the scorpion and the human. They are swift as horses, terrible as lions, intelligent as human beings and malignant as scorpions. It will be a far more terrible scourge than anything which has preceded it. There is good reason for calling it a woe!

Locusts have no king over them (Prov. 30[27]) but these are the subjects of the messenger of the abyss. His name is given in both Greek and Hebrew. Both Apollyon and Abaddon signify "Destruction."

Defensively they are armed with iron cuirasses, an armor covering the entire trunk with both breast and back plate. Their offensive power lies in their tails, which are like scorpions. The sting of the scorpion is very painful, much more so than that of the hornet. Men have been known to die of its effects.

Just as Satan was licensed to torment Job but forbidden to take his life, so these locusts are limited to their work of torment and cannot take life. Their sting is so terrible, however, that the votaries of the wild beast would be glad to die, if they could, to escape it.

All of this is in direct contrast and actual opposition to God's dealings in the present economy of grace. Hence it is worse than futile to seek any fulfillment in the history of the past. Such scenes as this can come only once in the history of the race and must necessarily be of brief duration. Hence its specific limitation to five months in the judgment era which clears the scene of all who oppose the coming of Christ's kingdom. Those who have God's seal will escape this terrible infliction. It is only for those who lack the Divine Seal.

The locusts, etc., in the introduction to Joel's prophecy represent the four Assyrian invasions which devastated the land in the four generations referred to. Two of these, involving Judah, are the immediate subjects of Joel's prophecy.

Throne Section—The Horses

THE SECOND WOE

The second woe is even more terrible than the first and, like it, cannot be understood otherwise than literally.

[14] These are probably the messengers who were delivered into chains of darkness to be reserved for the judgment (2 Pet. 2[4]) or, as Jude says "reserved in imperceptible ('everlasting') chains under darkness, for the judgment of the great day ([6]). Now that the specific hour and day and month and year has come they are sent about their work of killing a third of mankind. The detailed description of these creatures is necessary because no one has ever seen such monsters. It is difficult to imagine two hundred million cavalry such as these in which the horses themselves are provided with death-dealing mouths and tails. This is certainly one of the marvels "which have not been done in all the earth, nor in any nation" (Ex. 34[10]).

None of men's instruments of destruction can compare with these. They combine the latest methods of warfare—flame projectors and poison gas with the serpent's sting.

Preceding judgments may have reduced the population of the earth to about six hundred million. A third of this is two hundred million, which will allow every horse a human victim. None of man's armies can kill so effectively.

[17] Amethystine—the ancient hyacinth corresponds to our amethyst, a transparent, violet colored gem, or our sapphire, of purple hue. It may have been a so-called "Oriental amethyst." As the context here suggests red rather than blue, we have preferred the violet amethyst to the purple sapphire. The amethyst of the ancients is now called garnet.

[17] Sulphur was much used as a purifier in the religious rites of the nations, hence its name in the Greek is "divine." Fire and sulphur were regarded as the divine lustrations or purifying agents.

[20] That such a judgment should not change the minds of those who are spared seems incredible. Yet such is man. The most terrible trials but harden his heart instead of producing repentance. They continue as before in their idolatry and sin. We may learn from this that men do not change their minds from compulsion or fear, even in the proclamation of the kingdom. This will be accomplished by milder means.

is Abaddon, and in Greek he has the name Apollyon.

12 One woe passed away. *Lo!* Two woes still are coming after this.

13 And the sixth messenger trumpets. And I hear a single voice out of the horns of the golden altar which is before God,
14 saying to the sixth messenger who has the trumpet: "Loose the four messengers who have been bound at the great Euphrates
15 river." And the four messengers were loosed, who have been made ready for the hour and the day and the month and the year, that they may be killing a third of
16 mankind. And the number of the troops of cavalry was two hundred millions—I hear their number.
17 And thus I perceived the horses in the vision, and those who are sitting on them, having fiery and amethystine and sulphurous cuirasses; and the heads of the horses are as the heads of lions, and out of their mouths issue fire and smoke and sulphur.
18 By these three calamities the third of mankind were killed: by the fire, and the smoke and the sulphur, which is issuing out of
19 their mouths. For the license of the horses is in their mouths and in their tails, for their tails are like serpents, having heads, and
20 with them they are injuring. And the rest of mankind who were not killed in these calamities, neither repent of the acts of their hands—

b inserts Α *b omits* AND
ΑΥΤΩΕΒΡΑΙCΤΙΑΒΑΔΔΩΝΚ 20
to-him HEBREW ABADDON AND
b adds ΑϾ YET *s* -ΑΙ *s* he-is-HAVING NAME
ΑΙΕΝΤΗΕΛΛΗΝΙΚΗΟΝΟΜΑϾ 40
IN THE GRECIAN NAME he-
s o. *s omits* THE *s1* omits* THE
ΧΕΙΑΠΟΛΛΥΩΝΗΟΥΑΙΗΜΙΑ 60
12 18-HAVING FROM-WHOLE-LOOSER. THE WOE THE ONE
*As1** 18-C,Є *o. b ins.* ΑΙ
ΑΠΗΛΘΕΝΙΔΟΥΕΡΧΟΝΤΑΙϾ 80
FROM-CAME . BE-PERCEIVING ARE-COMING STILL
b inserts ΚΑΙ AND *sb omit* AND
ΤΙΔΥΟΟΥΑΙΜΕΤΑΤΑΥΤΑΚΑ 100
13 TWO WOES after these . AND

ΙΟЄΚΤΟCΑΓΓΕΛΟCЄCΑΛΠΙ 20
THE SIXth MESSENGER TRUMPETS
*s1*omits* ONE OUT OF-THE horns *s2* OF-SOUND -C OF-ONE
ϾΕΝΚΑΙΗΚΟΥCΑΦΩΝΗΝΜΙΑ 40
AND I-HEAR SOUND ONE
-C *b inserts* ΤЄCCΑΡΩΝ FOUR
ΝЄΚΤΩΝΚΕΡΑΤΩΝΤΟΥΘΥCΙ 60
OUT OF-THE horns OF-THE SACRIFICE-

ΑCΤΗΡΙΟΥΤΟΥΧΡΥCΟΥΤΟΥ 80
place THE GOLden OF-THE
*Abs1** Ν Τ
ЄΝΩΠΙΟΝΤΟΥΘЄΟΥΛЄΓΟΥϹ 200
14 IN-VIEW OF-THE God saying
b-ΟC, *As1**-Α *A omits* SIXTH
ΗCΤΟЄΚΤΩΑΓΓЄΛΩΟЄΧΟΝΤ 20
to-THE SIXth MESSENGER THE *one*-HAVING

ΗΝCΑΛΠΙΓΓΑΛΥCΟΝΤΟΥCΤ 40
THE TRUMPET LOOSE THE FOUR
s Ϲ
ЄCCΑΡΑCΑΓΓЄΛΟΥCΤΟΥCΑ 60
MESSENGERS THE *ones*-

ЄΔЄΜЄΝΟΥCЄΠΙΤΩΠΟΤΑΜΩ 80
HAVING-*been*-BOUND ON THE river
b o.
ΤΩΜЄΓΑΛΩΦЄΥΦΡΑΤΗΚΑΙЄΛ 800
15 THE GREAT EUPHRATES AND WERE-
A -ΠΗ- *inserted by* Α=BORROWED *for* LOOSED
ΥΘΗCΑΝΟΙΤЄCCΑΡЄCΑΓΓЄ 20
LOOSED THE FOUR MESSENGERS
s omits THE
ΑΟΙΟΙΗΤΟΙΜΑCΜЄΝΟΙЄΙC 40
THE HAVING-*been*-made-READY INTO
b inserts INTO THE ЄΙCΤΗΝ *s omits* DAY AND
ΤΗΝΩΡΑΝΚΑΙΗΜЄΡΑΝΚΑΙΜ 60
THE HOUR AND DAY AND
s inserts ΜΗ NO
ΗΝΑΚΑΙЄΝΙΑΥΤΟΝΙΝΑΑΠΟ 80
MONTH AND year THAT THEY-MAY-
b o.
ΚΤЄΙΝΩCΙΝΤΟΤΡΙΤΟΝΤΩΝ 400
BE-FROM-KILLING THE third OF-THE

ΑΝΘΡΩΠΩΝΚΑΙΟΑΡΙΘΜΟCΤ 20
16 humans . AND THE NUMBER OF-

ΦΝCΤΡΑΤЄΥΜΑΤΩΝΤΟΥΙΠΠ 40
THE WAR-troops OF-THE HORSE-
b-TWICE *s* ΔΥΟ TWO OF-MYRIADS ΟΝ MYRIADS
ΙΚΟΥΔΙCΜΥΡΙΑΔЄCΜΥΡΙΑ 60
men TWICE-MYRIADS OF-MYRIADS
-ΑC
ΔΩΝΗΚΟΥCΑΤΟΝΑΡΙΘΜΟΝΑ 80
I-HEAR THE NUMBER OF-
Ab o.=I-PERCEIVE
ΥΤΩΝΚΑΙΟΥΤΩCЄΙΔΟΝΤΟΥ 600
17 them. AND thus I-PERCEIVED THE

b inserts -ΙΚ-
ϹΙΠΠΟΥCЄΝΤΗΟΡΑCЄΙΚΑΙ 20
HORSES IN THE SEEING AND
s adds ΑΝΩ UP
ΤΟΥCΚΑΘΗΜЄΝΟΥCЄΠΑΥΤΩ 40
THE *ones*-sitting ON them

ΝЄΧΟΝΤΑCΘΩΡΑΚΑCΠΥΡΙΝ 60
HAVING CUIRASSES FIRE-y

ΟΥCΚΑΙΥΑΚΙΝΘΙΝΟΥCΚΑΙ 80
AND amethystine AND
s Υ *for* ЄΙ
ΘЄΙΩΔЄΙCΚΑΙΑΙΚЄΦΑΛΑΙ 600
sulphurous . AND THE HEADS

ΤΩΝΙΠΠΩΝΩCΚЄΦΑΛΑΙΛЄΟ 20
OF-THE HORSES AS HEADS OF-LIONS

ΝΤΩΝΚΑΙЄΚΤΩΝCΤΟΜΑΤΩΝ 40
AND OUT OF-THE MOUTHS

ΑΥΤΩΝЄΚΠΟΡЄΥЄΤΑΙΠΥΡΚ 60
OF-them IS-OUT-GOING FIRE AND
sA o.
ΑΙΚΑΠΝΟCΚΑΙΘЄΙΟΝΑΠΟΤ 80
18 smoke AND sulphur . FROM THE
s omits THREE
ΦΝΤΡΙΩΝΠΛΗΓΩΝΤΟΥΤΩΝΑ 700
THREE BLOWS OF-these

ΠЄΚΤΑΝΘΗCΑΝΤΟΤΡΙΤΟΝΤ 20
WERE-FROM-KILLED THE third OF-
b ΑΠΟ FROM
ΦΝΑΝΘΡΩΠΩΝЄΚΤΟΥΠΥΡΟC 40
THE humans OUT OF-THE FIRE
A o.
ΚΑΙΤΟΥΚΑΠΝΟΥΚΑΙΤΟΥΘЄ 60
AND OF-THE smoke AND OF-THE sulphur

ΙΟΥΤΟΥЄΚΠΟΡЄΥΟΜЄΝΟΥЄ 80
OF-THE OUT-GOING OUT
s2 ΤΟΥ *but cancels*
ΚΤΩΝCΤΟΜΑΤΩΝΑΥΤΩΝΗΓΑ 800
19 OF-THE MOUTHS OF-them THE for
A ΤΟΠΩΝ PLACES
ΡЄΞΟΥCΙΑΤΩΝΙΠΠΩΝЄΝΤΩ 20
authority OF-THE HORSES IN THE

ϹΤΟΜΑΤΙΑΥΤΩΝЄCΤΙΝΚΑΙ 40
MOUTH OF-them IS AND

ЄΝΤΑΙCΟΥΡΑΙCΑΥΤΩΝΑΙΓ 80
IN THE TAILS OF-them THE for

ΑΡΟΥΡΑΙΑΥΤΩΝΟΜΟΙΑΙΟΦ 80
TAILS OF-them LIKE to-
b Ω *for* CI *s1* o.*-C *=dative, added by s*
ЄCΙΝЄΧΟΥCΑΙΚЄΦΑΛΑCΚΑ 900
serpents HAVING HEADS AND

ΙЄΝΑΥΤΑΙCΑΔΙΚΟΥCΙΝΚΑ 20
20 IN them THEY-ARE-injuring . AND

ΙΟΙΑΟΙΠΟΙΤΩΝΑΝΘΡΩΠΩΝ 40
THE rest OF-THE humans

ΟΙΟΥΚΑΠЄΚΤΑΝΘΗCΑΝЄΝΤ 60
WHO NOT WERE-FROM-KILLED IN THE
s adds OF-them ΑΥΤΩΝ A BESIDES Τ
ΑΙCΠΛΗΓΑΙCΤΑΥΤΑΙCΟΥΔ 80
BLOWS these NOT YET
Є added by b
ЄΜЄΤЄΝΟΗCΑΝЄΚΤΩΝЄΡΓΩ 18000
THEY-after-MIND OUT OF-THE ACTS

s o.
ΝΤΩΝΧΕΙΡΩΝΑΥΤΩΝΙΝΑΜΗ 20
OF-THE HANDS OF-them THAT NO
b -SHOULD- -Ω b o.
ΠΡΟCΚΥΝΗCΟΥCΙΝΤΑΔΑΙΜ 40
THEY-WILL-BE-worshiping THE demons
s o.
ΟΝΙΑΚΑΙΤΑΕΙΔΩΛΑΤΑΧΡΥ 60
AND THE idols THE GOLDen
-ΑΙ- *inserted by s*
CΑΚΑΙΤΑΑΡΓΥΡΑΚΑΙΤΑΧΑ 80
AND THE SILVER AND THE COPPER
Ε *inserted by s* s WOODen AND THE STONE
ΑΚΑΚΑΙΤΑΛΙΘΙΝΑΚΑΙΤΑΞ 100
AND THE STONE AND THE WOOD-

ΥΛΙΝΑΔΟΥΤΕΒΛΕΠΕΙΝΔΥΝ 20
en WHICH NOT-BESIDES TO-BE-looking ARE-ABLE
b o.
ΑΝΤΑΙΟΥΤΕΑΚΟΥΕΙΝΟΥΤΕ 40
NOT-BESIDES TO-BE-HEARING NOT-BESIDES
A o.
ΠΕΡΙΠΑΤΕΙΝΚΑΙΟΥΜΕΤΕΝ 60
21 TO-BE-ABOUT-TREADING . AND NOT THEY-after-MIND
s Ω *with a small* o *in it*
ΘΗCΑΝΕΚΤΩΝΦΟΝΩΝΑΥΤΩΝ 80
OUT OF-THE MURDERS OF-them
A s o. s o.
ΟΥΤΕΕΚΤΩΝΦΑΡΜΑΚΕΙΩΝΑ 200
NOT-BESIDES OUT OF-THE DRUGS OF-
s1A ΓΩΝΗΡΙΑC s2 o.
ΥΤΩΝΟΥΤΕΕΚΤΗCΠΟΡΝΕΙΑ 20
them NOT-BESIDES OUT OF-THE PROSTITUTION

CΑΥΤΩΝΟΥΤΕΕΚΤΩΝΚΛΕΜΜ 40
OF-them NOT-BESIDES OUT OF-THE thefts
A b o.=CEIVE b *omits* other
ΑΤΩΝΑΥΤΩΝΚΑΙΕΙΔΟΝΑΛΛ 60
10 OF-them . AND I-PERCEIVED other

ΟΝΑΓΓΕΛΟΝΙCΧΥΡΟΝΚΑΤΑ 80
MESSENGER STRONG DOWN-

ΒΑΙΝΟΝΤΑΕΚΤΟΥΟΥΡΑΝΟΥ 300
STEPPING OUT OF-THE heaven

ΠΕΡΙΒΕΒΛΗΜΕΝΟΝΝΕΦΕΛΗ 20
HAVING-*been*-ABOUT-CAST CLOUD
A ΙΡΕΙC s1*ΘΡΙΞ HAIR A THE -N *accusative*
ΝΚΑΙΗΙΡΙCΕΠΙΤΗCΚΕΦΑΛ 40
AND THE RAINBOW ON OF-THE HEAD
A N
ΗCΑΥΤΟΥΚΑΙΤΟΠΡΟCΩΠΟΝ 60
OF-him AND THE face

ΑΥΤΟΥΩCΟΗΛΙΟCΚΑΙΟΙΠΟ 80
OF-him AS THE SUN AND THE FEET

ΔΕCΑΥΤΟΥΩCCΤΥΛΟΙΠΥΡΟ 400
OF-him AS columns FIRE

CΚΑΙΕΧΩΝΕΝΤΗΧΕΙΡΙΑΥΤ 20
AND HAVING IN THE HAND OF-him
b *omits* ΑΡΙΑ b Α *omits* Π.-*been*-UP-O.
ΟΥΒΙΒΛΑΡΙΔΙΟΝΗΝΕΩΓΜΕ 40
tiny-SCROLL HAVING-*been*-UP-OPENED

ΝΟΝΚΑΙΕΘΗΚΕΝΤΟΝΠΟΔΑΑ 60
AND he-PLACES THE FOOT OF-

ΥΤΟΥΤΟΝΔΕΞΙΟΝΕΠΙΤΗCΘ 90
him THE RIGHT ON OF-THE SEA

ΑΛΛCCΗCΤΟΝΔΕΕΥΩΝΥΜΟΝ 500
THE YET left

ΕΠΙΤΗCΓΗCΚΑΙΕΚΡΑΞΕΝΦ 20
3 ON OF-THE LAND AND he-CRIES to-

ΦΩΝΗΜΕΓΑΛΗΩCΠΕΡΛΕΟΝΜΥ 40
SOUND GREAT AS - EVEN LION IS-BEL-
s Ε *for* ΑΙ s1* *adds* ΩC AS
ΚΑΤΑΙΚΑΙΟΤΕΕΚΡΑΞΕΝΕΛ 60
LOWING. AND when he-CRIES TALK
s1* *omits* THE s1* ΦΩΝΑΙ SOUNDS
ΑΛΗCΑΝΑΙΕΠΤΑΒΡΟΝΤΑΙ 80
THE SEVEN THUNDERS THE
I *inserted by s* s *inserts* I s as- OCA much-as
ΑCΕΑΥΤΩΝΦΩΝΑCΚΑΙΟΤΕΕ 600
4 OF-selves SOUNDS AND when TALK

ΛΑΛΗCΑΝΑΙΕΠΤΑΒΡΟΝΤΑΙ 20
THE SEVEN THUNDERS
s Ε
ΗΜΕΛΛΟΝΓΡΑΦΕΙΝΚΑΙΗΚΟ 40
I-WAS-ABOUT TO-BE-WRITING AND I-HEAR

ΥCΑΦΩΝΗΝΕΚΤΟΥΟΥΡΑΝΟΥ 60
SOUND OUT OF-THE heaven
s as-much-as OCA *for* A
ΛΕΓΟΥCΑΝCΦΡΑΓΙCΟΝΑΕΑ 80
saying SEAL what TALK

ΑΛΗCΑΝΑΙΕΠΤΑΒΡΟΝΤΑΙΚ 700
THE SEVEN THUNDERS AND

ΑΙΜΗΑΥΤΑΓΡΑΨΗCΚΑΙΟΑΓ 20
5 NO them YOU-SHOULD-BE-WRITING . AND THE MES-
Ab o.=I-PERCEIVE
ΓΕΛΟCΟΝΕΙΔΟΝΕCΤΩΤΑΕΠ 40
SENGER WHOM I-PERCEIVED HAVING-STOOD ON

ΙΤΗCΘΑΛΑCCΗCΚΑΙΕΠΙΤΗ 60
OF-THE SEA AND ON OF-THE
A o.
CΓΗCΗΡΕΝΤΗΝΧΕΙΡΑΑΥΤΟ 80
LAND LIFTS THE HAND OF-him
A *omits* THE RIGHT
ΥΤΗΝΔΕΞΙΑΝΕΙCΤΟΝΟΥΡΑ 800
THE RIGHT INTO THE heaven
b *omits* N s3 +IN
ΝΟΝΚΑΙΩΜΟCΕΝΕΝΤΟΖΩΝΤ 20
6 AND SWEARS IN THE *One*-LIVING
ΙΕΙCΤΟΥCΑΙΩΝΑCΤΩΝΑΙΩ 40
INTO THE eons OF-THE eons
A *inserts* Ε
ΝΩΝΟCΕΚΤΙCΕΝΤΟΝΟΥΡΑΝ 60
WHO CREATES THE heaven
A *omits* AND THE LAND
ΟΝΚΑΙΤΑΕΝΑΥΤΩΚΑΙΤΗΝΓ 80
AND THE IN it AND THE LAND
AND THE IN her s3* *omit* AND THE SEA
ΗΝΚΑΙΤΑΕΝΑΥΤΗΚΑΙΤΗΝΘ 900
AND THE IN her AND THE SEA
AND THE IN her
ΑΛΛΑCCΑΝΚΑΙΤΑΕΝΑΥΤΗΟΤ 20
AND THE IN her that
s1* IS -IN
ΙΧΡΟΝΟCΟΥΚΕΤΙΕCΤΑΙΛΛ 40
7 TIME NOT STILL WILL-BE but

ΑΕΝΤΑΙCΗΜΕΡΑΙCΤΗCΦΩΝ 60
IN THE DAYS OF-THE SOUND
s OF-MESSENGER THE SEVENth
ΗCΤΟΥΕΒΔΟΜΟΥΑΓΓΕΛΟΥΟ 80
OF-THE SEVENth MESSENGER when-

ΤΑΝΜΕΛΛΗCΑΛΠΙΖΕΙΝΚΑΙ 19000
EVER he-MAY-BE-ABOUT TO-BE-TRUMPETING AND

that they will not be worshiping demons and idols of gold and silver and copper and stone and wood, which are not able to be observing nor to be hearing nor
21 to be walking—and repent not of their murders, nor of their enchantments, nor of their prostitution, nor of their thefts.

10 And I perceived another strong messenger descending out of heaven clothed with a cloud, and the rainbow on his head, and his face was as the sun, and his feet as
2 pillars of fire, and having a little opened scroll in his hand, and he places his right foot on the sea,
3 the left on the land. And he cries with a loud voice, even as a lion is bellowing.

And when he cries, the seven thunders speak with their own
4 voices. And when the seven thunders speak, I was about to be writing. And I hear a voice out of heaven saying: "Seal up what the seven thunders speak", and "You should not be writing it."

5 And the messenger whom I perceived standing on the sea and on the land lifts his right hand
6 to heaven and swears by Him Who is living for the eons of the eons, Who creates heaven and that which is in it, and the earth and that which is in it, and the sea and that which is in it, that there will be no longer delay,
7 but in the days of the seventh messenger's voice, whenever he may be about to be trumpeting,

Throne Section—The Seven Thunders

1 The symbol of the rainbow suggests the covenant of God with creation, the sun the coming kingdom of the heavens which is upon the verge of its public manifestation. The messenger is strong, for his position involves the destruction of all earthly power and possession.

2 The planting of the messenger's feet on the sea and on the land is a token of possession. "Every place whereon the soles of your feet shall tread shall be yours" (Deut. 11^{24} Josh. 1^{3}).

The opened scroll shows that the incumbrance has been lifted, just as the sealed scroll was a sign of the bond which burdened it. Were it not for the fact that this opened scroll is, according to the best readings, always called a *little* scroll (*biblaridion*) while the closed scroll was the usual diminutive (*biblion*), we would be tempted to identify these two scrolls. It seems best to take this as a still smaller scroll which contains a release from the mortgage contained in the seven sealed scroll. It is evident from the messenger's acts and his words that the earth and sea are no longer under bond and that there will be no further delay in ejecting the usurpers out of the sovereignty which belongs only to the Lord's Christ.

3 Bellowing—not roaring after its prey (1 Pet. 5^{8}) but the sound lions use when calling to one another. Applied to cattle this word is used for their lowing.

3 Besides the seven thunders here introduced, thunder is mentioned seven times, three before and four after these special seven. Thrice it describes the voice of one speaking: one of the four animals saying *Come!* (6^{1}) the song of the 144,000 (14^{2}) and the voices of God's slaves saying *'Hallelujah, for the Lord God, the Almighty reigns!"* Four times it is associated with voices and lightnings. They issue out of the throne (4^{5}), follow the casting of the thurible into the earth (8^{5}), the opening of the temple (11^{19}), and the pouring out of the seventh bowl into the air (16^{18}). As thunder is the audible effect of that which we see as lightning, and always follows it, the thunders probably record the effects of the seven final lightning strokes of judgment. This brings us to the coming of the kingdom. The next vision is retrospective, going back to the middle of Daniel's seventieth heptad.

6 The delay commences under the fifth seal (6^{11}).

Throne Section—The Two Witnesses

7 Surely Adonai Jehovah will do nothing but He revealeth His secret unto His servants the prophets. (Amos. 3[7])

9 Compare this action with Eze. 2[9] 3[3-14].

9 The eating of the scroll, corresponding to the digesting of its contents was very sweet to John for it assured the ejection of the usurpers and the establishment of the kingdom. But it also involved much more bitter judgment which he had not yet apprehended.

11 To prophesy *again* seems to intimate a repetition, covering the ground previously traversed.

11 Concerning—literally *on*. This peculiar usage occurs often in Lu. 12[52 53].

1 The rod or *mace* is the shepherd's means of defense against the sheep's enemies. The crook is for the sheep. It is the symbol of power and as such may be called a sceptre (Heb. 1[8]). To shepherd with an iron rod will be the reward of the conqueror in Thyatira (2[27]) the place of the male son (12[5]) and the White Horse Rider (19[15]). To measure with a mace is significant of the fact that Israel's Shepherd will maintain these measurements by force. The sheep will be safe within them.

1 The temple seems to be a sanctuary for the faithful. The period of forty-two months (measured by the moon, a symbol of the powers of darkness 12[1]) measures the career of the "wild beast" (13[5]). The same length of time expressed in days (measured by the sun, a symbol of God's glory 12[1]) marks the duration of the ministry of the two witnesses (11[3]) and the period during which the star-crowned woman is nourished in the wilderness (12[6]). The same period is called, after the Hebrew of Dan. 12[7] "a season, seasons, and half a season" (12[14]). This period is probably the last half of Daniel's seventieth heptad (Dan. 9[27]). The prince that shall come makes a treaty with the majority of the Jews, but breaks it after three and a half years, causing the sacrifice and gift offering to cease, leaving the period here spoken of, in which he insists that all worship must be directed to him.

It appears from this that the worship of Jehovah will be stamped out of the earth except in the temple in Jerusalem, which will be preserved with divine power, and in the wilderness, where the woman (the inhabitants of Jerusalem) is sustained by miraculous means.

the secret of God is consummated also, as He evangelizes to His own slaves and the prophets.

8 And the voice which I hear out of heaven, speaks again with me, and is saying: "Go, get the little scroll which is open in the hand of the messenger who is standing on
9 the sea and on the land." And I came away to the messenger, saying to him to give me the little scroll. And he is saying to me, "Take it and devour it; and it will be making your bowels bitter, but in your mouth it will be sweet as honey."
10 And I took the little scroll out of the messenger's hand, and devoured it. And in my mouth it was sweet as honey. And when I consumed it, my bowels were made bitter.
11 And they are saying to me: "You must prophesy again concerning many peoples and nations and languages and kings."

11 And a reed like a rod was given me, saying: "Rise and measure the temple of God and the altar and those worshiping in
2 it. And the court outside of the temple cast outside—you should not be measuring it, seeing that it was given to the nations, and they will be treading the holy city
3 forty-two months. And I shall be endowing My two witnesses and they will be prophesying a thousand, two hundred sixty days
4 clothed in sackcloth. These are the two olive trees, and the two lampstands which stand before the Lord
5 of the earth. And if anyone is wanting to injure them, fire issues

b o. =MAY-BE-BEING-FINISHED
ΕΤΕΛΕΣΘΗΤΟΜΥΣΤΗΡΙΟΝΤ 20
WAS-FINISHED THE CLOSE-KEEP OF
ΟΥΘΕΟΥΩΣΕΥΗΓΓΕΛΙΣΕΝ 40
THE God AS He-WELL-MESSAGES THE
b SLAVES OF-Self *Ab omit* AND
ΟΥΣΕΑΥΤΟΥΔΟΥΛΟΥΣΚΑΙΤ 60
OF-Self SLAVES AND THE
ΟΥΣΠΡΟΦΗΤΑΣΚΑΙΗΦΩΝΗΗ 80
8 BEFORE-AVERets . AND THE SOUND WHICH
ΗΚΟΥΣΑΕΚΤΟΥΟΥΡΑΝΟΥΠ 100
I-HEAR OUT OF-THE heaven A-
ΑΛΙΝΑΛΑΛΟΥΣΑΝΜΕΤΕΜΟΥΚ 20
GAIN TALK*ing* WITH ME AND
ΛΙΑΕΓΟΥΣΑΝΥΠΑΓΕ ΑΒΕΤ 40
saying BE-UNDER-LEADING BE-GETTING
A *omits* ΑΡΙΔ *and b spells* (*b* Α) *it* -ΙΔΑΡ-
ΟΒΙΒΛΑΡΙΔΙΟΝΤΟΗΝΕΩΓΜ 60
THE tiny-SCROLL THE *one*-HAVING-*been*-UP-
ΕΝΟΝΕΝΤΗΧΕΙΡΙΤΟΥΑΓΓΕ 80
OPENED IN THE HAND OF-THE MESSENGER
ΑΟΥΤΟΥΕΣΤΩΤΟΣΕΠΙΤΗΣΘ 200
OF-THE *one*-HAVING-STOOD ON OF-THE SEA
SEA AND ON OF-THE *by s*²
9 ΑΛΑΣΣΗΣΚΑΙΕΠΙΤΗΣΓΗΣ 20
AND ON OF-THE LAND . AND
A I-FROM-COME -Α *for* -ΟΝ
ΛΙΑΠΗΛΘΟΝΠΡΟΣΤΟΝΑΓΓΕ 40
I-FROM-CAME TOWARD THE MESSENGER
ΛΟΝΛΕΓΩΝΑΥΤΩΔΟΥΝΑΙΜΟ 80
saying to-him TO-GIVE to-ME
s omits ΑΡΙΔ, *b has* ΙΔΑΡ, *A omits* ΙΔ
ΙΤΟΒΙΒΛΑΡΙΔΙΟΝΚΑΙΛΕΓ 80
THE tiny-SCROLL AND he-IS-saying
Ab omit it
ΕΙΜΟΙΛΑΒΕΑΥΤΟΚΑΙΚΑΤΑ 300
to-ME BE-GETTING it AND DOWN-
it *by s*² *s o.*
ΦΑΓΕΑΥΤΟΚΑΙΠΙΚΡΑΝΕΙ 20
EATING it AND it-WILL-BE-BITTERING OF-
A ΚΑΡΔΙΑΝ HEART -Α *added by s*
ΟΥΤΗΝΚΟΙΛΙΑΝΑΛΛΕΝΤΩΣ 40
YOU THE CAVITY but IN THE
ΤΟΜΑΤΙΣΟΥΕΣΤΑΙΓΛΥΚΥΩ 60
MOUTH OF-YOU it-WILL-BE SWEET AS
ΣΜΕΛΙΚΑΙΕΛΑΒΟΝΤΟΒΙΒΛ 80
10 HONEY . AND I-GOT THE tiny-SCROLL
ΑΡΙΔ *omitted by sb*
ΑΡΙΔΙΟΝΕΚΤΗΣΧΕΙΡΟΣΤΟ 400
OUT OF-THE HAND OF-THE
ΥΑΓΓΕΛΟΥΚΑΙΚΑΤΕΦΑΓΟΝ 20
MESSENGER AND I-DOWN-ATE
ΑΥΤΟΚΑΙΗΝΕΝΤΩΣΤΟΜΑΤΙ 40
it AND it-WAS IN THE MOUTH
Ab SWEET AS HONEY Ε *inserted by s*
ΜΟΥΩΣΜΕΛΙΓΛΥΚΥΚΑΙΟΤΕ 60
OF-ME AS HONEY SWEET AND when
s WAS-REPLETED ΕΓΕΜΙΣΘΗ
ΕΦΑΓΟΝΑΥΤΟΕΠΙΚΡΑΝΘΗΗ 80
I-ATE it WAS-BITTERED THE
*s*³ *adds* ΠΙΚΡΙΑΣ BITTER *b o.*
ΚΟΙΛΙΑΜΟΥΚΑΙΛΕΓΟΥΣΙΝ 600
11 CAVITY OF-ME . AND THEY-ARE-SAYING

s o.
ΜΟΙΔΕΙΣΕΠΑΛΙΝΠΡΟΦΗΤΕ 20
to-ME IS-BINDING YOU AGAIN TO-BEFORE-AVER
b adds ΕΠΙ ON
ΥΣΙΝΕΠΙΛΑΟΙΣΚΑΙΕΘΝΕΣ 40
ON PEOPLES AND NATIONS
b o.
ΙΝΚΑΙΓΛΩΣΣΑΙΣΚΑΙΒΑΣΙ 60
AND TONGUES AND KINGS
b o.
ΛΕΥΣΙΝΠΟΛΛΟΙΣΚΑΙΕΔΟΘ 80
11 MANY . AND WAS-GIVEN
*bs*⁴ *add* AND HAD-STOOD THE MES-
ΗΜΟΙΚΑΛΑΜΟΣΟΜΟΙΟΣΡΑΒ 600
to-ME REED LIKE ROD
SENGER ΚΑΙ(*s* IS-ΕΙ)ΙΣΤΗΚ(*b* -ΑΙ *M* *b* ΜΕΡΙΣΕ
ΔΩΛΕΓΩΝΕΓΕΙΡΕΚΑΙΜΕΤΡ 20
saying BE-ROUSING AND MEASURE
PART)ΕΙΟΑΓΓΕΛΟΣ *to which s*⁴ *adds* ΛΕΓΩΝ SAYING
ΗΣΟΝΤΟΝΝΑΟΝΤΟΥΘΕΟΥΚΑ 40
THE TEMPLE OF-THE God AND
ΙΤΟΘΥΣΙΑΣΤΗΡΙΟΝΚΑΙΤΟ 60
THE SACRIFICE-place AND THE
ΥΣΠΡΟΣΚΥΝΟΥΝΤΑΣΕΝΑΥΤ 80
ones-worshiping IN it .
*s*¹* OF-THE -Σ OF-COURT-Σ OF-T.-Σ *s* Σ INTO-PLACE
ΩΚΑΙΤΗΝΑΥΛΗΝΤΗΝΕΞΩΘΕ 700
2 AND THE COURT THE OUT-PLACE
s inserts ΚΑΙ AND *s*¹ Σ *bs*¹* *omit* PLACE
ΝΤΟΥΝΑΟΥΕΚΒΑΛΕΣΕΞΩΘΕΝ 20
OF-THE TEMPLE OUT-CAST OUT - PLACE
ΚΑΙΜΗΑΥΤΗΝΜΕΤΡΗΣΗΣΟΥ 40
AND NO her YOU-SHOULD-BE-MEASURING that
*s*¹* *adds* ΚΑΙ AND
ΙΕΔΟΘΗΤΟΙΣΕΘΝΕΣΙΝΚΑΙ 60
it-WAS-GIVEN to-THE NATIONS AND
A ΜΕΤΡΗ
ΤΗΝΠΟΛΙΝΤΗΝΑΓΙΑΝΠΑΤΗ 80
THE city THE HOLY THEY-WILL-
-MEASURING *h o.* *b* Μ 40
ΣΟΥΣΙΝΜΗΝΑΣΤΕΣΣΕΡΑΚΟ 800
BE-TREADING MONTHS FOUR-TY
Ab add ΚΑΙ AND *b* Β 2 *for* TWO
ΝΤΑΔΥΟΣΙΑΔΩΣΩΤΟΙΣΔΥΣ 20
3 TWO . AND I'LL-BE-GIVING to-THE TWO
b o. *b o.*
ΙΝΜΑΡΤΥΣΙΝΜΟΥΚΑΙΠΡΟΦ 40
witnesses OF-ME AND THEY'LL-BE-
ΗΤΕΥΣΟΥΣΙΝΗΜΕΡΑΣΧΙΛΙ 60
BEFORE-AVERRING DAYS THOUSAND
b Σ 60 *s*⁴ *adds* FIVE ΠΕΝΤΕ
ΑΣΔΙΑΚΟΣΙΑΣΕΞΗΚΟΝΤΑΠ 80
TWO-hundred SIXTY HAV-
*s*² *nominative* -ΟΙ
ΕΡΙΒΕΒΛΗΜΕΝΟΥΣΣΑΚΚΟΥ 900
ING-*been*-ABOUT-CAST SACKCLOTH .
*s*¹* Ο Α ΑΥ *for* Ε
ΣΟΥΤΟΙΕΙΣΙΝΛΙΔΥΟΕΛΑΙ 20
4 these ARE THE TWO OLIVE-trees
THE *by s*² *s omits* THE
ΑΙΚΑΙΛΙΔΥΟΛΥΧΝΙΑΙΛΙΕ 40
AND THE TWO LAMPstands THE IN-
Ab omit OF-THE
ΝΩΠΙΟΝΤΟΥΚΥΡΙΟΥΤΗΣΓΗ 60
VIEW OF-THE Master OF-THE LAND
*s*³ -ΣΑΙ *s* IS-WILLING
ΣΕΣΤΩΤΕΣΚΑΙΕΙΤΙΣΑΥΤΟ 80
5 HAVING-STOOD . AND IF ANY them
them
ΥΣΘΕΛΕΙΑΔΙΚΗΣΑΙΠΥΡΕΚ 20000
IS-WILLING TO-injure FIRE IS-OUT-

ΠΟΡΕΥΕΤΑΙ ΕΚΤΟΥ ΣΤΟΜΑΤ 20
GOING OUT OF-THE MOUTH

ΟΣΑΥΤΩΝ ΚΑΙ ΚΑΤΕΣΘΙΕΙΤ 40
OF-them AND IS-DOWN-EATING

ΟΥΣΕΧΘΡΟΥΣ ΑΥΤΩΝ ΚΑΙ ΕΙ 60
enemies OF-them AND IF
b IS-WILLING -ΘΕΙ *s* TO-injure them

ΤΙΣ ΘΕΛΗΣΗ ΑΥΤΟΥΣ ΑΔΙΚΗ 80
ANY SHOULD-BE-WILLING them TO-injure
A *omits* thus *sA o.*

ΟΥΤΩΣ ΔΕΙ ΑΥΤΟΝ ΑΠΟΚ 100
thus IS-BINDING him TO-BE-FROM-
b o.

ΤΑΝΘΗΝΑΙ ΟΥΤΟΙ ΕΧΟΥΣΙΝ 20
6 KILLED . these ARE-HAVING
THE *omitted by sb* A *o.* *b* THE heaven

ΤΗΝ ΕΞΟΥΣΙΑΝ ΚΑΙ ΕΙΣΑΙΤΟ 40
THE authority TO-LOCK THE
authority TO-LOCK

ΝΟΥΡΑΝΟΝ ΙΝΑ ΜΗ ΥΕΤΟΣ Β Ρ 60
heaven THAT NO WET MAY-BE-

ΕΧΗΤΑΣ ΗΜΕΡΑΣ ΤΗΣ ΠΡΟΦΗ 80
RAINING THE DAYS OF THE BEFORE-AVER-
sA o.

ΤΕΙΑΣ ΑΥΤΩΝ ΚΑΙ ΕΞΟΥΣΙΑ 200
ment OF-them AND authority

ΝΕΧΟΥΣΙΝ ΕΠΙ ΤΩΝ ΥΔΑΤΩΝ 20
THEY-ARE-HAVING ON OF-THE waters

ΣΤΡΕΦΕΙΝ ΑΥΤΑΣ ΕΙΣ ΑΙΜΑΚ 40
TO-BE-TURNING them INTO BLOOD AND
b omits IN *b* as-many-

ΑΙ ΠΑΤΑΞΑΙ ΤΗΝ ΓΗΝ ΕΝ ΠΑΣ 60
TO-SMITE THE LAND IN EVERY
times IF-EVER THEY-SHOULD-BE-WILLING EVERY BLOW

ΗΠΑΝΤΗΣΟΣΑΚΙΣ ΕΑΝ ΘΕΛΗΣ 80
BLOW as-many-times IF-EVER THEY-SHOULD-BE-
s o.

ΩΣ ΙΝΑ ΚΙΟΤΑΝΤΕ ΑΣΩΣΙΝ 300
7 WILLING . AND whenever THEY-SHOULD-BE-FINISHING

ΤΗΝ ΜΑΡΤΥΡΙΑΝ ΑΥΤΩΝ ΤΟΘ 20
THE witness OF-them THE WILD-
A +THE FOURTH Τ (*s*1* ΤΣ *adds*) ΟΤΣ (A Ω) ΤΑΡΤΟΝ

ΗΡΙΟΝΤΟ ΑΝΑΒΑΙΝΟΝ ΕΚ ΤΗ 40
BEAST THE *one*-UP-STEPPING OUT OF-THE

ΑΒΥΣΣΟΥ ΠΟΙΗΣΕΙ ΜΕΤΑΥ 60
ABYSS WILL-BE-DOING WITH them

ΤΩΝ ΠΟΛΕΜΟΝ ΚΑΙ ΝΙΚΗΣΕΙ 80
BATTLE AND WILL-BE-CONQUERING

ΑΥΤΟΥΣ ΚΑΙ ΑΠΟΚΤΕΝΕΙ ΑΥ 400
them AND WILL-BE-FROM-KILLING them
s A THE corpses -ΤΑ *abs*1 *omit* WILL

ΤΟΥΣ ΚΑΙ ΤΟΠΤΩΜΑ ΑΥΤΟΝΕ 20
8 AND THE corpse OF-them WILL
BE (*by s*4) *s o.*

ΣΤΑΙ ΕΠΙ ΤΗΣ ΠΛΑΤΕΙΑΣ ΤΗ 40
BE ON OF-THE BROAD OF-THE

ΣΠΟΛΕΩΣ ΤΗΣ ΜΕΓΑΛΗΣ ΤΗΙ 60
city THE GREAT WHICH-
A -*G for* AI

ΣΚΑΛΕΙΤΑΙ ΠΝΕΥΜΑΤΙΚΩΣ 80
ANY IS-*being*-CALLED spiritually
*s*2 *adds* (*top of page*) ΚΑΙ ΓΓΥΣΟΠΟΤΑΜΟΣ AND NEAR

ΣΟΔΟΜΑ ΚΑΙ ΑΙΓΥΠΤΟΣ ΟΠΟ 500
SODOM AND EGYPT THE-?-where

THE river *s*2 *dots* AND OF-them *by s*2 *s omits* ΤΑΥ

ΥΚΑΙ ΟΚΥΡΙΟΣ ΑΥΤΩΝ ΕΣΤΑ 20
AND THE Master OF-them WAS-impaled.
by abbreviation

ΥΡΩΘΗ ΚΑΙ Β ΛΕΠΟΥΣΙΝ ΕΚΤ 40
9 AND looking OCT OF-
s tribes AND PEOPLES ΤΩΝ OF-THE *added by b*

ΩΝ ΑΦΩΝ ΚΑΙ ΦΥΛΩΝ ΚΑΙ Γ ΑΩ 60
THE PEOPLES AND tribes AND TONGUES

ΣΣΩΝ ΚΑΙ ΕΘΝΩΝ ΤΟ ΠΤΩΜΑΑ 80
AND NATIONS THE corpse OF-
A *o.* *b omits* AND

ΥΤΩΝ ΗΜΕΡΑΣ ΤΡΕΙΣ ΚΑΙ ΗΜ 600
them DAYS THREE AND HALF-
A O

ΙΣΥΚΑΙ ΤΑ ΠΤΩΜΑΤΑ ΑΥΤΩΝ 20
EQUAL AND THE corpses OF-them
(*s*1 *was*) *b* HC *for* I *b o.*

ΟΥΚΑΦΙΟΥΣΙΝ ΤΕΘΗΝΑΙ ΕΙ 40
NOT THEY-ARE-FROM-LETTING TO-BE-PLACED INTO
*s*2 *adds* -ΤΑ=tombs A *adds* H *above the line*

ΣΜΝΗΜΑ ΚΑΙ ΟΙΚΑΤΟΙ ΚΟΥΝ 60
10 memorial-tomb . AND THE *ones*-DOWN-HOMING

ΤΕΣΕΠΙΤΗΣ ΓΗΣ ΧΑΙΡΟΥΣΙ 80
ON OF-THE LAND ARE-JOYING
b WILL-BE-BEING-*g*. ΦΡΑΝΘΗΣΟ-

ΝΕΠΑΥΤΟΙΣ ΚΑΙ ΕΥΦΡΑΙΝΟ 700
ON them AND ARE-*being*-gladdened
ΝΤΑΙ *s*1* Π-ARE-S. *for* Ψ *b* ΔΩΣΟΥΣΙΝ -GIVING

ΝΤΑΙΣ ΚΑΙ ΔΩΡΑΠΕΜΨΟΥΣΙΝ 20
AND oblations THEY-WILL-BE-SENDING

ΑΛΛΗΛΟΙΣ ΟΤΙ ΟΥΤΟΙ ΟΙ ΔΥ 40
s THE-BEFORE-
to-one-another that these THE TWO
AVERers THE TWO

ΟΠΡΟΦΗΤΑΙ ΕΒΑΣΑΝΙΣΑΝ Τ 60
BEFORE-AVERers ORDEAL THE

ΟΥΣΚΑΤΟΙΚΟΥΝΤΑΣ ΕΠΙ ΤΗ 80
ones-DOWN-HOMING ON OF-THE
s omits THE *sA o.*

ΓΗΣ ΚΑΙ ΜΕΤΑ ΤΑΣ ΤΡΕΙΣ Η 800
11 LAND . AND after THE THREE DAYS
sA insert O (*s is partly erased*)

ΜΕΡΑΣ ΚΑΙ ΗΜΙΣΥ ΠΝΕΥΜΑΖ 120
AND HALF-EQUAL spirit OF-

ΩΗΣΕΚΤΟΥ ΘΕΟΥ ΕΙΣΗΛΘΕΝ 40
LIFE OUT OF-THE God INTO-came
A ΕΝ ΑΥΤΟΙΣ IN them

ΕΙΣ ΑΥΤΟΥΣ ΚΑΙ ΕΣΤΗΣΑΝΕ 60
INTO them AND THEY-STAND ON

ΠΙ ΤΟΥΣ ΠΟΔΑΣ ΑΥΤΩΝ ΚΑΙ Φ 80
OF-THE FEET OF-them AND FEAR
sb omit ΕΠ- ON

ΟΒΟΣ ΜΕΓΑΣ ΕΠΕΠΕΣΕΝ ΕΠΙ 900
GREAT ON-FELL ON
*s*1* O

ΤΟΥΣ ΘΕΩΡΟΥΝΤΑΣ ΑΥΤΟΥΣ 20
12 THE *ones*-beholding them .
b o. *Ab* N *accusative*

ΚΑΙ ΗΚΟΥΣΑΝ ΦΩΝΗΣ ΜΕΓΑΛ 40
AND THEY-HEAR OF-SOUND GREAT
Ab N

ΗΣ ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ ΛΕΓΟΥΣ 60
OUT OF-THE heaven saying
ΑΝ *Ab* A *omits* to-them *b* H

ΗΣ ΑΥΤΟΙΣ ΑΝΑΒΑΤΕ ΩΔΕ ΚΑ 80
to-them UP-STEP here . AND

ΙΑΝΕΒΗΣΑΝ ΕΙΣ ΤΟΝ ΟΥΡΑΝ 21000
THEY-UP-STEPped INTO THE heaven

out of their mouths and devours their enemies. And should anyone be wanting to injure them,
6 thus must he be killed. These have authority to lock heaven, that there be no showers of rain for the days of their prophecy. And they have authority over the waters to be turning them into blood, and to smite the earth with every kind of calamity whensoever
7 they will. And whenever they should be finishing their testimony, the wild beast which is ascending out of the abyss will be doing battle with them, and it will be conquering them and killing them.
8 And their corpses will be at the square of the great city, which, spiritually, is being called Sodom and Egypt, where their Lord, too,
9 was crucified. And those out of the peoples and tribes and languages and nations are observing their corpses three days and a half, and they are not letting their corpses be placed in a tomb.
10 And those dwelling on the earth are rejoicing over them and are making merry, and will be sending oblations to one another, seeing that these two prophets torment
11 those dwelling on the earth. And after three days and a half the spirit of life out of God entered into them and they stand on their feet. And great fear fell on those
12 beholding them. And they hear a loud voice out of heaven saying to them: "*Ascend here!*" And they ascended into heaven in a cloud,

Throne Section—The Two Witnesses

4 The two olive trees remind us of Joshua the high priest and Zerubbabel (Zech. 3-4).

The ministry of the two witnesses has much in common with the ministry of Elijah. Both cause a great drought for three and a half years (1 Ki. 17^1). Both kill their enemies by miraculous fire. The prophet Malachi predicts (4^5): "Behold I will send you Elijah the prophet before the coming of the great and terrible day of the Lord." John the Baptist came in the spirit and power of Elijah, but they did not receive him (Mt. 17^{10-13} 11^{14} Lu. 1^{17}), hence he is still to come as was foretold. As he did not die but was taken up into heaven in a whirlwind. (2 Ki. 2^{11}), and as he appeared with Moses on the Mount, speaking of the Lord's exodus which He was about to accomplish at Jerusalem (Lu. $9^{30\ 31}$), he would make an excellent *witness* to the Lord's life and death. Some think that Moses, because his place of burial is unknown (*cf.* Jude 9) and because he, too, appeared on the mount, is the other witness. Others prefer Enoch (Gen. 5^{24}).

6 These judgments are just and salutary, for they reject the testimony to the blood of Christ and the blessing that it brings. They are taught that their souls depend upon the abiding efficacy of His death.

7 Just as the two witnesses will be invulnerable until their testimony is complete, so it is with every slave who is doing God's will. Nothing in heaven or on earth can hinder the witness which has God back of it. And when it is finished the enemies of God will be confounded even in their death.

8 There is a strong temptation to follow the Sinaitic reading *corpses* (in the plural), but the reading *corpse* (in the singular) in the next verse is found in *s* as well as in A and *b*.

11 The short space of time—three and a half days—allowed for the news of the death of the two witnesses to travel over the earth, besides giving time for them to celebrate and send gifts, would seem to be a great difficulty to early students of this prophecy. It would take months and years to do this a century ago. Yet we have come to a time when this would be a matter of course. Everything will move with incredible swiftness when the judgments of God are in the earth. Let us not doubt God or judge His word by our own ignorance.

Throne Section—The Kingdom Comes

[13] This earthquake, coming so near the end of the judgment period, may be a precursor of the one under the seventh bowl (16[18]). It seems to affect Jerusalem principally—the city in which the two witnesses testify and where they will be killed. The ascension of the two witnesses and the quake seem to impress the city.

[15] The details of the events under the seventh trumpet are not given here, but in connection with the Temple Section. That there is some terrible infliction is certain for it is the worst of the woes. We suggest that it includes the bowls (15[7]) and the battle of the great day when the armies of the entire earth are arrayed against Jerusalem and are slain by the Rider on the White Horse (19[11-17]). It certainly ends with His coming in glory and taking over the governments of earth.

[15] This completes the Throne Section. *Christ is King! He reigns!* This brings us to the era of the resurrection and the thousand years, which is detailed in the early part of the twentieth chapter.

[18] The "judgment of the dead" here refers to the former resurrection and the awards given to those who have lost their lives for His sake. It corresponds with the word "judgment is granted them" (20[4]).

THE TEMPLE SECTION

CHRIST AS PRIEST

The "opening" of the *temple* (4[1] note), giving a view of the *covenant* is the key to this division of the Temple Section (11[19]-15[4]). We cannot mistake its application because the covenant and the divine ritual are the exclusive prerogatives of one nation, Israel (Ro. 9[4] etc.). Jehovah remembers His covenant with them, to fulfill it. In awful contrast with this is the opening of the second division of the Temple Section. There the tabernacle of the testimony is opened and the *law* is exposed. Its curse falls upon all the apostates of the only nation who ever received the law (Ro. 2[14] 9[4]). The first division is filled with blessing for the faithful in Israel, the second with terrible judgments for those of them who apostatize. This division centers around the faithful city, Jerusalem: the next division is much concerned with unfaithful Babylon.

This section gives us the religious aspect of judgment, as viewed from the standpoint of the temple. Just as the books of Kings and Chronicles present the same historical events from two sides, Kings and their enemies behold them.

[13] And in that hour occurs a great earthquake, and a tenth of the city falls, and there were seven thousand names of the men killed in the earthquake. And the rest became affrighted, and give glory to the God of heaven.

[14] The second woe passed away. *Lo!* the third woe is coming swiftly!

[15] And the seventh messenger trumpets. And loud voices occurred in heaven, saying: "*The world kingdom became our Lord's and His Christ's and He shall be reigning for the eons of the eons! Amen!*"

[16] And the twenty-four elders who are sitting on their thrones before God prostrate themselves on their [17] faces and worship God, saying, "We are thanking Thee, Lord God Almighty, Who art and Who wast, seeing that Thou hast taken Thy [18] great power and dost reign. And the nations were angered, and Thy indignation is come, and the era for the judgment of the dead, and for giving wages to Thy slaves the prophets, and to the saints and to those who are fearing Thy name, the small and the great, and to blight those who are blighting the earth."

[19] And the temple of God in heaven was opened, and the ark of God's covenant was seen in His temple, and lightnings and voices and thunders and an earthquake and a great hail occurred.

ONENTHNEΦEAHKAIEΘEΩP 20
IN THE CLOUD AND beheld
(a O)

HCANAYTOYCOIEXΘPOIAY 40
them THE enemies OF-
b omits AND s o. b DAY HMEPA
TΩNKAIENEKEINHTHΩPAE 60
13 them AND IN that THE HOUR BE-
sA o.
ΓENETOCEICMOCMEГACKA 80
CAME QUAKE GREAT AND
b Γ3
ITOΔEKATONTHCΠOLEΩCE 100
THE TENTH OF-THE city

ΠECENKAIAΠEKTANΘHCAN 20
FALLS AND WERE-FROM-KILLED
sA o.
ENTΩCEICMΩNOMATAANΘ 40
IN THE QUAKE NAMES OF-hu-
b Z7
PΩΠΩNXILIAΔECEΠTAKAI 60
mans THOUSANDS SEVEN AND
s N s -Ω singular
OIAOIΠOIEMΦOBOIETENO 80
THE rest IN-FEAR BECAME

NTOKAIEΔΩKANΔOΣANTΩΘ 200
AND THEY-GIVE esteem TO-THE
s2 omits THE
EΩTOYOYPANOYHOYAIHΔE 20
14 God OF-THE heaven . THE WOE THE sec-
s ΠAP- BESIDE-c. b DE-P. after third s IS-
YTEPAAΠHΛΘENIΔOYHOYA 40
ond FROM-CAME . BE-PERCEIVING THE WOE
COMING THE WOE
IHTPITHEPXETAITAXYKA 60
15 THE third IS-COMING SWIFTLY . AND
THE omitted by A
IOEBΔOMOCAΓΓEAOCECAA 80
THE SEVENth MESSENGER TRUMPETS
s1* E for ON=singular
ΠICENKAIEГENONTOΦΩNA 300
AND BECAME SOUNDS

IMEГAAAIENTΩOYPANΩAE 20
GREAT IN THE heaven say-
Ab -ONTEC masculine s o.
ГOYCAIEГENETOHBACIAE 40
ING BECAME THE KINGdom

IATOYKOCMOYTOYKYPIOY 60
OF-THE SYSTEM OF-THE Master

HMΩNKAITOYXPICTOYAYT 80
OF-US AND OF-THE ANOINTED OF-Him

OYKAIBACIAEYCEIEICTO 400
AND He-WILL-BE-reigning INTO THE
Ab omit AMEN
YCAIΩNACTΩNAIΩNΩNAMH 20
cons OF-THE cons AMEN .
As1* omit THE b KA 24
NKAIOIEIKOCITECCAPEC 40
16 AND THE TWENTY - FOUR
Ab omit WHO b + OF-THE THRONE
ΠPECBYTEPOIOIENΩΠION 60
SENIORS WHO IN-VIEW
TOY OPONOY hs1*OI add A-MENOI ones-sitting
TOYΘEOYKAΘHNTAIENITO 80
OF-THE God ARE-sitting ON THE
Ab omit AND
YCΘPONOYCAYTΩNKAIEΠE 500
THRONES OF-them AND THEY-FALL
(b O)

CANENITAΠPOCΩΠAAYTΩN 20
ON THE faces OF-them

KAIΠPOCEKYNHCANTΩΘEΩ 40
AND THEY-worship TO-THE God

AEГONTECEYXAPICTOYM 59
17 saying WE-ARE-thanking
b CE YOU Ab -E vocative THE by s2
ENCOIKYPIOCOΘEOCΠAN 80
TO-YOU Master THE God THE ALL-
s1 adds s2 dots KAI AND
TOKPATΩPΩΩNKAIOHNOT 800
HOLDer THE BEING AND THE WAS that

EIAHΦACTHNAYNAMINCOY 20
YOU-HAVE-GOTTEN THE ABILITY OF-YOU

THNMEГAAHNKAIEBACIAE 40
THE GREAT AND YOU-reign

YCACKAITAEΘNHΩPГICΘH 80
18 AND THE NATIONS WERE-INDIGNANT
CAN by s2
CANKAIHΛΘENHOPГHCOYK 80
AND CAME THE INDIGNATION OF-YOU

AIOKAIPOCTΩNNEKPΩNKP 700
AND THE SEASON OF-THE DEAD TO-BE-

IΘHNAIKAIΔOYNAITONMI 20
JUDGED AND TO-GIVE THE HIRE

CΘONTOICΔOYΛOICCOYTO 40
to-THE SLAVES OF-YOU to-THE
b inserts OF-YOU COY A Y accusative
ICΠPOΦHTAICKAITOICAГ 60
BEFORE-AVERers AND to-THE HOLY-
A Y s—to-THE A Y
IOICKAITOICΦOBOYMENO 80
ones AND to-THE ones-FEARING
A Y As1 Y s3 corrects 4 times
ICTOONOMACOYTOICMIKP 800
THE NAME OF-YOU to-THE LITTLE
As1 Y Y Y A om. AND
OICKAITOICMEГAAOICKA 20
AND to-THE GREAT AND

IΔIAΦΘEIPAITOYCΔIAΦΘ 40
TO-THRU-CORRUPT THE ones-THRU-
For OI s has Y
EIPONTACTHNГHNKAIHNO 80
19 CORRUPTING THE LAND . AND WAS-UP-
b XΘH passive hs omit THE
IГHONAOCTOYΘEOYOENTΩ 80
OPENED THE TEMPLE OF-THE God THE IN THE
s1 adds, s2 cancels AND
OYPANΩKAIΦΘHHKIBΩTO 900
heaven AND WAS-VIEWED THE ARK
A AYTOY OF-Him and
CTHCΔIAΘHKHCTOYΘEOYE 20
OF-THE covenant OF-THE God IN
b reads KYPIOY Master for OF-THE God s1*E for ON
NTΩNAΦAYTOYKAIEГENON 40
THE TEMPLE OF-Him AND BECAME

TOACTPAΠAIKAIΦΩNAIKA 00
GLEAM-FLINGS AND SOUNDS AND
b omits AND QUAKE A o.
IBPONTAIKAICEICMOCKA 80
THUNDERS AND QUAKE AND
s o.
20 IXAAAZAMEГAAHKAICHME 22000
hail GREAT . AND SIGN

ΙΟΝΜΕΓΑΩΦΘΗΕΝΤΩΟΥΡΑΝ 20
GREAT WAS-VIEWED IN THE heaven

A ΠΕΡΙΒΑΕΠΟΜΕ . . ABOUT-looking
ΩΓΥΝΗΠΕΡΙΒΕΒΛΗΜΕΝΗΤΟ 40
WOMAN HAVING-*been*-ABOUT-CAST THE

*s1** ΤΗΝ *accusative*, -Ν
ΝΗΛΙΟΝΚΑΙΗΣΕΛΗΝΗΥΠΟΚ 60
SUN AND THE MOON UNDER-DOWN

ΑΤΩΤΩΝΠΟΔΩΝΑΥΤΗΣΚΑΙΕ 80
OF-THE FEET OF-her AND ON

ΠΙΤΗΣΚΕΦΑΛΗΣΑΥΤΗΣ ΣΤΕ 100
OF-THE HEAD OF-her WREATH

ΦΑΝΟΣΑΣΤΕΡΩΝΔΩΔΕΚΑΚΑ 20
2 OF-GLEAMERS TWO-TEN AND

a b omit AND *b* ΕΚΡΑ
ΙΕΝΓΑΣΤΡΙΕΧΟΥΣΑΚΑΙΚΡ 40
IN BELLY HAVING AND she-IS-

ZEN CRIES A *inserts* ΚΑΙ AND *before* travailING
ΑΖΕΙΩΑΙΝΟΥΣΑΚΑΙΒΑΣΑΝ 60
CRYING travailING AND *be*ING-OB-

ΙΖΟΜΕΝΗΤΕΚΕΙΝΚΑΙΩΦΘΗ 80
3 DEALED TO-BE-BRINGING-FORTH . AND WAS-VIEWED

s o.
ΑΛΛΟΣΗΜΕΙΟΝΕΝΤΩΟΥΡΑΝ 200
other SIGN IN THE heaven

b o. A GREAT
ΩΣΚΑΙΙΔΟΥΔΡΑΚΩΝΠΥΡΡΟΣ 20
AND BE-PERCEIVING DRAGON FIERY

FIERY
ΜΕΓΑΣΕΧΩΝΚΕΦΑΛΑΣΕΠΤΑ 40
GREAT HAVING HEADS SEVEN

b Ī10
ΚΑΙΚΕΡΑΤΑΔΕΚΑΚΑΙΕΠΙΤ 60
AND horns TEN AND ON THE

A OF-them -ΩΝ
ΑΣΚΕΦΑΛΑΣΑΥΤΟΥΕΠΤΑΔΙ 80
HEADS OF-it SEVEN fillets

ΑΔΗΜΑΤΑΚΑΙΗΟΥΡΑΑΥΤΟΥ 300
4 AND THE TAIL OF-it

s o. *b* Γ3
ΣΥΡΕΙΤΟΤΡΙΤΟΝΤΩΝΑΣΤΕ 20
IS-DRAGGING THE third OF-THE GLEAMers

*s1** *adds* ΤΟΤΡΙΤΟΝ THE third
ΡΩΝΤΟΥΟΥΡΑΝΟΥΚΑΙΕΒΑΛ 40
OF-THE heaven AND CASTS

ΕΝΑΥΤΟΥΣΕΙΣΤΗΝΓΗΝΚΑΙ 60
them INTO THE LAND . AND

ΟΔΡΑΚΩΝΕΣΤΗΚΕΝΕΝΩΠΙΟ 80
THE DRAGON HAS-STOOD IN-VIEW

ΝΤΗΣΓΥΝΑΙΚΟΣΤΗΣΜΕΛΛΟ 400
OF-THE WOMAN OF-THE BEING-ABOUT

ΥΣΗΣΤΕΚΕΙΝΙΝΑΟΤΑΝΤΕΚ 20
TO-BE-BRINGING-FORTH THAT whenEVER she-MAY-

ΝΤΟΤΕΚΝΟΝΑΥΤΗΣΚΑΤΑΦΑ 40
BRING-FORTH THE offspring OF-her it-MAY-BE-DOWN-

b omits Ρ *and* Α ΑΡΣΕΝΟΣ
ΓΗΚΑΙΕΤΕΚΕΝΥΙΟΝΑΡΡΕΝ 60
5 EATING . AND she-BROUGHT-FORTH SON MALE

s ΠΟΙΜΕΝΙΝ
ΑΟΣΜΕΛΛΕΙΠΟΙΜΑΙΝΕΙΝΠ 80
WHO IS-ABOUT TO-BE-SHEPHERDING ALL

ΑΝΤΑΤΑΣΘΝΗΣΕΝΡΑΒΔΩΣΙΔ 500
THE NATIONS IN ROD IRON

s -ΠΑΓΗ *and b has* Χ *for* C
ΗΡΑΚΑΙΗΡΠΑΣΘΗΤΟΤΕΚΝΟ 20
AND WAS-SNATCHED THE offspring

ΝΑΥΤΗΣΠΡΟΣΤΟΝΘΕΟΝΚΑΙ 40
OF-her TOWARD THE God AND

ΠΡΟΣΤΟΝΘΡΟΝΟΝΑΥΤΟΥΚΑ 60
6 TOWARD THE THRONE OF-Him AND

ΙΗΓΥΝΗΕΦΥΓΕΝΕΙΣΤΗΝΕΡ 80
THE WOMAN FLED INTO THE DES-

s o.
ΗΜΟΝΟΠΟΥΕΧΕΙΕΚΕΙΤΟΠΟ 600
OLATE THE-?-where she-IS-HAVING there PLACE

b ΥΠΟ UNDER
ΝΗΤΟΙΜΑΣΜΕΝΟΝΑΠΟΤΟΥΘ 20
HAVING-*been*-made-READY FROM THE God

b adds ΕΚ OUT *s* ΟΥ
ΕΟΥΙΝΑΕΚΕΙΤΡΕΦΩΣΙΝΑΥ 40
THAT there THEY-MAY-BE-NURTURING her

*s1** Ο *for* Η
ΤΗΝΗΜΕΡΑΣΧΙΛΙΑΔΑΔΙΑΚΟ 60
DAYS THOUSAND TWO hundred

b ✠ 60 *s1 adds* ΠΕΝΤΕ FIVE *in margin*
ΣΙΑΣΕΞΗΚΟΝΤΑΚΑΙΕΓΕΝΕ 80
7 SIXTY . AND BECAME

ΤΟΠΟΛΕΜΟΣΕΝΤΩΟΥΡΑΝΩ 700
BATTLE IN THE heaven THE

ΤΕ BESIDES *added by* A
ΜΙΧΑΗΛΚΑΙΟΙΑΓΓΕΛΟΙΑΥ 20
MICHAEL AND THE MESSENGERS OF-him

sb omit OF-THE
ΤΟΥΤΟΥΠΟΛΕΜΗΣΑΙΜΕΤΑΤ 40
OF-THE TO-BATTLE WITH THE

ΟΥΔΡΑΚΟΝΤΟΣΚΑΙΟΔΡΑΚΩ 60
DRAGON AND THE DRAGON

b o.
ΝΕΠΟΛΕΜΗΣΕΝΚΑΙΟΙΑΓΓΕ 80
BATTLES AND THE MESSENGERS

b ΙΣΧΥΟΝ A it-IS-STRONG Ε
ΑΟΙΑΥΤΟΥΚΑΙΟΥΚΙΣΧΥΣΑ 800
8 OF-it AND NOT THEY-ARE-STRONG

Ab omit TOWARD him *s1* ΤΟΤΕ then (83)
ΝΠΡΟΣΑΥΤΟΝΟΥΔΕΤΟΠΟΣΕ 20
TOWARD him NOT-YET PLACE WAS-

s3 supplies to-them ΤΟΙΣ *and dots* STILL
ΥΡΕΘΗΑΥΤΩΝΕΤΙΕΝΤΩΟΥΡ 40
FOUND OF-them STILL IN THE heaven .

ΑΝΩΚΑΙΕΒΛΗΘΗΟΔΡΑΚΩΝ 60
9 AND WAS-CAST THE DRAGON THE

s omits THE
ΜΕΓΑΣΟΟΦΙΣΟΑΡΧΑΙΟΣΟΚ 80
GREAT THE serpent THE ORIGINal THE *one-*

s omits AND
ΑΛΟΥΜΕΝΟΣΔΙΑΒΟΛΟΣΚΑΙ 900
*be*ING-CALLED THRU-CASTer AND

THE *omitted by b*
ΟΣΑΤΑΝΑΣΟΠΑΑΝΩΝΤΗΝΟΙ 20
THE SATAN THE *one*-STRAYING THE *ones-*

ΚΟΥΜΕΝΗΝΟΛΗΝΕΒΛΗΘΗΣΑ 40
*be*ING-HOMED WHOLE WAS-CAST INTO

ΣΤΗΝΓΗΝΚΑΙΟΙΑΓΓΕΛΟΙΑ 60
THE LAND AND THE MESSENGERS OF-

ΥΤΟΥΜΕΤΑΥΤΟΥΕΒΛΗΘΗΣΑ 80
him WITH him WERE-CAST .

ΝΚΑΙΗΚΟΥΣΑΦΩΝΗΜΕΓΑΛ 23000
10 AND I-HEAR SOUND GREAT

12 And a great sign was seen in heaven: a woman clothed with the sun, and the moon underneath her feet, and on her head a victor's
2 wreath with twelve stars. And, being pregnant, she is crying in travailing pangs, being tormented to be bringing forth.
3 And another sign was seen in heaven, and *lo!* a great fiery red dragon, having seven heads and ten horns, and on its heads
4 seven diadems. And its tail is dragging a third of the stars of heaven, and casts them into the earth. And the dragon stands before the woman who is about to be bringing forth, that it should devour her child whenever she may
5 be bringing forth. And she brought forth a son, the male who is about to shepherd all the nations with an iron club. And her child was snatched away to God and to His
6 throne. And the woman fled into the wilderness where she has a place made ready by God, that they may be nurturing her there a thousand two hundred sixty days.
7 And a battle occurred in heaven. Michael and his messengers battle with the dragon, and the dragon
8 battles and its messengers. And they are not strong enough for him, neither was their place still found in heaven.
9 And the great dragon was cast down, who is the ancient serpent called Slanderer and Satan, who is deceiving the whole inhabited earth. It was cast into the earth, and its messengers were cast with
10 it. And I hear a loud voice in

Temple Section—The Male Son

from the human, Chronicles from the divine, this section reviews the period which has been previously presented in its relation to the throne. These two sections correspond to the two great missions of the chosen nation (Ex. 19^6). They were to be a royal priesthood (1 Pet. 2^9). The Throne section gives them the sovereignty of the nations. This section recovers their priestly functions. In that they will rule the nations *for* Jehovah: in this they will bring them *to* Jehovah. The student is entreated not to ignore the light which the opening of the temple sheds on this whole division. The theme is no longer the political redemption of the earth. The dragon, the wild beast and the false prophet demand *divine* honors. They want *worship*. This is refused by the faithful in Israel. The apostates, especially those in Babylon, with all the rest of mankind, join the great confederation to blot out the worship of Jehovah from the face of the earth.

1 This woman is in contrast with the false woman, the city of Babylon (18), hence is a sign of the faithful in the city of Jerusalem. Clothed with the sun indicates the possession of authority to rule in the day of Jehovah. The powers of darkness, which rule the night, are under her feet (Gen. 1^{16}). The twelve stars, as in Joseph's dream (Gen. 37^9) signify the twelve tribes. Her condition is like that of the nation in Isa. 26^{17}. Unparalleled persecution will be her portion. This is directed especially against a select company out of her, which seems to correspond with the 144,000 who were sealed in the previous section (7^3). They seem to have a safe asylum in the temple (11^1) on Mount Zion (14^1) while the woman flies into the wilderness. They are celibates (14^4) hence are called *male* sons.

3 The dragon is explained as Satan. It is a composite figure, like the Lambkin (5^6), the seven heads and ten horns denoting subordinate powers which are a part of its organization. The sinister significance of these heads and horns lies in the fact that they are the real powers behind the great empire of the end, for, when the beast arises, it, too, has seven heads and ten horns, the counterpart of the dragon.

6 The times of God's saints are measured by the *sun*—twelve hundred sixty *days*. The same period, when concerned with the wild beast is measured by the *moon*—forty-two *months*.

Temple Section—The Dragon and its Messengers

7 When the dragon attacks Jerusalem it comes in conflict with Michael, one of the chief princes (Dan. 10[13]) who is Israel's prince (Dan. 10[21]) in God's government. Prince Michael and his messengers eject the dragon and its messengers out of heaven.

9 Satan is now in heaven (Job. 1[6] Eph. 6[12]) and will not be ejected until about the middle of Daniel's seventieth week.

9 Satan is Hebrew, meaning *adversary*. This is a common term applied to the angels of Jehovah (Nu. 22[22,32]), David (1 Sa. 29[4]), the sons of Zeruiah (2 Sa.19[22]), etc. Later, when used in its untranslated form in Greek it seems always to refer to the one whose appellations are gathered together here.

10 Michael's victory over the dragon secures the final overthrow of its power, though it continues for a short period, concentrated on the earth. Those still on the earth are warned that the fury of the Slanderer will be bitter because brief.

13 Compare Mt. 24[16]. Our Lord counsels them to flee into the mountains of Judea, which are a wilderness, when they see the abomination of desolation (Dan. 9[27]) standing in the holy place. This fixes the time as the middle of the last heptad. The season and seasons and half a season (counted by harvests, as their sustenance is in question) corresponds to the last half of the seventieth heptad.

14 The great griffon vultures of Palestine have enormous strength and swiftness of wing. This bird is usually confused with the eagle. Unlike the eagle, it is bald, (Micah 1[16]) and it congregates in flocks. It was held in highest esteem by the ancients. Assyria and Persia and Rome adopted it for their ensign. This has been followed by some modern nations.

The aptness of this figure lies in the fact that these vultures inhabit the inaccessible cliffs (Jer. 49[16]) where no human hand can touch them. Thus the inhabitants of the city of Jerusalem will find an asylum in the impenetrable fastnesses which abound in the vast mountainous wilderness not many miles from the city. There they will be sheltered and sustained until their Messiah is manifested in power.

15 Carried away by its current—literally, "in order that it may make her river carried."

heaven saying: "*Now has come salvation and power and the kingdom of our God, and the authority of His Christ, seeing that the accuser of our brethren was cast down, who was accusing them before our God day and*
11 *night. And they conquer him because of the blood of the Lambkin, and because of the word of their testimony, and they love not their*
12 *souls, unto death. Therefore, be ye glad, O heavens, and those who are tabernacling in them! Woe to the land and the sea, seeing that the Slanderer descended to you having great fury, having perceived that the period he has is short.*"

13 And when the dragon perceived that it was cast into the earth, it persecutes the woman who brought
14 forth the male. And the two wings of a large vulture were given to the woman that she may be flying into the wilderness into her place, where she is nurtured a season and seasons and half a season
15 from the face of the serpent. And the serpent cast water as a river out of its mouth behind the woman that she should be carried away by
16 its current. And the earth helps the woman, and the earth opens its mouth and swallowed the river which the dragon casts out of its
17 mouth. And the dragon was angered at the woman, and came away to do battle with the rest of her seed, who are keeping the precepts of God and who have the testimony of Jesus.

ΗΝΕΝΤΦΟΥΡΑΝΦΛΕΓΟΥCΑΝ 20
IN THE heaven saying

ΑΡΤΙΕΓΕΝΕΤΟΗCΩΤΗΡΙΑΚ 40
AT-PRESENT BECAME THE SAVing AND

s o.
ΑΙΗΔΥΝΑΜΙCΚΑΙΗΒΑCΙΛΕ 60
THE ABILITY AND THE KINGdom

ΙΑΤΟΥΘΕΟΥΗΜΩΝΚΑΙΗΕΞΟ 80
OF-THE God OF-US AND THE author-

ΥCΙΑΤΟΥΧΡΙCΤΟΥΑΥΤΟΥ 100
ity OF-THE ANOINTED OF-Him that

A -ΟΡ
ΤΙΕΒΛΗΘΗΟΚΑΤΗΓΟΡΟCΤΩ 20
WAS-CAST THE accuser OF-THE

ΝΑΔΕΛΦΩΝΗΜΩΝΟΚΑΤΗΓΟΡ 40
brothers OF-US THE *one*-accusING

A -ΟΥC them
ΦΝΑΥΤΩΝΕΝΩΠΙΟΝΤΟΥΘΕΟ 60
OF-them IN-VIEW OF-THE God

ΥΗΜΩΝΗΜΕΡΑCΚΑΙΝΥΚΤΟC 80
OF-US DAY AND NIGHT

s O these
ΚΑΙΑΥΤΟΙΕΝΙΚΗCΑΝΑΥΤΟ 200
11 AND they CONQUER him

ΝΔΙΑΤΟΑΙΜΑΤΟΥΑΡΝΙΟΥΚ 20
THRU THE BLOOD OF-THE LAMBkin AND

ΑΙΔΙΑΤΟΝΛΟΓΟΝΤΗCΜΑΡΤ 40
THRU THE saying OF-THE witness

A X
ΥΡΙΑCΑΥΤΩΝΚΑΙΟΥΚΗΓΑΠ 60
OF-them AND NOT THEY-LOVE

s2 inserts Ε =OF-selves
ΗCΑΝΤΗΝΨΥΧΗΝΑΥΤΩΝΑΧΡ 80
THE SOULS OF-them UNTIL

A TO-BE-*being*-glad
ΙΘΑΝΑΤΟΥΔΙΑΤΟΥΤΟΕΥΦΡ 300
12 OF-DEATH . THRU this BE-*being*-glad

s Ε *for* ΑΙ A -ΑΙ *b insert* Ο THE *s* DOWN-
ΑΙΝΕCΘΕΟΥΡΑΝΟΙΚΑΙΟΙΕ 20
heavens AND THE IN

HOMING IN them ΚΑΤΟΙΚΟΥΝΤΕC
ΝΑΥΤΟΙCCΚΗΝΟΥΝΤΕCΟΥΑ 40
them BOOTHING . WOE

Ab omit INTO *b o.* Α ΑΓΑΠΗΝ LOVE *b o.* (*and* IN LAND)
ΙΕΙCΤΗΝΓΗΝΚΑΙΤΗΝΘΑΛΑ 60
INTO THE LAND AND THE SEA

b -Η *b* Π (?)
CCΑΝΟΤΙΚΑΤΕΒΗΟΔΙΑΒΟΛ 80
that DOWN-STEPped THE THRU-CASTer

s omits GREAT
ΟCΠΡΟCΥΜΑCΕΧΦΝΘΥΜΟΝΜ 400
TOWARD YOU *p* HAVING fury OREAT

ΕΓΑΝΕΙΔΩCΟΤΙΟΛΙΓΟΝΚΑ 20
HAVING-PERCEIVED that FEW SEASON

b o. =PERCEIVE
ΙΡΟΝΕΧΕΙΚΑΙΟΤΕΕΙΔΕΝΟ 40
13 he-IS-HAVING . AND when PERCEIVED THE

s2 that WAS CAST THE DRAGON
ΔΡΑΚΩΝΟΤΙΕΒΛΗΘΗΕΙCΤΗ 60
DRAGON that it-WAS-CAST INTO THE

s2 -OUT-C. Ε*ξ*- *s1* o. s1** Κ *b o.* (*s1* GIVES *for* CHASES)
ΝΓΗΝΕΔΙΩΞΕΝΤΗΝΓΥΝΑΙΚ 80
LAND it-CHASES THE WOMAN

b Ρ A *adds*-Ν
ΑΗΤΙCΕΤΕΚΕΝΤΟΝΑΡCΕΝΑ 500
WHO-ANY BROUGHT-FORTH THE MALE .

s2 it-WAS-G. *omits*-CAN
ΚΑΙΕΔΟΘΗCΑΝΤΗΓΥΝΑΙΚΙ 20
14 AND WERE-GIVEN to-THE WOMAN

THE *omitted by sb* *s omits* OF-THE
ΑΙΔΥΟΠΤΕΡΥΓΕCΤΟΥΑΕΤΟ 40
THE TWO flyers OF-THE VULTURE

A -Ε
ΥΤΟΥΜΕΓΑΛΟΥΙΝΑΠΕΤΗΤΑ 60
THE GREAT THAT she-MAY-BE-flying

s omits THE
ΙΕΙCΤΗΝΕΡΗΜΟΝΕΙCΤΟΝΤ 80
INTO THE DESOLATE INTO THE PLACE

b ?-AS *for* where ΠΟC *b* Η
ΟΠΟΝΑΥΤΗCΟΠΟΥΤΡΕΦΕΤΑ 600
OF-her THE-?-where she-IS-NURTURED

s2 inserts ΚΑΙ AND (SEASON *by s2*) *s* Ε *for* ΑΙ
ΙΕΚΕΙΚΑΙΡΟΝΚΑΙΚΑΙΡΟΥ 20
there SEASON AND SEASONS

s1 inserts* Ο
CΚΑΙΗΜΙCΥΚΑΙΡΟΥΑΠΟΠΡ 40
AND HALF-EQUAL SEASON FROM face

ΟCΩΠΟΥΤΟΥΟΦΕΩCΚΑΙΕΒΑ 60
15 OF-THE serpent . AND CASTS

ΛΕΝΟΟΦΙCΕΚΤΟΥCΤΟΜΑΤΟ 80
THE serpent OUT OF-THE MOUTH

CΑΥΤΟΥΟΠΙCΩΤΗCΓΥΝΑΙΚ 700
OF-it BEHIND OF-THE WOMAN

ΟCΥΔΩΡΦCΠΟΤΑΜΟΝΙΝΑΑΥ 20
water AS river THAT her

ΤΗΝΠΟΤΑΜΟΦΟΡΗΤΟΝΠΟΙΗ 40
river-CARRIED SHOULD-BE-

CΗΚΑΙΕΒΟΗΘΗCΕΝΗΓΗΤΗΓ 60
16 DOING AND helps THE LAND THE WO-

ΥΝΑΙΚΙΚΑΙΗΝΟΙΞΕΝΗΓΗΤ 80
MAN AND UP-OPENS THE LAND THE

ΟCΤΟΜΑΑΥΤΗCΚΑΙΚΑΤΕΠΙ 800
MOUTH OF-her AND DOWN - DRANK

s o. ΤΟΥΔΩΡ THE water A *o.* ΕΝ IN *added by b*
ΕΝΤΟΝΠΟΤΑΜΟΝΟΝΕΒΑΛΕΝ 20
THE river WHICH CASTS

ΟΔΡΑΚΩΝΕΚΤΟΥCΤΟΜΑΤΟC 40
THE DRAGON OUT OF THE MOUTH

ΑΥΤΟΥΚΑΙΩΡΓΙCΘΗΟΔΡΑΚ 60
17 OF-it AND WAS-INDIGNANT THE DRAGON

ΩΝΕΠΙΤΗΓΥΝΑΙΚΙΚΑΙΑΠΗ 80
ON THE WOMAN AND FROM-came

s BATTLE TO-DO
ΛΘΕΝΠΟΙΗCΑΙΠΟΛΕΜΟΝΜΕ 900
TO-DO BATTLE WITH

s adds ΕΠΙ- ON-*r.* "still left"
ΤΑΤΩΝΛΟΙΠΩΝΤΟΥCΠΕΡΜΑ 20
THE rest OF-THE SEED

ΤΟCΑΥΤΗCΤΩΝΤΗΡΟΥΝΤΩΝ 40
OF-her OF-THE *ones*-KEEPING

ΤΑCΕΝΤΟΛΑCΤΟΥΘΕΟΥΚΑΙ 60
THE directions OF-THE God AND

bs1 add* OF-THE ΤΟΥ
ΕΧΟΝΤΩΝΤΗΝΜΑΡΤΥΡΙΑΝ 80
HAVING THE witness OF-

*s1**ΘΥ God *for* JESUS *b adds* Ν
ΗCΟΥΚΑΙΕCΤΑΘΗΕΠΙΤΗΝΑ 24000
18 JESUS . AND it-WAS-STOOD ON THE

A *b o.*=PER-
ΜΜΟΝΤΗCΘΑΛΑCCHCΚΑΙΕΙ 20
13 SAND OF-THE SEA . AND I-PER-
CEIVE
ΔΟΝΕΚΤΗCΘΑΛΑCCHCΘΗΡΙ 40
CEIVED OUT OF-THE SEA WILD-BEAST

ΟΝΑΝΑΒΑΙΝΟΝΕΧΟΝΚΕΡΑΤ 60
UP-STEPPING HAVING horns
b ſ 10 *b* Ζ 7
ΔΔΕΚΑΚΑΙΚΕΦΑΛΑCΕΠΤΑΚ 80
TEN AND HEADS SEVEN AND
*s*1* OF-them-ΩΝ
ΔΙΕΠΙΤΩΝΚΕΡΑΤΩΝΑΥΤΟΥ 100
ON OF-THE horns OF-it
s fillets TEN
ΔΕΚΑΔΙΑΔΗΜΑΤΑΚΑΙΕΠΙΤ 20
TEN fillets AND ON THE
s singular, omits -ΤΑ
ΑCΚΕΦΑΛΑCΑΥΤΟΥΟΝΟΜΑΤ 40
HEADS OF-it NAMES

ΑΒΛΑCΦΗΜΙΑCΚΑΙΤΟΘΗΡΙ 60
2 OF-HARM-AVERment . AND THE WILD-BEAST
A b o.=PERCEIVE
ΟΝΟΕΙΔΟΝΗΝΟΜΟΙΟΝΠΑΡΔ 80
WHICH I-PERCEIVED WAS LIKE LEOPARD
sA o.
ΑΔΕΙΚΑΙΟΙΠΟΔΕCΑΥΤΟΥΩ 200
AND THE FEET OF-it AS

CΑΡΚΟΥΚΑΙΤΟCΤΟΜΑΑΥΤΟ 20
OF-BEAR AND THE MOUTH OF-it
s OF-LIONS -ΩΝ
ΥΩCCΤΟΜΑΔΕΟΝΤΟCΚΑΙΕΔ 40
AS MOUTH OF-LION AND GIVES
THE *by s*2
ΦΚΕΝΑΥΤΩΩΔΡΑΚΩΝΤΗΝΔΥ 60
to-it THE DRAGON THE ABILITY

ΝΑΜΙΝΑΥΤΟΥΚΑΙΤΟΝΘΡΟΝ 80
OF-it AND THE THRONE

ΟΝΑΥΤΟΥΚΑΙΕΞΟΥCΙΑΝΜΕ 300
OF-it AND authority GREAT .
*A*2 *adds* ΕΔΩΚΕΝΑΥΤΩ GIVES to-him
ΓΑΛΗΝΚΑΙΜΙΑΝΕΚΤΩΝΚΕΦ 20
3 AND ONE OUT OF-THE HEADS
b inserts ΕΙ IF
ΑΛΦΝΑΥΤΟΥΦCΕCΦΑΓΜΕΝΗ 40
OF-it AS HAVING-*been*-SLAIN

ΝΕΙCΘΑΝΑΤΟΝΚΑΙΗΠΛΗΓΗ 60
INTO DEATH AND THE BLOW
*s*1 *repeats* DEATH *but alters it to* OF-IT
ΤΟΥΘΑΝΑΤΟΥΑΥΤΟΥΕΘΕΡΑ 80
OF-THE DEATH OF-it WAS-CURED .
(*A* -ΘΗ ?)
ΠΕΥΘΗΚΑΙΕΘΑΥΜΑCΕΝΟΛΗ 400
AND MARVELS WHOLE

ΗΓΗΟΠΙCΩΤΟΥΘΗΡΙΟΥΚΑΙ 20
4 THE LAND BEHIND OF-THE WILD-BEAST AND

ΠΡΟCΕΚΥΝΗCΑΝΤΩΔΡΑΚΟΝ 40
THEY-worship to-THE DRAGON
b ΤΩΔΕΔΩΚΟΤΙ to-THE *one*-HAVING-GIVEN
ΤΙΟΤΙΕΔΩΚΕΝΤΗΝΕΞΟΥCΙ 60
since it-GIVES THE authority

ΑΝΤΩΘΗΡΙΩΚΑΙΠΡΟCΕΚΥΝ 80
to-THE WILD-BEAST AND THEY-worship
A C THE -ΟΝ
ΗCΑΝΤΩΘΗΡΙΩΛΕΓΟΝΤΕCΤ 500
to-THE WILD-BEAST saying ANY

ΙCΟΜΟΙΟCΤΩΘΗΡΙΩΚΑΙΤΙ 20
LIKE to-THE WILD-BEAST AND ANY
b ABILITY -ΟC
CΔΥΝΑΤΑΙΠΟΛΕΜΗCΑΙΜΕΤ 40
IS-ABLE TO-BATTLE WITH

ΑΥΤΟΥΚΑΙΕΔΟΘΗΑΥΤΩCΤΟ 60
5 it . AND WAS-GIVEN to-it MOUTH

ΜΑΛΑΛΟΥΝΜΕΓΑΛΑΚΑΙΒΛΑ 90
TALKING GREAT AND HARM-
A -Α *b*-Ν
CΦΗΜΙΑCΚΑΙΕΔΟΘΗΑΥΤΩΕ 600
AVERments AND WAS-GIVEN to-it
*s*2 *supplies* authority
b adds BATTLE ΠΟΛΕΜΟΝ *b omits* what it-IS-WILLING
ΞΟΥCΙΑΠΟΙΗCΑΙΟΘΕΛΕΙΜ 20
thority TO-DO what it-IS-WILLING
b ΜΒ 42 *A inserts* ΚΑΙ AND
ΗΝΑCΤΕCCΕΡΑΚΟΝΤΑΔΥΟΚ 40
MONTHS FOUR - TY TWO AND
A adds -Ν
ΑΙΗΝΟΙΞΕΤΟCΤΟΜΑΑΥΤΟΥ 60
6 it-UP-OPENS THE MOUTH OF-it
b Ν
ΕΙCΒΛΑCΦΗΜΙΑCΠΡΟCΤΟΝ 50
INTO HARM-AVERments TOWARD THE
*s*2 *supplies* THE NAME
ΘΕΟΝΒΛΑCΦΗΜΗCΑΙΤΟΟΝΟ 700
God TO-HARM-AVER THE NAME
*s*1* Ν
ΜΑΑΥΤΟΥΚΑΙΤΗΝCΚΗΝΗΝΑ 20
OF-Him AND THE BOOTH OF
*A*s1* *omit* AND *It is erased in b*
ΥΤΟΥΚΑΙΤΟΥCΕΝΤΟΥΟΥΡΑΝ 40
Him AND THE-*ones* IN THE heavens
s Ε *nominative*
ΩCΚΗΝΟΥΝΤΑCΚΑΙΕΔΟΘΗΑ 60
7 BOOTHING AND WAS-GIVEN to-
A *omits from* TO-DO *to* authority
ΥΤΩΠΟΙΗCΑΙΠΟΛΕΜΟΝΜΕΤ 80
it TO-DO BATTLE WITH

ΑΤΩΝΑΓΙΩΝΚΑΙΝΙΚΗCΑΙ 800
THE HOLY-*ones* AND TO-CONQUER them
ΥΤΟΥCΚΑΙΕΔΟΘΗΑΥΤΩΕΞΟ 20
AND WAS-GIVEN to-it authority
*s*1* *adds* -Ν
ΥCΙΑΕΠΙΠΑCΑΝΦΥΛΗΝΚΑΙ 40
ON EVERY tribe AND

ΛΑΟΝΚΑΙΓΛΩCCΑΝΚΑΙΕΘΝ 60
PEOPLE AND TONGUE AND NATION .
s to-it-Ω
ΥΤΟΝΠΑΝΤΕCΟΙΚΑΤΟΙΚΟΥ 900
ALL THE *ones*-DOWN-HOMING
NOT *by s*2 A ΟΥΑΙ. *b* ΟΥΤΕ
ΝΤΕCΕΠΙΤΗCΓΗCΩΝΟΥΓΕΓ 20
ON OF-THE LAND OF-WHOM NOT IS-
s plural -Α (*s*1*OF-them) -ΤΑ *bs*2—OF-him *b*-ΠΙΟΝ
ΡΑΠΤΑΙΤΟΟΝΟΜΑΑΥΤΟΥΕΝ 40
WRITTEN THE NAME OF-him IN
THE *by s*2 *s o.*
ΤΩΒΙΒΛΙΩΤΗCΖΩΗCΤΟΥΑΡ 60
THE SCROLL OF-THE LIFE OF-THE LAMB-

ΝΙΟΥΤΟΥΕCΦΑΓΜΕΝΟΥΑΠΟ 80
kin OF-THE *One*-HAVING-*been*-SLAIN FROM
ΚΑΤΑΒΟΛΗCΚΟCΜΟΥΕΙΤΙC 25000
9 DOWN-CASTING OF-SYSTEM . IF ANY

And it was stationed on the
13 sand of the sea. And I perceived
a wild beast ascending out of the
sea, having ten horns and seven
heads, and on its horns ten
diadems, and on its heads blas-
2 phemous names. And the wild
beast which I perceived was like
a leopard, and its feet were as
a bear, and its mouth as the
mouth of a lion. And the dragon
gives it its power and its throne
3 and great authority. And one
of its heads was as it had been
slain to death, and its death
stroke was cured, and the whole
earth marvels after the wild beast.
4 And they worship the dragon,
seeing that it gives authority to
the wild beast, and they worship
the wild beast, saying: "Who
is like the wild beast?" and "Who
5 is able to battle with it?" And
to it was given a mouth speaking
blatant blasphemies. And to it was
given authority to do what it wills
6 forty-two months. And it opens
its mouth in blasphemies toward
God, to blaspheme His name and
His tabernacle, and those tabernac-
7 ling in heaven. And to it was given
to do battle with the saints and to
conquer them. And authority
was given to it over every tribe
and people and language and
8 nation. And all who are dwelling
on the earth will be worshiping it
whose names are not written
in the scroll of life of the Lambkin
which has been slain from the
disruption of the world.

Temple Section—The Wild Beast

18 The *dragon*, not John, was stationed so as to bring up the wild beast.

1 The beast from the sea (which is the equivalent of the abyss) has hitherto enacted the role of a deceiver and is known as the false christ (Mt. 24[5] *cf.* Un. 6[1 2]) and the white horse rider.

That was in the *political* sphere.

This is the *religious* section. Here the figure is a wild beast and corresponds to the antichrist.

The wild beast is a composite of the four beasts of the seventh chapter of Daniel:

1. Lion.....1 heads	0 horns	
2. Bear.....1 "	0 "	
3. Leopard.....4 "	0 "	
4. Nondescript.....1 "	10 "	
The Wild Beast...7 "	10 "	

Here we have the same wild beasts seen by Daniel after the nondescript has devoured the other three.

The Chaldee *k'd'm*, *before*, refers to *position*, not time (Dan. 7[7 10]) and may have the sense of *east* as in Hebrew. In that case the ten horned beast is a confederacy of western powers and the other three beasts are eastern powers.

No one who has noted the tendency of the times can fail to perceive the constant advance toward this prophetic situation. *Federation* is the means of bringing about man's millennium, in church and state But the racial and religious antagonisms of the East and West hinder *world* federation.

It will be noted that *worship* rather than rule is the dominant note here. These beasts bring before us kingdoms and confederacies bound together by a common religion. The western beast will be confederate Christendom. The ten horns will be ten Christian military powers. There are, in the East, three great religions, Brahmanism in India, Buddhism in Japan and China, Islamism or Mohammedanism in Turkey and the adjacent countries. These will form three great eastern combinations which will be, in time, conquered by Christendom, and absorbed into the one great world religion which will worship the dragon and the wild beast. Thus a confederacy of the whole world's religious powers will be concentrated against the few Jews who remain faithful to Jehovah.

7 This world empire will not be limited to any ancient boundaries but will include *every* tribe and people and language and nation—all who dwell on the earth.

Temple Section—The Second Wild Beast

[10] As the beast is to conquer the saints during its period of forty-two months the saints are warned not to commit any acts of violence during this period. They are exhorted to endure to the end.

[11] The second wild beast emphasizes the religious character of the first. It is called a *prophet* (16[13]), and makes every effort to get *worship* for the beast. The calling down of fire from heaven was the test of deity in Elijah's day: "the God that answereth by fire, He is the God" (1 Ki. 18[24]). Hence this will be a "strong delusion" (2 Thes. 2[11]) like the giving of life to the image.

There is a marked similarity between the career of the first beast and Christ. As the Lord was crucified and raised again, so the wounded head descends into the abyss and is recalled to life by the dragon. Before that he will be a deceiver. So long as the dragon holds fast to its place in the heavens he is not revealed in his true colors (2 Thess. 2[6-8]).

[15] Spirit is the source of life. "It is the spirit that vivifies" (Jn. 6[63]). So that, giving spirit to the image results in its manifesting signs of life. This is man's poor imitation of Christ, Who is the Image of God (Col. 1[15]). But God's Anointed was given God's spirit, not only to speak, as this image, but to give life. The image cannot give life, but causes all who do not bow to it to be killed. That all this will be literally carried out just as here predicted hardly needs to be suggested. The attempts to "spiritualize" it leads to so many divergent explanations that they are destructive of each other. After centuries of civilization and culture and religion mankind will actually descend to the worship of an image because it has miraculous powers!

[16] The "mark" of the wild beast will be the emblem or flag or symbol of the world confederation. It must be worn, or be branded, in a most conspicuous place so that anyone may be able to tell at a glance if anyone is not a worshiper of the beast. Such a mark or badge has often been used to indicate political or religious affiliations, and usually consists of some appropriate and significant design expressive of the character or purpose of the unity which it represents. As all who belong to the body of Christ will be in heaven by this time, all the world will gladly receive this badge as the pledge of their allegiance to the world federation of religion, except a few Jews who will be faithful to Jehovah.

[9] If anyone has an ear, let him
[10] hear. If anyone is for captivity, into captivity he is departing. If anyone will be killing with the sword, he must with the sword be killed. Here is the endurance and the faith of the saints.

[11] And I perceived another wild beast ascending out of the land, and it had two horns like a lambkin, and it spoke as a dragon.
[12] And it has the authority of the first wild beast, doing everything before it and causing the earth and those dwelling in it to be worshiping the first wild beast whose death stroke was cured.
[13] And it is doing great signs, that it may even be causing fire to descend out of heaven into the
[14] earth before mankind. And it is deceiving those dwelling on the earth because of the signs which it was given it to do before the wild beast, saying to those dwelling on the earth to make an image to the wild beast which has the stroke of
[15] the sword and lives. And it was given to it to give a spirit to the image of the wild beast, that the image of the wild beast should be speaking also, and should cause as many as should not be worshiping the image of the wild beast to be killed.
[16] And it is causing all, small and great, and rich and poor, and free and slaves, to be given an emblem on their right hand, or on their
[17] forehead, that no one may be able to buy or sell except those having the emblem of the wild beast, or its name or the number of its name.

ΕΧΕΙΟΥCΑΚΟΥCΑΤΩΕΙΤΙC 20
10 IS-HAVING EAR LET-him-HEAR . IF ANY
sb omit INTO captivity
ΕΙCΑΙΧΜΑΛΩCΙΑΝΕΙCΑΙΧ 40
INTO captivity INTO captivity
b he-MAY-BE-d. -H
ΜΑΛΩCΙΑΝΥΠΑΓΕΙΕΙΤΙCΕ 60
he-IS-UNDER-LEADING.IF ANY IN
A-H *b o.* A-ΤΑΝΘΗΝΑΙ
ΝΜΑΧΑΙΡΑΑΠΟΚΤΕΙΝΕΙΔΕΙ 81
sword WILL-BE-FROM-KILLING it-IS-BINDING
A-H
ΑΥΤΟΝΕΝΜΑΧΑΙΡΑΑΠΟΚΤΑ 100
him IN sword TO-BE-FROM-KILLED.

ΝΘΗΝΑΙΩΔΕΕCΤΙΝΗΥΠΟΜΟ 20
here IS THE UNDER-REMAIN-
*s*1 *inserts* Υ *after* AND, *then cancels it*
ΝΗΚΑΙΗΠΙCΤΙCΤΩΝΑΓΙΩΝ 40
ing AND THE BELIEF OF-THE HOLY-*ones* .
A*b o.* = PERCEIVE
ΚΑΙΕΙΔΟΝΑΛΛΟΘΗΡΙΟΝΑΝ 40
11 AND I-PERCEIVED other WILD-BEAST UP-

ΑΒΑΙΝΟΝΕΚΤΗCΓΗCΚΑΙΕΙ 80
STEPPING OUT OF-THE LAND AND it-HAD

ΧΕΝΚΕΡΑΤΑΔΥΟΟΜΟΙΑΑΡΝ 200
horns TWO LIKE LAMBkin

ΙΩΚΑΙΕΛΑΛΕΙΩCΔΡΑΚΩΝΚ 20
12 AND TALKED AS DRAGON AND

ΛΙΤΗΝΕΞΟΥCΙΑΝΤΟΥΠΡΩΤ 40
THE authority OF-THE BEFORE

ΟΥΘΗΡΙΟΥΠΑCΑΝΠΟΙΕΙΕΝ 60
WILD-BEAST EVERY IS-DOING IN-
b prefixes Ε- = WAS-DOING
ΩΠΙΟΝΑΥΤΟΥΚΑΙΠΟΙΕΙΤΗ 80
VIEW OF-it AND IS-making THE

ΝΓΗΝΚΑΙΤΟΥCΕΝΑΥΤΗΚΑΤ 300
LAND AND THE-*ones* IN her DOWN-
s omits THAT A THEY'LL-BE-W.(*s o.*)
ΟΙΚΟΥΝΤΑCΙΝΑΠΡΟCΚΥΝΕΙ 20
HOMING THAT TO-BE-worshipING
-ΗCΟΥCΙΝ *and b* -ΗCΩCΙ SHOULD-BE-W.
ΝΤΟΘΗΡΙΟΝΤΟΠΡΩΤΟΝΟΥ 40
THE WILD-BEAST THE BEFORE OF-WHICH
A *omits* OF-THE DEATH
ΕΘΕΡΑΠΕΥΘΗΝΠΛΗΓΗΤΟΥΘ 60
WAS-cured THE BLOW OF-THE DEATH

ΑΝΑΤΟΥΑΥΤΟΥΚΑΙΠΟΙΕΙC 80
13 OF-it AND IS-DOING SIGNS
s o. *b* AND FIRE THAT
ΗΜΕΙΑΜΕΓΑΛΑΙΝΑΚΑΙΠΥΡ 400
GREAT THAT AND FIRE
b—MAY-BE-making *s* DOWN-STEPPING OUT OF-THE heaven
ΠΟΙΗΕΚΤΟΥΟΥΡΑΝΟΥΚΑΤΑ 20
MAY-BE-making OUT OF-THE heaven TO-BE-DOWN-
b o. ΕΠΙ ON
ΒΑΙΝΕΙΝΕΙCΤΗΝΓΗΝΕΝΩΠ 40
STEPPING INTO THE LAND IN-VIEW

ΙΟΝΤΩΝΑΝΘΡΩΠΩΝΚΑΙΠΑΛ 60
14 OF-THE humans AND it-IS-STRAY-

ΝΑΤΟΥCΚΑΤΟΙΚΟΥΝΤΑCΕΠ 80
ING THE *ones*-DOWN-HOMING ON
s o.
ΙΤΗCΓΗCΔΙΑΤΑCΗΜΕΙΑΑΕ 500
OF-THE LAND THRU THE SIGNS WHICH

ΔΟΘΗΑΥΤΩΠΟΙΗCΑΙΕΝΩΠΙ 20
it-WAS-GIVEN to-it TO-DO IN-VIEW

ΟΝΤΟΥΘΗΡΙΟΥΛΕΓΩΝΤΟΙC 40
OF-THE WILD-BEAST saying to-THE

ΚΑΤΟΙΚΟΥCΙΝΕΠΙΤΗCΓΗC 60
ones-DOWN-HOMING ON OF-THE LAND
ΚΑΙ AND *inserted by s* A *adds* -Ν
ΠΟΙΗCΑΙΕΙΚΟΝΑΤΩΘΗΡΙΩ 80
TO-make image to-THE WILD-BEAST
sb o.b ΕΙΧΕΝ HAD, *sb omit* THE *s* -C OF-B. *b* AND
ΟCΕΧΕΙΤΗΝΠΛΗΓΗΝΤΗCΜΑ 600
WHICH IS-HAVING THE BLOW OF-THE sword
LIVES F(*b* Α)ROM THE SWORD
ΧΑΙΡΗCΚΑΙΕΖΗCΕΝΚΑΙΕΔ 20
15 AND LIVES AND it-WAS-
A-H *b* spirit TO-GIVE
ΟΘΗΑΥΤΩΔΟΥΝΑΙΠΝΕΥΜΑΤ 40
GIVEN to-it TO-GIVE spirit to-

ΗΕΙΚΟΝΙΤΟΥΘΗΡΙΟΥΙΝΑΚ 60
THE image OF-THE WILD-BEAST THAT AND

ΛΙΑΛΑΗCΗΗΕΙΚΩΝΤΟΥΘΗΡ 80
SHOULD-BE-TALKING THE image OF-THE WILD-
A *inserts* THAT(*s*ΕΙ)ΙΝΑ *s o.*
ΙΟΥΚΑΙΠΟΙΗCΗΟCΟΙΕΑΝΜ 700
BEAST AND SHOULD-BE-making as-many-as IF-EVER NO
s ΟΥ A *adds* -Ν
ΗΠΡΟCΚΥΝΗCΩCΙΝΤΗΕΙΚΟ 20
SHOULD-BE-worshiping THE image
A-Α
ΝΙΤΟΥΘΗΡΙΟΥΑΠΟΚΤΑΝΘΩ 40
OF-THE WILD-BEAST THEY-MAY-BE-BEING-FROM-
*s*2 WILL-BE-making -ΗCΕΙ
CΙΝΚΑΙΠΟΙΕΙΠΑΝΤΑCΤΟΥ 60
16 KILLED AND it-IS-making ALL THE
s omits THE
CΜΙΚΡΟΥCΚΑΙΤΟΥCΜΕΓΑΛ 80
LITTLE AND THE GREAT
s POOR AND THE RICH
ΟΥCΚΑΙΤΟΥCΠΛΟΥCΙΟΥCΚ 600
AND THE RICH AND

ΛΙΤΟΥCΠΤΩΧΟΥCΚΑΙΤΟΥC 20
THE POOR AND THE

ΕΛΕΥΘΕΡΟΥCΚΑΙΤΟΥCΔΟΥ 40
FREE AND THE SLAVES
*s*2 *o.* *s*1* -Ω *singular*
ΛΟΥCΙΝΑΔΩCΙΝΑΥΤΟΙCΧΑ 60
THAT THEY-MAY-BE-GIVING to-them CARV-
b inserts ΤΑ THE
ΡΑΓΜΑΕΠΙΤΗCΧΕΙΡΟCΑΥΤ 80
ing ON THE HAND OF-them
b ΤΩΝ OF-THE fore-
ΩΝΤΗCΔΕΞΙΑCΗΕΠΙΤΟΜΕΤ 900
OF-THE RIGHT OR ON THE forehead
heads -Ω- AND *by s*2
ΩΠΟΝΑΥΤΩΝΚΑΙΙΝΑΜΗΤΙC 20
17 OF-them AND THAT NO ANY

ΔΥΝΗΤΑΙΑΓΟΡΑCΑΙΗΠΩΑΗ 40
MAY-BE-ABLE TO-BUY OR TO-SELL

CΑΙΕΙΜΗΟΕΧΩΝΤΟΧΑΡΑΓΜ 60
IF NO THE *one*-HAVING THE CARVING
A*b* THE NAME OF-THE WILD-BEAST *omit* OR *and* OF-IT
ΑΤΟΥΘΗΡΙΟΥΗΤΟΟΝΟΜΑΑΥ 80
OF-THE WILD-BEAST OR THE NAME OF-it
b adds OR THE NUMBER OF-THE WILD-B. ΗΤΟΝΑΡΙΘΜ-
ΤΟΥΗΤΟΝΑΡΙΘΜΟΝΤΟΥΟΝΟ 26000
OR THE NUMBER OF-THE NAME

ONTOYΘHPIOY
ΜΑΤΟCΑΥΤΟΥ ΩΔΕΗCΟΦΙΑΕ 20
18 OF-it . here THE WISDOM IS .
s1 OYC EAR for MIND s2
CTINOEXΩNNOYNΨΗΦΙCΑΤ 40
THE one-HAVING MIND LET-him-PEDDLE

ΩΤΟΝΑΡΙΘΜΟΝΤΟΥΘΗΡΙΟΥ 60
THE NUMBER OF-THE WILD-BEAST

ΑΡΙΘΜΟCΓΑΡΑΝΘΡ ΩΠΟΥΕC 80
NUMBER for OF-human it-is
s omits AND THE NUMBER OF-it
ΤΙΝΚΑΙΟΑΡΙΘΜΟCΑΥΤΟΥΕ 100
AND THE NUMBER OF-it SIX-
b ΧΞϽ 666 s Δ
ΣΑΚΟCΙΟΙΕΣΗΚΟΝΤΑΕΣΚΑ 20
14 hundred SIXTY SIX . AND
o.=PERCEIVE sb
ΙΕΙΔΟΝΚΑΙΙΔΟΥΤΟΑΡΝΙΟ 40
I-PERCEIVED AND BE-PERCEIVING THE LAMBkin
b ЄCTHK OC HAVING-STOOD
ΝΕCΤΟCΕΠΙΤΟΟΡΟCCΙΩΝΚ 60
HAVING-STOOD ON THE mountain SION AND
b ΑΡΙΘΜΟC ΡΜΔ NUMBER
ΑΙΜΕΤΑΥΤΟΥΕΚΑΤΟΝΤΕCC 80
WITH it HUNDRED FOUR-TY
144.000
ΕΡΑΚΟΝΤΑΤΕCCΑΡΕCΧΙΛΙ 200
FOUR THOUSANDS
s has this above the line: ΑΥ
ΑΔΕCΕΧΟΥCΑΙΤΟΟΝΟΜΑΑΥ 20
HAVING THE NAME OF-it

ΤΟΥΚΑΙΤΟΟΝΟΜΑΤΟΥΠΑΤΡ 40
AND THE NAME OF-THE FATHER
A adds TO THE
ΟCΑΥΤΟΥΓΕΓΡΑΜΜΕΝΟΝΕΠ 60
OF-it HAVING-been-WHITTEN ON
s1* o.
ΙΤΩΝΜΕΤΩΠΩΝΑΥΤΩΝΚΑΙΗ 80
2 OF-THE foreheads OF-them . AND I-

ΚΟΥCΑΦΩΝΗΝΕΚΤΟΥΟΥΡΑΝ 300
HEAR SOUND OUT OF-THE heaven

ΟΥΩCΦΩΝΗΝΥΔΑΤΩΝΠΟΛΛΩ 20
AS SOUND OF-waters MANY
s2 supplies GREAT
ΝΚΑΙΩCΦΩΝΗΝΒ ΡΟΝΤΗCΜΕ 40
AND AS SOUND OF-THUNDER GREAT

ΓΑΛΗCΚΑΙΗΦΩΝΗΗΝΗΚΟΥC 60
AND THE SOUND WHICH I-HEAR

ΑΩCΚΙΘΑΡ ΩΔΩΝΚΙΘΑΡΙΖΟ 80
AS OF-LYRE-SINGers LYRE-PLAYING
s has this Δ small, above the line
ΝΤΩΝΕΝΤΑΙCΚΙΘΑΡΑΙCΑΥ 400
IN THE LYRES OF-
A adds ΩC AS
ΤΩΝΚΑΙΑΔΟΥCΙΝΩΔΗΝΚΑΙ 20
them AND THEY-ARE-SINGING SONG NEW
s adds ΚΑΙ AND and has ΗΝ WAS above it
ΝΗΝΕΝΩΠΙΟΝΤΟΥΘΡΟΝΟΥΚ 40
IN-VIEW OF-THE THRONE AND
s adds ΤΩΝ OF-THE in error
ΑΙΕΝΩΠΙΟΝΤΩΝΤΕCCΑΡΩΝ 60
IN-VIEW OF-THE FOUR
Ab omit IN-VIEW
ΖΩΩΝΚΑΙΕΝΩΠΙΟΝΤΩΝΠΡΕ 80
Living-ones AND IN-VIEW OF-THE SENIORS
b inserts Ε b Η
CΒΥΤΕΡΩΝΚΑΙΟΥΔΕΙCΕΔΥ 500
AND NOT-YET-ONE WAS-ABLE

ΝΑΤΟΜΑΘΕΙΝΤΗΝΩΔΗΝΕΙΜ 20
TO-BE-LEARNING THE SONG IF NO
s2 o. b ΡΜΔ 144.000
ΗΛΙΕΚΑΤΟΝΤΕCCΕΡΑΚΟΝΤ 40
THE HUNDRED FOUR-TY
s1 ΜΙΑΝ ONE, scored out by s2
ΑΤΕCCΑΡΕCΧΙΛΙΑΔΕCΟΙΗ 60
FOUR THOUSANDS THE
A omits these
ΓΟΡΑCΜΕΝΟΙΑΠΟΤΗCΓΗCΟ 80
4 ones-HAVING-been-BOUGHT FROM THE LAND . these
ARE
ΥΤΟΙΕΙCΙΝΟΙΜΕΤΑΓΥΝΑΙ 600
ARE WHO WITH WOMEN

ΚΩΝΟΥΚΕΜΟΛΥΝΘΗCΑΝΠΑΡ 20
NOT WERE-POLLUTED virgins
s omits THE b adds ЄΙCΙΝ
ΘΕΝΟΙΓΑΡΕΙCΙΝΟΥΤΟΙΟΙ 40
for THEY-ARE . these THE
THEY-ARE
ΑΚΟΛΟΥΘΟΥΝΤΕCΤΟΑΡΝΙΩ 60
ones-following THE LAMBkin
b adds Є-IF A -IS- -SI b adds ΥΠΟ
ΟΠΟΥΑΝΥΠΑΓΗΟΥΤΟΙΗΓΟ 70
THE-?-where EVER It-MAY-BE-UNDER-LEADING. these WERE-
IHCOY UNDER JESUS
ΡΑCΘΗCΑΝΑΠΟΤΩΝΑΝΘΡΩΠ 700
BOUGHT FROM THE humans
s adds -C s1* adds IN ЄN after AND
ΩΝΑΠΑΡΧΗΤΩΘΕΩΚΑΙΤΩΑΡ 20
firstfruit to-THE God AND to-THE LAMB-
b NOT WAS-FOUND IN THE MOUTH OF-them
ΝΙΩΚΑΙЄΝΤΩCΤΟΜΑΤΙΑΥΤ 40
5 kin AND IN THE MOUTH OF-them

ΩΝΟΥΧΕΥΡΕΘΗΥΕΥΔΟCΑΜΩ 60
NOT WAS-FOUND FALSEhood UN-FLAWED
A omits for Ab o.=-ive bsl—other
ΜΟΙΓΑΡΕΙCΙΝΚΑΙЄΙΔΟΝΑ 80
6 for THEY-ARE . AND I-PERCEIVED other
s Λ and b GO
ΛΛΟΝΑΓΓΕΛΟΝΠΕΤΟΜΕΝΟΝ 800
MESSENGER flying
s1* adds CI
ЄΝΜΕCΟΥΡΑΝΗΜΑΤΙΕΧΟΝΤ 20
IN MID - heaven HAVING

ΑЄΥΑΓΓΕΛΙΟΝΑΙΩΝΙΟΝЄΥ 40
WELL-MESSAGE eonian TO-
Ab omit -ΑCΘ-(s-Ϛ) ON omitted by b A K
ΑΓΓΕΛΙCΑCΘΑΙЄΠΙΤΟΥCΚ 60
WELL-MESSAGize ON THE ones-
ΑΤΟΙΚΟΥΝΤΑC DOWN-HOMING
ΑΘΗΜΕΝΟΥCЄΠΙΤΗCΓΗCΚΑ 80
sitting ON OF-THE LAND AND

ΙЄΠΙΠΑΝЄΘΝΟCΚΑΙΦΥΛΗΝ 900
ON EVERY NATION AND tribe
s omits saying
ΚΑΙΓΛΩCCΑΝΚΑΙΛΑΟΝΛЄΓ 20
7 AND TONGUE AND PEOPLE saying
A omits IN
ΦΝЄΝΦΟΝΗΜЄΓΑΛΗΦΟΒΗΘΗ 40
IN SOUND GREAT BE-YE-afraid-of
b KYPICN Master
ΤЄΤΟΝΘЄΟΝΚΑΙΔΟΤЄΑΥΤΩ 60
THE God AND BE-GIVING to-Him

ΔΟΞΑΝΟΤΙΗΛΘЄΝΗΩΡΑΤΗC 80
esteem that CAME THE HOUR OF-THE

ΚΡΙCЄΩCΑΥΤΟΥΚΑΙΠΡΟCΚ 27000
JUDGing OF-Him AND worship

18 Here is wisdom. Let him who has a mind calculate the number of the wild beast, for it is the number of mankind, and its number is six hundred sixty-six.

14 And I perceived, and *lo!* the Lambkin stood on mount Zion, and with It a hundred and forty-four thousand, having Its name and Its Father's name written on their fore-
2 heads. And I hear a sound out of heaven as the sound of voluminous waters and the sound of loud thunder, and the sound which I hear is as lyre singers playing on
3 their lyres. And they are singing a new song before the throne and before the four animals and before the elders. And no one was able to learn the song except the hundred and forty-four thousand, who have been bought from the
4 earth. These are those who were not polluted with women, for they are celibates. These are those who are following the Lambkin wherever He is going. These were bought from mankind, a firstfruit
5 to God and the Lambkin. And in their mouth the falsehood was not found, for they are flawless.

6 And I perceived another messenger flying in mid heaven, having an eonian evangel to preach to those situated on the earth, and to every nation and tribe and language and people,
7 saying with a loud voice: "*Fear ye God and be giving glory to Him seeing that the hour of His judgment is come, and worship the*

Temple Section—The 144,000

18 All will be obliged to have one of three marks to indicate their worship of the wild beast: either its symbol, its name, or its number. The number, we are told is the number of humanity. This has nothing to do with its name. The number seven, which is used throughout this scroll, is significant of sufficiency, completion. This is its meaning in Hebrew. The number six comes one short of this. It is significant of insufficiency. This entire era is marked by man's supreme attempt to attain perfection apart from God. All his achievements fall short of the divine standard. He accomplishes the federation of mankind—except a few Jews. He unites all the world under one religion—except a handful in Judea. He conquers all who oppose—except Christ. In everything humanity falls one step short of its goal. Hence its number is 666. This is the summit of all man's efforts.

1 This is the same company of 144,000 who are sealed in the Throne Section (7$^{3-8}$). There they are *slaves*, here they are *worshipers*, standing on Mount Zion, where the temple is. The seal on their foreheads (7^{3}) the names of the Father and the Lambkin, take the place of the name of the wild beast (13^{17}) which the unfaithful receive. This is the time of the harvest and these are the first fruits (Lev. 23^{10}) before the full harvest, which is represented by the vast multitude (7^{9}).

They will be, literally, celibates, whose worship is in marked contrast to the sensuous ritual which will characterize the worship of the wild beast. Those who have noted the sad decline from true, spiritual worship, the constant appeal to the senses, whether sight or sound, will not stagger at the awful sensuality which will popularize the religion of humanity in the conclusion of this eon.

6 The eonian evangel is not for this day. It is for the hour of judgment. In the midst of wrath He remembers mercy. But it does not call upon them to *believe*, as the gospel does today, for that is adapted to a time of undiluted grace (Ro. 4^{16}). It is not even *repent*, for that is the door into the kingdom before the hour of judgment has struck (Ac. 2^{38}). It is *fear*—fear for God in His most elemental character as the Creator. It is a demand that no one be worshiped but the One who created the universe. This is His answer to the demands of the false prophet that all worship the wild beast and the dragon. (*cf.* Ac. 17$^{24-31}$).

The Temple Section—The Emblem of the Wild Beast

8 *Maker of heaven and the land and the sea and the springs of water.*"

8 And another, a second messenger follows, saying: "*It falls! It falls! Great Babylon, which has made all nations drink of the furious wine of her prostitution!*"

9 And another messenger, a third, follows them, saying with a loud voice: "*If anyone is worshiping the wild beast and its image, and is getting the emblem on his forehead or*
10 *on his hand, he, too, will be drinking of the wine of God's fury, which has been blended undiluted in the cup of His indignation, and he will be tormented in fire and sulphur before the holy messengers and before the*
11 *Lambkin. And the smoke of their torment is ascending for the eons of the eons, and they have no rest day and night — those worshiping the wild beast and its image—and if anyone is getting the emblem of its*
12 *name. Here is the endurance of the saints, who are keeping the precepts of God and the faith of Jesus.*"

13 And I hear a voice out of heaven, saying: "Write: 'Happy are the dead who are dying in the Lord henceforth! "Yea," the spirit is saying, "that they will be resting from their toil, for their acts are accompanying them."'"

14 And I perceive, and *lo!* a white cloud, and on the cloud One sitting like a son of mankind, having a golden victor's wreath on His head,

8 This notation fixes the time of Babylon's overthrow, which is greatly expanded in the next division of this section, where God deals particularly with the apostates of the chosen nation. It falls just before the final judgments which usher in the priestly kingdom. This makes it clear that the Harvest and the Vintage *follow* Babylon's destruction and that, when we take up the next division of the Temple Section we must go back in time to a period prior to these announcements.

10 This so-called "cup of malediction" (Ps. 75^8 60^3 Isa. 51^{17-23}) was wine fortified with myrrh, frankincense or some other bitter drug. In this case it is not tempered with water (18^6 *cf.* Mt. 27^{34} Mk. 15^{23}).

11 The torment spoken of in this prophecy is of various lengths and limited to specific classes. All of mankind who have not the seal of God on their foreheads will be tormented *five months* by the locusts, under the fifth trumpet (9^5). The wild beast and the false prophet (20^{10}) and those here spoken of, who receive the symbol of the wild beast, will be tormented for the eons of the eons. These are the supreme sinners from among mankind, hence suffer the severest doom. No others will share this fate with them.

13 "Happy are the dead who are dying in the Lord *henceforth*" can only be applied to this particular crisis. The reason is clear. No one, unless especially protected by God, can remain true to Him when they cannot buy or sell, or have any intercourse with their fellow men unless they have the emblem of the wild beast. It will mean certain death to accept the eonian evangel and worship the Creator. As a recompense for this, they are promised a reward in the kingdom. To apply this indiscriminately to all who die *now*, robs this passage of all point.

THE HARVEST

14 The One *like* a son of mankind is, most probably, Christ Himself, hence the words "son of mankind" do not refer to Him directly but indirectly, for He is *like* him.

The harvest is the result of the eonian evangel. The darnel has been gathered into bundles; now the wheat is to be gathered into His barn (Mt. 13^{30}). This division of the Temple Section is based on the covenant with Israel, hence ends in the blessing of His people and the destruction of their enemies. These are accomplished in the Harvest and the Vintage.

b Him THE *One*-ma. ΑΥΤΟΝΤΟΠΟΙΗCΑΝΤΑ
ΥΝΗCΑΤΕΤΩΠΟΙΗCΑΝΤΙΤΟ 20
to-THE *One*-making THE
s ΠΟΙ mak- (*above*) *was originally* ΤΙΡΙ FATHER
ΝΟΥΡΑΝΟΝΚΑΙΤΗΝΓΗΝΚΑΙ 40
heaven AND THE LAND AND
THE *omitted by* A
ΤΗΝΘΑΛΑCCΑΝΚΑΙΠΗΓΑCΥ 60
THE SEA AND SPRINGS OF-
s MESSENGER second
ΔΑΤΩΝΚΑΙΑΛΛΟCΔΕΥΤΕΡΟ 80
8 waters . AND other second
MESSENGER *added by s*3 *in margin* *s*2 *supplies from*
CΑΓΓΕΛΟCΗΚΟΛΟΥΘΗCΕΝΑ 100
MESSENGER follows say-
-SAYING *to* follows *s*2*b omit* FALLS
ΕΓΩΝΕΠΕCΕΝΕΠΕCΕΝΒΑΒΥ 20
-ING FALLS FALLS BABYLON
A *adds* Η THE
ΑΩΝΗΜΕΓΑΛΗΕΚΤΟΥΟΙΝΟΥ 40
THE GREAT OUT OF-THE WINE
*s*2 *o.* *b* Τ-=
ΤΟΥΘΥΜΟΥΤΗCΠΟΡΝΕΙΑCΑ 60
OF-THE fury OF-THE PROSTITUTION OF-
this *s*2 ΠΕΠΤΩΚΑΝ THEY-HAVE-FALLEN *and b*—Ν
ΥΤΗCΠΕΠΟΤΙΚΕΝΠΑΝΤΑΤΑ 80
her HAS-DRUNK ALL THE
s fol-
ΕΘΝΗΚΑΙΑΛΛΟCΑΓΓΕΛΟCΤ 200
9 NATIONS . AND other MESSENGER third
lows third A it -Ω
ΡΙΤΟCΗΚΟΛΟΥΘΗCΕΝΑΥΤΟ 20
follows them

ΙCΑΕΓΩΝΕΝΦΩΝΗΜΕΓΑΛΗ 40
saying IN SOUND GREAT IF
s o. A ΘΥCΙΑC-
ΙΤΙCΠΡΟCΚΥΝΕΙΤΟΘΗΡΙΟ 60
ANY IS-worshiping THE WILD-BEAST
ΤΗΡΙΟΝ SACRIFICE—place
ΝΚΑΙΤΗΝΕΙΚΟΝΑΑΥΤΟΥΚΑ 80
AND THE image OF-it AND
s o. *s* lo-
ΙΑΑΜΒΑΝΕΙΧΑΡΑΓΜΑΕΠΙΤ 300
IS-GETTING-UP CARVING ON OF-
-Ω -Ω
ΟΥΜΕΤΩΠΟΥΑΥΤΟΥΗΕΠΙΤΗ 20
THE forehead OF-him OR ON THE

ΝΧΕΙΡΑΑΥΤΟΥΚΑΙΑΥΤΟCΠ 40
10 HAND OF-him AND he WILL-
ΙΕΤΑΙΕΚΤΟΥΟΙΝΟΥΤΟΥΘΥ 60
BE-DRINKING OUT OF-THE WINE OF-THE fury
ΜΟΥΤΟΥΘΕΟΥΤΟΥΚΕΚΕΡΑC 80
OF-THE God OF-THE HAVING-*been*-blended
A OUT-OF *for* IN ΕΚΤΟΥ
ΜΕΝΟΥΑΚΡΑΤΟΥΕΝΤΩΠΟΤΗ 400
UN-HELD IN THE DRINK-cup
-ΟΥ Α -Ν -Ν *accusative* A they
ΡΙΩΤΗCΟΡΓΗCΑΥΤΟΥΚΑΙΒ 20
OF-THE INDIGNATION OF-Him AND he-
-CONTAI
ΑCΑΝΙCΘΗCΕΤΑΙΕΝΠΥΡΙΚ 40
WILL-BE-BEING-ORDEALED IN FIRE AND
b b add OF-THE ΤΩΝ
ΑΙΘΕΙΩΕΝΩΠΙΟΝΑΓΓΕΛΩΝ 60
sulphur IN-VIEW OF-MESSENGERS
HOLY *omitted by* A *b* HOLY MESSENGERS
ΑΓΙΩΝΚΑΙΕΝΩΠΙΟΝΤΟΥΑΡ 80
HOLY AND IN-VIEW OF-THE LAMB-
ΝΙΟΥΚΑΙΟΚΑΠΝΟCΤΟΥΒΑC 600
11 kin AND THE smoke OF-THE ORDEAL

*s*1* -Ε *for* -ΑΙ
ΑΝΙCΜΟΥΑΥΤΩΝΕΙCΑΙΩΝΑ 20
OF-them INTO cons
OF-THE *omitted by Ab*
CΤΩΝΑΙΩΝΩΝΑΝΑΒΑΙΝΕΙΚ 40
OF-THE cons IS-UP-STEPPING AND
ΑΙΟΥΚΕΧΟΥCΙΝΑΝΑΠΑΥCΙ 60
NOT THEY-ARE-HAVING UP - CEASING
ΗΜΕΡΑCΚΑΙΝΥΚΤΟCΟΙΠΡ 80
OF-DAY AND OF-NIGHT THE *ones*-
ΟCΚΥΝΟΥΝΤΕCΤΟΘΗΡΙΟΝΚ 600
worshiping THE WILD-BEAST AND
ΑΙΤΗΝΕΙΚΟΝΑΑΥΤΟΥΚΑΙΕ 20
THE image OF-it AND IF
ΙΤΙCΑΑΜΒΑΝΕΙΤΟΧΑΡΑΓΜ 40
ANY IS-GETTING-UP THE CARVING
ΑΤΟΥΟΝΟΜΑΤΟCΑΥΤΟΥΦΔΕ 60
12 OF-THE NAME OF-it . here
ΗΥΠΟΜΟΝΗΤΩΝΑΓΙΩΝΕCΤΙ 80
THE UNDER-REMAINING OF-THE HOLY-*ones* IS
A *b* ΟΙΤΗΡΟΥΝΤΕC *nominative*
ΝΤΩΝΤΗΡΟΥΝΤΩΝΤΑCΕΝΤΟ 700
OF-THE *ones*-KEEPING THE directions
ΑΑCΤΟΥΘΕΟΥΚΑΙΤΗΝΠΙCΤ 20
OF-THE God AND THE BELIEF
ΙΝΗCΟΥΚΑΙΗΚΟΥCΑΦΩΝΗ 40
13 OF-JESUS . AND I-HEAR SOUND
s saying OUT OF-THE heaven
CΕΚΤΟΥΟΥΡΑΝΟΥΛΕΓΟΥCΗ 00
OUT OF-THE heaven saying
CΓΡΑΨΟΝΜΑΚΑΡΙΟΙΟΙΝΕΚ 80
WRITE HAPPY THE DEAD
ΡΟΙΟΙΕΝΚΥΡΙΩΑΠΟΘΝΗCΚ 800
THE IN Master FROM-DYING
YEA *by s*2 *b* IS-saying YEA
ΟΝΤΕCΑΠΑΡΤΙΝΑΙΑΕΓΕΙΤ 20
FROM henceforth . YEA IS-saying THE
b -SHOULD-BE-UP-CEASING ΑΝΑΠΑΥCΩΝΤΑΙ
ΟΠΝΕΥΜΑΙΝΑΝΑΠΑΗCΟΝΤ 40
spirit THAT THEY-WILL-BE-UP-CEASING
b ΑΓ
ΑΙΕΚΤΩΝΚΟΠΩΝΑΥΤΩΝΤΑΓ 60
OUT OF-THE toil OF-them THE for
YET *b* MAY-BE-following-Η *s*—Ε
ΑΡΕΡΓΑΑΥΤΩΝΑΚΟΛΟΥΘΕΙ 60
ACTS OF-them IS-following
s omits AND I-PERCEIVE
ΜΕΤΑΥΤΩΝΚΑΙΙΔΟΝΚΑΙΙΔ 900
14 WITH them . AND I-PERCEIVE AND BE-PER-
ΟΥΝΕΦΕΛΗΛΕΥΚΗΚΑΙΕΠΙΤ 20
CEIVING CLOUD WHITE AND ON THE
ΗΝΝΕΦΕΛΗΝΚΑΘΗΜΕΝΟΝΟΜ 40
CLOUD *One*-sitting LIKE
s Οι*-ΤΑ
ΟΙΟΝΥΙΟΝΑΝΘΡΩΠΟΥΕΧΩΝ 60
SON OF-human HAVING
Α -Ν Α -Ν
ΕΠΙΤΗCΚΕΦΑΛΗCΑΥΤΟΥCΤ 80
ON OF-THE HEAD OF-him WREATH
ΕΦΑΝΟΝΧΡΥCΟΥΝΚΑΙΕΝΤΗ 28000
GOLDen AND IN THE

ΧΕΙΡΙΑΥΤΟΥΔΡΕΠΑΝΟΝΟΣ 20
HAND OF-Him SICKLE SHARP.

ΥΚΑΙΑΛΛΟΣΑΓΓΕΛΟΣΕΞΗΛ 40
15 AND other MESSENGER OUT-CAME
A CRYING OUT OF-THE TEMPLE *s adds* ΑΥΤΟΥ OF-Him
ΘΕΝΕΚΤΟΥΝΑΟΥΚΡΑΖΟΝΕΝ 60
OUT OF-THE TEMPLE CRYING IN

ΦΩΝΗΜΕΓΑΛΗΤΩΚΑΘΗΜΕΝΩ 80
SOUND GREAT to-THE *One*-sitting

ΕΠΙΤΗΣΝΕΦΕΛΗΣΠΕΜΨΟΝΤ 100
ON OF-THE CLOUD SEND THE

ΟΔΡΕΠΑΝΟΝΣΟΥΚΑΙΘΕΡΙΣ 20
SICKLE OF-YOU AND reap
s ΤΟΥΘΕΡΙΣ-
ΟΝΟΤΙΗΛΘΕΝΗΩΡΑΘΕΡΙΣΑ 40
that CAME THE HOUR TO-reap
ΜΟΥ OF-THE harvest
ΙΟΤΙΕΞΗΡΑΝΘΗΟΘΕΡΙΣΜΟ 60
that WAS-DRIED THE harvest

ΣΤΗΣΓΗΣΚΑΙΕΒΑΛΕΝΟΚΑΘ 80
16 OF-THE LAND . AND CASTS THE *One*-
b dative o. *o.*
ΗΜΕΝΟΣΕΠΙΤΗΣΝΕΦΕΛΗΣΤ 200
sitting ON OF-THE CLOUD THE

ΟΔΡΕΠΑΝΟΝΑΥΤΟΥΕΠΙΤΗΝ 20
SICKLE OF-Him ON THE

ΓΗΝΚΑΙΕΘΕΡΙΣΘΗΓΗΚΑΙ 40
LAND AND WAS-reaped THE LAND . AND
b omits OUT
ΑΛΛΟΣΑΓΓΕΛΟΣΕΞΗΛΘΕΝΕ 60
17 other MESSENGER OUT-CAME OUT

ΚΤΟΥΝΑΟΥΤΟΥΕΝΤΩΟΥΡΑΝ 80
OF-THE TEMPLE OF-THE IN THE heaven

ΩΕΧΩΝΚΑΙΑΥΤΟΣΔΡΕΠΑΝΟ 300
HAVING AND he SICKLE
A *omits* OUT-
ΝΟΞΥΚΑΙΑΛΛΟΣΑΓΓΕΛΟΣΕ 20
18 SHARP . AND other MESSENGER OUT-
CAME
ΞΗΛΘΕΝΕΚΤΟΥΘΥΣΙΑΣΤΗΡ 40
CAME OUT OF-THE SACRIFICE-place
A *adds* Ο THE
ΙΟΥΕΧΩΝΕΞΟΥΣΙΑΝΕΠΙΤΟ 60
HAVING authority ON OF-THE

ΥΠΥΡΟΣΚΑΙΕΦΩΝΗΣΕΝΦΩΝ 80
FIRE AND he-SOUNDS SOUND

ΗΜΕΓΑΛΗΤΩΕΧΟΝΤΙΤΟΔΡΕ 400
GREAT to-THE *one*-HAVING THE SICKLE
N *by s*[2]
ΠΑΝΟΝΤΟΟΞΥΑΕΓΩΝΠΕΜΨΟ 20
THE SHARP saying SEND
s THE SICKLE OF-YOU
ΝΣΟΥΤΟΔΡΕΠΑΝΟΝΤΟΟΞΥΚ 40
OF-YOU THE SICKLE THE SHARP AND

ΑΙΤΡΥΓΗΣΟΝΤΟΥΣΒΟΤΡΥΑ 60
CHOP THE BUNCHES

ΣΤΗΣΑΜΠΕΛΟΥΤΗΣΓΗΣΟΤΙ 80
OF-THE GRAPE-VINE OF-THE LAND that
AX *bit*-POINTS-Ξ -Η OF-THE GRAPE -Η ΤΗΣ
ΗΚΜΑΣΑΝΑΙΣΤΑΦΥΛΑΙΑΥΤ 500
POINT (of ripeness) THE GRAPES OF-her

ΤΗΣ OF-THE LAND
ΗΣΚΑΙΕΒΑΛΕΝΟΑΓΓΕΛΟΣΤ 20
19 AND CASTS THE MESSENGER THE
s ΕΠΙΤΗΣΓΗΣ
ΟΔΡΕΠΑΝΟΝΑΥΤΟΥΕΙΣΤΗΝ 40
SICKLE OF-him INTO THE
ON OF-THE LAND
ΓΗΝΚΑΙΕΤΡΥΓΗΣΕΝΤΗΝΑΜ 60
LAND AND CROPS THE GRAPE-

ΠΕΛΟΝΤΗΣΓΗΣΚΑΙΕΒΑΛΕΝ 80
VINE OF-THE LAND AND CASTS
s originally was Ο
ΕΙΣΤΗΝΛΗΝΟΝΤΟΥΘΥΜΟΥΤ 600
INTO THE TROUGH OF-THE fury OF-
Ab -Ο- *indef. omit* -ΑΗ-*ao.*
ΟΥΘΕΟΥΤΗΝΜΕΓΑΛΗΝΚΑΙΕ 20
20 THE God THE GREAT AND WAS-
s omits PLACE
ΠΑΤΗΘΗΛΗΝΟΣΕΞΩΘΕΝΤΗ 40
TRODDEN THE TROUGH OUT - PLACE OF-THE

ΣΠΟΛΕΩΣΚΑΙΕΞΗΛΘΕΝΑΙΜ 60
city AND OUT-CAME BLOOD

ΑΧΡΙΤΩΝΧΑ 80
OUT OF-THE TROUGH UNTIL OF-THE BITS

ΑΙΝΩΝΤΩΝΙΠΠΩΝΑΠΟΣΤΑΔ 700
OF-THE HORSES FROM stadia (606.75
b ΑΧ 1600 *s*1* ΑΙ two-
ΙΩΝΧΙΑΙΩΝΕΞΑΚΟΣΙΩΝΚΑ 20
15 feet) THOUSAND SIX-hundred . AND
s o.
ΙΙΔΟΝΑΛΛΟΣΗΜΕΙΟΝΕΝΤ 30
I-PERCEIVE other SIGN IN THE

ΩΟΥΡΑΝΩΜΕΓΑΚΑΙΘΑΥΜΑΣ 60
heaven GREAT AND MARVELOUS
b Ζ 7
ΤΟΝΑΓΓΕΛΟΥΣΕΠΤΑΕΧΟΝΤ 80
MESSENGERS SEVEN HAVING
b Ζ 7
ΑΣΠΛΗΓΑΣΕΠΤΑΤΑΣΕΣΧΑΤ 800
BLOWS SEVEN THE LAST

ΑΣΟΤΙΕΝΑΥΤΑΙΣΕΤΕΛΕΣΘ 20
that IN them IS-FINISHED
Ab PERCEIVE=*o.*
ΗΘΥΜΟΣΤΟΥΘΕΟΥΚΑΙΕΙΑ 40
2 THE fury OF-THE God. AND I-PER-

ΟΝΩΣΘΑΛΑΣΣΑΝΥΑΙΝΗΝΜ 60
CEIVED AS SEA GLASSY HAV-

ΕΜΙΓΜΕΝΗΝΠΥΡΙΚΑΙΤΟΥΣ 80
ING-*been*-MIXED to-FIRE AND THE
b OF-THE image AND OUT OF-THE WILD-BEAST
ΝΙΚΩΝΤΑΣΕΚΤΟΥΘΗΡΙΟΥΚ 900
ones-CONQUERING OUT OF-THE WILD-BEAST AND
OUT *omitted by s*
ΑΙΕΚΤΗΣΕΙΚΟΝΟΣΑΥΤΟΥΚ 20
OUT OF-THE image OF-it AND

ΑΙΕΚΤΟΥΑΡΙΘΜΟΥΤΟΥΟΝΟ 40
OUT OF-THE NUMBER OF-THE NAME

ΜΑΤΟΣΑΥΤΟΥΕΣΤΩΤΑΣΕΠΙ 60
OF-it HAVING-STOOD ON

ΤΗΝΘΑΛΑΣΣΑΝΤΗΝΥΑΙΝΗ 80
THE SEA THE GLASSY
b adds THE ΤΑΣ *Ab omit* OF-Master
ΝΕΧΟΝΤΑΣΚΙΘΑΡΑΣΚΥΡΙΟ 29000
HAVING LYRES OF-Master

15 and a sharp sickle in His hand.
And another messenger came out
of the temple crying with a loud
voice to Him Who is sitting on the
cloud, "*Thrust in Thy sickle and
reap! for the hour is come to reap,
for the harvest of the earth is dried.*"
16 And He Who is sitting on the
cloud cast His sickle on the earth
and the earth was reaped.

17 And another messenger came out
of the temple in heaven, he, too,
18 having a sharp sickle. And another
messenger came out of the altar,
who has jurisdiction over fire, and
he shouts with a loud voice to him
who has the sharp sickle, saying:
"*Thrust in your sharp sickle and
pick the clusters of the earth's
grapevine, seeing that its grapes are
19 mellow.*" And the messenger casts
his sickle into the earth, and picks
the grapevine of the earth and he
casts them into the trough of the
20 great fury of God. And the trough
was trodden outside the city, and
blood came out of the trough to
the horses' bits, from a thousand
six hundred stadia. [183.86 miles.]

15 And I perceive another sign
in heaven, great and marvelous,
seven messengers having the seven
calamities—the last—seeing that
in them God's fury is consum-
2 mated. And I perceived as it
were a glassy sea, mingled with
fire, and those who come off
conquerors from the wild beast,
and from his image, and from the
number of his name, are stationed
on the glassy sea, having the lyres

Temple Section—Harvest—Vintage

THE VINTAGE

20 A stadium was 600 Greek feet, 625 Roman feet, or 125 paces, or one-eighth of a Roman mile. This is about 606¾ English feet. The race course at Olympia was this length. From this standard length, it became the usual name for a race course (1 Co. 9^{24}). 1600 stadia would be about 183.86 miles.

From Harmageddon down through the valley of Jehoshaphat (Joel 3^{1-2}, $^{9-16}$) to Bozrah (Isa. 34^{6-8} 63^{1-6}) is a line about this length. It is likened to an enormous trough for treading grapes such as was dug in almost every vineyard in Palestine. The grapes were cast in and trodden with the feet, the juice running into the vat below.

The Vintage is referred to again in the next division, when the Rider on the white horse treads the wine trough of the furious indignation of God the Almighty (19^{15}). Joel seems to fill in many details of this scene (Joel $3^{9\ 16}$). After a proclamation inviting the nations to battle in the valley of Jehoshaphat, the account proceeds:

"Come, put ye in the sickle, for the
harvest is ripe:
Come, tread you down, for the press
is full,
The vats overflow;
For their wickedness is great.
Multitudes, multitudes in the val-
ley of decision
For the day of Jehovah is near in
the valley of decision."

It is called The Valley of *Decision*, for here the controversy between Jehovah and the nations is finally decided.

This is followed by signs in the sun, moon, and stars, and the coming of the Lord.

Compare also Zeph. 3^{8}, Isa. $34^{1\ 8}$.

THE SEVEN BOWLS

Before the seven bowls are poured out we are given a vision which is the counterpart of the souls under the altar (6^{9}). They are bidden to rest until their number is completed. Here we have all those who suffer on account of their loyalty to God standing on a glassy sea. This is the laver. Only the altar and the laver stood in the temple court. Instead of cleansing, the *glassy* sea speaks of the purity which is theirs for resisting the worship of the beast.

Temple Section—The Bowls

[3] That these are saints out of Israel is evident, for they sing the song of Moses (Deut. 32[1-43]) which rehearses God's dealings with Israel throughout their history, and forms the ground upon which the judgment of the bowls is based. The song testifies against them. It vindicates God in pouring out the judgments upon them. To this they add the song of the Lambkin, which anticipates the results of His just awards.

[3] The Sinaitic manuscript originally read "eons", which was changed to NATIONS by the corrector, who then reconsidered his correction and erased it, leaving "eons".

[5] The temple of the tent of the *testimony* must be carefully distinguished from the temple of God with the *covenant* in view. The covenant calls upon God to fulfill His obligations, which He does in the judgments of the Harvest and the Vintage. These are directed against the confederation of the nations who oppose the worship of Jehovah and the priesthood of His people. In this section the *testimony* or *law* is in view. These judgments fall without distinction, unrestrained by any covenant or sealing, and some are specially directed against the apostates of the nation, especially the city of Babylon.

[7] The bowls were shallow basins used in the service of the temple. Before they are poured out those who are faithful in Israel have been killed or are in refuge. While they follow the same general course as the trumpets, being poured out upon the land, the sea, the waters and the sun, they differ from them in intensity and character, corresponding to the different objects to be attained. The trumpets are usually limited in their effects to a third; the bowls seem to have no such limitation. The trumpets are a political measure and close with the sovereignty of the earth in the hands of Christ. The bowls are distinctly *religious*. They are poured out on the *worshipers* of the wild beast and on those who shed the blood of the *saints* and His *prophets*. The seven messengers who trumpet "stand before God." (8[2]). *Another* messenger is at the altar. (8[3]). The seven messengers who have the bowls *come out of the temple*. A voice out of the temple bids them perform their duty. No worship is possible while these judgments continue.

There is no reason why these inflictions should not be as literal as the plagues of Egypt, which they resemble (Isa. 11[16]).

[2] Compare Ex. 9[8-11] Job 2[7] Deut. 28[27].

[3] of the Lord God. And they are singing the song of Moses, the slave of God, and the song of the Lambkin, saying:

"Great and marvelous are
Thy acts,
Lord, God, Almighty!
Just and true are Thy ways,
O Thou King of the eons!
[4] Who may ne'er be afraid,
O Lord,
And glorify Thy name?
For Thou only art benign,
For all the nations will arrive
And worship before Thee,
For Thy just awards were
made manifest."

[5] And after this I perceived, and the temple of the tabernacle of the testimony was opened in heaven.
[6] And the seven messengers, who have the seven calamities, came out of the temple, dressed in clean, shining linen, and girded about the
[7] chest with golden girdles. And one of the four animals gives the seven messengers seven golden bowls brimming with the fury of God, Who is living for the eons of the
[8] eons. (*Amen!*) And the temple was dense with the smoke of the glory of God and of His power. And no one was able to enter into the temple until the seven calamities of the seven messengers may be
16 consummated. And I hear a loud voice out of the temple saying to the seven messengers: "Depart and be pouring out the seven bowls of God's fury into the earth."
[2] And the first came forth and pours out his bowl into the land, and an evil and malignant ulcer came upon those of mankind having the emblem of the wild beast, and those worshiping its image.

s ΑΔΟΝΤΑC SINGING
ΥΤΟΥΘΕΟΥΚΑΙΑΔΟΥCΙΝΤΗ 20
3 THE God AND THEY-ARE-SINGING THE
b omits THE
ΜΩΔΗΝΜΩΥCΕΩCΤΟΥΔΟΥΛΟ 40
SONG OF-MOSES THE SLAVE

ΥΤΟΥΘΕΟΥΚΑΙΤΗΝΩΔΗΝΤΟ 60
OF-THE God AND THE SONG OF-THE

ΥΑΡΝΙΟΥΛΕΓΟΝΤΕCΜΕΓΑΛ 80
LAMbkin saying GREAT

ΑΚΑΙΘΑΥΜΑCΤΑΤΑΕΡΓΑCΟ 100
AND MARVELOUS THE ACTS OF-YOU

ΥΚΥΡΙΕΟΘΕΟCΟΠΑΝΤΟΚΡΑ 20
Master God THE ALL-HOLDer
A inserts -Θ-
ΤΩΡΔΙΚΑΙΑΙΚΑΙΑΛΗΘΙΝΑ 40
JUST AND TRUE

s omits THE C by s2
ΙΑΙΟΔΟΙCΟΥΟΒΑCΙΛΕΥCΤ 60
THE WAYS OF-YOU THE KING OF
(s2+)ΑΒCΕΟΝΩΝ NATIONS Ab—YOU NO omitted by s
ΦΝΑΙΦΝΩΝΤΙCCΕΟΥΜΗΦΟΒΗ 81
4 THE CONS . ANY YOU NOT NO MAY-BE-afraid
A WILL-BE-c. -CI
ΘΗΚΥΡΙΕΚΑΙΔΟΞΑCΤΟΟΝ 200
Master! AND SHOULD-BE-esteeming THE NAME
b ΑΓΙΟC HOLY
ΟΜΑCΟΥΟΤΙΜΟΝΟCΟCΙΟC 20
OF-YOU that ONLY BENIGN that
b masculine -CC and omits THE NATIONS b o.
ΤΙΠΑΝΤΑΤΑΕΘΝΗΗΞΟΥCΙΝ 40
ALL THE NATIONS WILL-BE-ARRIVING

ΚΑΙΠΡΟCΚΥΝΗCΟΥCΙΝΕΝΩ 60
AND THEY-WILL-BE-worshiping IN-VIEW
A adds KYPIC Master! THE omitted by s
ΠΙΟΝCΟΥΟΤΙΤΑΔΙΚΑΙΩΜΑ 80
OF-YOU that THE JUST-effects
s adds ΕΝΩΠΙΟΝ IN-VIEW
ΤΑCΟΥΕΦΑΝΕΡΩΘΗCΑΝΚΑΙ 300
5 OF-YOU WERE-made-APPEAR . AND
Ab o.=PERCEIVE For Ol has Y
ΜΕΤΑΤΑΥΤΑΕΙΔΟΝΚΑΙΗΝΟ 20
after these I-PERCEIVED AND WAS-UP-

ΙΓΗΟΝΑΟCΤΗCCΚΗΝΗCΤΟΥ 40
OPENed THE TEMPLE OF-THE BOOTH OF-THE

ΜΑΡΤΥΡΙΟΥΕΝΤΩΟΥΡΑΝΩΚ 60
6 witness IN THE heaven AND
b Z7
ΑΙΕΞΗΛΘΟΝΟΙΕΠΤΑΑΓΓΕΛ 80
OUT-CAME THE SEVEN MESSENGERS
A adds Ol THE b Z7
ΟΙΕΧΟΝΤΕCΤΑCΕΠΤΑΠΛΗΓ 400
HAVING THE SEVEN BLOWS
b OIHCAN WHO WERE for OUT OF-THE TEMPLE
ΑCΕΚΤΟΥΝΑΟΥΕΝΔΕΔΥΜΕΝ 20
OUT OF-THE TEMPLE HAVING-been-IN-SLIPPED
Ab FLAX(STONE)clean -N ΛΙΘΟΝ ST(b-N)ONE
ΟΙΚΑΘΑΡΟΥCΑΙΝΟΥCΑΜΠ 40
clean FLAX SHINing
Ab-N
ΡΟΥCΚΑΙΠΕΡΙΕΖΩCΜΕΝΟΙ 60
AND HAVING-been-ABOUT-GIRDED

ΠΕΡΙΤΑCΤΗΘΗΖΩΝΑCΧΡΥC 80
ABOUT THE CHEST GIRDLES GOLDen .
ONE added by s2
ΑCΚΑΙΕΝΕΚΤΩΝΤΕCCΑΡΩΝ 600
7 AND ONE OUT OF-THE FOUR

b Z7
ΖΩΦΝΕΔΩΚΕΝΤΟΙCΕΠΤΑΑΓ 20
LIVing-ones GIVES lo-THE SEVEN MES-
s omits SEVEN
ΓΕΛΟΙCΕΠΤΑΦΙΑΛΑCΧΡΥC 40
SENGERS SEVEN BOWLS GOLDen
b omits OF-THE
ΑCΓΕΜΟΥCΑCΤΟΥΘΥΜΟΥΤΟ 60
being-REPLETE OF-THE fury OF-THE
God
ΥΘΕΟΥΤΟΥΖΩΝΤΟCΕΙCΤΟΥ 80
God THE One-LIVING INTO THE
Ab omit AMEN
CΑΙΩΝΑCΤΩΝΑΙΩΝΩΝΑΜΗΝ 800
eons OF-THE eons . AMEN .
b adds ΕΚΤΟΥ OUT-OF THE
ΚΑΙΕΓΕΜΙCΘΗΟΝΑΟCΚΑΠΝ 20
8 AND WAS-REPLETED THE TEMPLE OF-smoke

ΟΥΕΚΤΗCΔΟΞΗCΤΟΥΘΕΟΥΚ 40
OUT OF-THE esteem OF-THE God AND

ΑΙΕΚΤΗCΔΥΝΑΜΕΩCΑΥΤΟΥ 60
OUT OF-THE ABILITY OF-Him
s o. A E s INTO THE
ΚΑΙΟΥΔΕΙCΗΔΥΝΑΤΟΕΙCΕ 80
AND NOT-YET-ONE WAS-ABLE TO-BE-INTO-
TEMPLE TO-BE-INTO-COMING
ΑΘΕΙΝΕΙCΤΟΝΝΑΟΝΑΧΡΙΤ 700
COMING INTO THE TEMPLE UNTIL MAY-

ΕΛΕCΘΩCΙΝΑΙΕΠΤΑΠΛΗΓΑ 20
BE-BEING-FINISHED THE SEVEN BLOWS
b Z7
ΙΤΩΝΕΠΤΑΑΓΓΕΛΩΝΚΑΙΗΚ 40
16 OF-THE SEVEN MESSENGERS . AND I-HEAR
s SOUND GREAT b omits OUT OF-THE
ΟΥCΑΜΕΓΑΛΗCΦΩΝΗCΕΚΤΟ 60
GREAT SOUND OUT OF-THE
TEMPLE
ΥΝΑΟΥΛΕΓΟΥCΗCΤΟΙCΕΠΤ 80
TEMPLE saying lo-THE SEVEN
s -AI
ΑΑΓΓΕΛΟΙCΥΠΑΓΕΤΕΚΑΙΕ 800
MESSENGERS BE-UNDER-LEADING AND BE-
b A s -AI b Z7
ΚΧΕΕΤΕΤΑCΕΠΤΑΦΙΑΛΑCΤ 20
OUT-POURING THE SEVEN BOWLS OF-

ΟΥΘΥΜΟΥΤΟΥΘΕΟΥΕΙCΤΗΝ 40
fury OF-THE God INTO THE
s2 supplies all from AND to LAND at top of column
ΓΗΝΚΑΙΑΠΗΛΘΕΝΟΠΡΩΤΟC 60
2 LAND . AND FROM-CAME THE BEFORE

ΚΑΙΕΞΕΧΕΕΝΤΗΝΦΙΑΛΗΝΑ 80
AND OUT-POURS THE BOWLS OF-

ΥΤΟΥΕΙCΤΗΝΓΗΝΚΑΙΕΓΕΝ 900
him INTO THE LAND AND BECAME
A omits EVIL s1* N s wicked AND EVIL
ΕΤΟΕΛΚΟCΚΑΚΟΝΚΑΙΠΟΝΗ 20
ulcer EVIL AND wicked

ΡΟΝΕΠΙΤΟΥCΑΝΘΡΩΠΟΥCΤ 40
ON OF-THE humans THE

ΟΥCΕΧΟΝΤΑCΤΟΧΑΡΑΓΜΑΤ 60
ones-HAVING THE CARVing OF-

ΟΥΘΗΡΙΟΥΚΑΙΤΟΥCΠΡΟCΚ 80
THE WILD-BEAST AND THE ones-worshiping
s THE -N Ab-I
ΥΝΟΥΝΤΑCΤΗΕΙΚΟΝΑΑΥΤΟ 10000
lo-THE image OF-it .

A.T.S.O.-P. *by s2 for s1* ΕΙC INTO *b+* ΑΓΓΕΛΟC
ΥΚΑΙΟΔΕΥΤΕΡΟCΕΞΕΧΕΕΝ 20
3 AND THE second OUT-POURS

ΤΗΝΦΙΑΛΗΝΑΥΤΟΥΕΙCΤΗΝ 40
THE BOWL OF-him INTO THE

ΘΑΛΑCCΑΝΚΑΙΕΓΕΝΕΤΟΑΙ 60
SEA AND it-BECAME BLOOD

s o. IF *omitted by Ab* A OF-
ΜΑΦCΕΙΝΕΚΡΟΥΚΑΙΠΑCΑΥ 79
AS IF OF-DEAD AND EVERY soul

soul -C A-HC OF-LIFE A THE ΤΑ *Ab* ΕΝΤΗ
ΥΧΗΖΦCΑΑΠΕΘΑΝΕΝΕΠΙΤΗ 100
LIVING FROM-DIED ON OF-THE

IN THE *Ab omit* -C
CΘΑΛΑCCΗC ΚΑΙΟΤΡΙΤΟCΕ 20
4 SEA . AND THE third OUT-

ΞΕΧΕΕΝΤΗΝΦΙΑΛΗΝΑΥΤΟΥ 40
POURS THE BOWL OF-him

s ΕΠΙ ON *b adds* INTO ΕΙC
ΕΙCΤΟΥCΠΟΤΑΜΟΥCΚΑΙΤΑ 80
INTO THE rivers AND THE

A they-
CΠΗΓΑCΤΩΝΥΔΑΤΩΝΚΑΙΕΓ 80
SPRINGS OF-THE waters AND it-BE-

-CN- *for* Ε *s1 originally* ΤΩΝ
ΕΝΕΤΟΑΙΜΑΚΑΙΗΚΟΥCΑΤΟ 200
5 CAME BLOOD . AND I-HEAR OF-THE

ΥΑΓΓΕΛΟΥΤΩΝΥΔΑΤΩΝΛΕΓ 20
MESSENGER OF-THE waters saying

ΟΝΤΟCΔΙΚΑΙΟCΕΙΟΩΝΚΑΙ 40
JUST YOU-ARE THE BEING AND

b+-C THE *omitted by Ab*
ΟΗΝΟΟCΙΟCΟΤΙΤΑΥΤΑΕΚΡ 60
6 THE WAS THE BENIGN that these YOU-JUDGE

Ab BLOOD *o. o.*
ΙΝΑCΟΤΙΑΙΜΑΤΑΑΓΙΩΝΚΑ 80
that BLOODS OF-HOLY-*ones* AND

ΙΠΡΟΦΗΤΩΝΕΞΕΧΕΑΝΚΑΙΑ 300
BEFORE-AVE*b*ers THEY-OUT-POUR AND BLOOD

A *prefixes* Δ-=to-them YOU-HAVE-GIVEN A *o.*
ΙΜΑΕΔΩΚΑCΑΥΤΟΙCΠΙΕΙΝ 20
YOU-GIVE to-them TO-BE-DRINKING

THE EVEN *omitted by Ab*
ΟΠΕΡΑΞΙΟΙΕΙCΙΝΚΑΙΗΚΟ 40
7 THE EVEN WORTHY THEY-ARE . AND I-HEAR

b adds ΕΚ OUT-OF
ΥCΑΤΟΥΘΥCΙΑCΤΗΡΙΟΥΑΕ 60
OF-THE SACRIFICE-place saying

ΓΟΝΤΟCΝΑΙΚΥΡΙΕΟΘΕΟCΟ 80
YEA Master THE God THE

A *inserts* -Ε-
ΠΑΝΤΟΚΡΑΤΩΡΑΛΗΘΙΝΑΙΚ 400
ALL - HOLDER TRUE AND

8A o.
ΑΙΔΙΚΑΙΑΙΑΙΚΡΙCΕΙCCΟ 20
JUST THE JUDGings OF-YOU.

Ab omit MESSENGER
ΥΚΑΙΟΤΕΤΑΡΤΟCΑΓΓΕΛΟC 40
8 AND THE FOURTH MESSENGER

ΕΞΕΧΕΕΝΤΗΝΦΙΑΛΗΝΑΥΤΟ 80
OUT-POURS THE BOWL OF-him

ΥΕΠΙΤΟΝΗΛΙΟΝΚΑΙΕΔΟΘΗ 80
ON THE SUN AND WAS-GIVEN

b adds IN FIRE ΕΝΠΥΡΙ
ΑΥΤΩΚΑΥΜΑΤΙCΑΙΤΟΥCΑΝ 500
to-him TO-BURNize THE hu-

sb omit IN FIRE *omitted by b*
ΘΡΩΠΟΥCΕΝΠΥΡΙΚΑΙΕΚΑΥ 20
9 mans IN FIRE AND WERE-BURN-

ΜΑΤΙCΘΗCΑΝΟΙΑΝΘΡΩΠΟΙ 40
ized THE humans

ΚΑΥΜΑΜΕΓΑΚΑΙΕΒΛΑCΦΗΜ 60
BURNing GREAT AND THEY-HARM-AVER

b adds ΟΙ ΑΝΘΡΩΠΟΙ THE humans *and A has*
ΗCΑΝΤΟΟΝΟΜΑΤΟΥΘΕΟΥΤΟ 80
THE NAME OF-THE God THE

ΕΝΩΠΙΟΝ IN-VIEW THE *omitted by b*
ΥΕΧΟΝΤΟCΤΗΝΕΞΟΥCΙΑΝ 60
One-HAVING THE authority ON

ΠΙΤΑCΠΛΗΓΑCΤΑΥΤΑCΚΑΙ 20
THE BLOWS these AND

ΟΥΜΕΤΕΝΟΗCΑΝΔΟΥΝΑΙΑΥ 40
NOT THEY-after-MIND TO-GIVE to-Him

ΤΩΔΟΞΑΝΚΑΙΟΠΕΜΠΤΟCΕΞ 60
10 esteem . AND THE Fifth OUT-

A -ΔΙΝ
ΕΧΕΕΝΤΗΝΦΙΑΛΗΝΑΥΤΟΥΕ 80
POURS THE BOWL OF-him ON

ΠΙΤΟΝΘΡΟΝΟΝΤΟΥΘΗΡΙΟΥ 700
THE THRONE OF-THE WILD-BEAST

ΚΑΙΕΓΕΝΕΤΟΗΒΑCΙΛΕΙΑΑ 20
AND BECAME THE KINGdom OF-

As1 Ω (*s3*) *b inserts* -C-
ΥΤΟΥΕCΚΟΤΙCΜΕΝΗΚΑΙΕΜΑ 41
it HAVING-*been*-DARKened AND THEY-

CΦΝΤΟΤΑCΓΛΦCCΑCΑΥΤΩΝ 60
GNAWED THE TONGUES OF-them

s ΑΠΟ FROM
ΕΚΤΟΥΠΟΝΟΥΚΑΙΕΒΑΛCΦΗ 80
11 OUT OF-THE MISERY AND THEY-HARM-AVER

ΜΗCΑΝΤΟΝΘΕΟΝΤΟΥΟΥΡΑΝ 800
THE God OF-THE heaven

ΟΥΕΚΤΩΝΠΟΝΩΝΑΥΤΩΝΚΑΙ 20
OUT OF-THE MISERIES of-them AND

s omits OUT OF-THE ulcers OF-them AND
ΕΚΤΩΝΕΛΚΩΝΑΥΤΩΝΚΑΙΟΥ 40
OUT OF-THE ulcers OF-them AND NOT

s omits OUT OF-THE ACTS
ΜΕΤΕΝΟΗCΑΝΕΚΤΩΝΕΡΓΩΝ 60
THEY-after-MIND OUT OF-THE ACTS

OF-them
ΑΥΤΩΝΚΑΙΟΕΚΤΟCΕΞΕΧΕΕ 80
12 OF-them . AND THE SIXTH OUT-POURS

b OF-him THE BOWL
ΝΤΗΝΦΙΑΛΗΝΑΥΤΟΥΕΠΙΤΟ 900
THE BOWL OF-him ON THE

A *adds* ΤΟΝ THE
ΠΟΤΑΜΟΝΤΟΝΜΕΓΑΝΕΥΦΡ 20
river THE GREAT EUPHRATES

b ΕΦΡΑΤΗΝ
ΑΤΗΝΚΑΙΕΞΗΡΑΝΘΗΤΟΥΔΩ 40
AND WAS-DRIED THE water

ΡΑΥΤΟΥΙΝΑΕΤΟΙΜΑCΘΗΗC 60
OF-it THAT MAY-BE-BEING-made-READY THE

ΔΟCΤΩΝΒΑCΙΛΕΩΝΤΩΝΑΠΟ 80
WAY OF-THE KINGS OF-THE FROM

A *plural* -Ω(Ν) *s* WAS-GIVEN ΕΔΟΘΗ
ΑΝΑΤΟΛΗCΗΛΙΟΥΚΑΙΔΟΝ 3100
13 UP-rising OF-SUN . AND I-PERCEIVE

3 And the second pours out his bowl into the sea. And it became blood as of the dead, and every living soul died which is on the sea.

4 And the third pours out his bowl into the rivers and springs of water, and they became blood.
5 And I hear the messenger of the waters saying: "Just art Thou, Who art, and Who wast, Benign One, seeing that Thou judgest
6 these, seeing that they shed the blood of saints and prophets and Thou dost give them blood to
7 drink—*they deserve it!*" And I hear one from the altar saying: "Yea, Lord God, Almighty, true and just are Thy judgments!"

8 And the fourth messenger pours out his bowl on the sun. And it was given to him to scorch mankind
9 with fire. And men were scorched with the great heat, and they blaspheme the name of God, Who has the jurisdiction over these calamities, and they do not repent, to give glory to Him.

10 And the fifth pours out his bowl on the throne of the wild beast. And its kingdom became dark; and they gnawed their
11 tongues for misery and blaspheme the God of heaven for their miseries and their ulcers; and they do not repent of their acts.

12 And the sixth pours out his bowl on the great river Euphrates. And its water was dried up in order that the road of the kings of the orient may be made ready.

Temple Section—The Bowls

3 This corresponds very closely to the second trumpet (8^8). That was limited to a third and affected the ships. The blood here is "as of the dead."

4 The third trumpet (8^{10}) affects a third of the rivers and springs in the same way as the third bowl. The first plague of Egypt (Ex. 7^{17-21}) is a limited sample of this very judgment.

5 "The messenger of the waters" gives us a glimpse into the divine economy. The various departments of nature seem to be under the guidance and control of special executives who are responsible for their operation. The messenger of the waters acquiesces in this infliction on the ground that the blood of God's witnesses whom they had slain demanded such a retribution. This is echoed by a voice from out of the altar, where the souls of the martyrs are waiting for this very action (6^9). They call for vengeance on their enemies. This is right in its place but must not be imported into the present economy of God's grace. Our only recourse is to heap coals of fire on the heads of our enemies by returning good for their evil (Ro. 12^{20}).

8 The fourth bowl, like the fourth trumpet (8^{12}) affects the sun, but in an opposite way. Then a third of the sun and the moon and the stars were eclipsed. Now the heat of the sun is greatly intensified. This is one of the signs in the sun foretold by our Lord (Lu. 21^{25}). This is the day that burns as an oven (Mal. 4^1) and its inhabitants are burned (Isa. 24^6 42^{25}). Yet they do not obey the evangel and repent (14^7).

10 This infliction corresponds to the three days' plague of darkness in Egypt (Ex. 10^{21-23}). Our Lord predicted a total withdrawal of the light of the sun and moon (Mk. 13^{24}). Joel says that the sun should be turned into darkness (Joel 2^{31} Ac. 2^{20}). Under the fifth trumpet the sun and air are darkened by the smoke out of the well of the abyss (9^2).

12 In view of the reason given, the drying up of the Euphrates must be a literal event. Only so can it have any effect on the mobilization of the oriental armies. If we follow the simple rule of leaving all literal unless there is a definite reason for finding a figure, this whole prophecy will emerge from the mists with which men have enveloped it, and its message will stand forth clear and unconfused.

The Temple Section—Harmageddon

15 The best text reads "*I* am coming." The reference seems to be to the watchers in the temple at Jerusalem in view of the great army coming against it. The inspector of the guard was wont to take away the cloak of anyone found napping. Christ is *not* coming for us as a thief (1 Thess. 5^4). He is coming with a shout. (I Thess. 4^{16}).

16 Har Megiddon, the mountain district of Megiddo, overlooks the great plain of Esdraelon, about forty miles north of Jerusalem. Here Barak defeated the Canaanites (Jud. 5^{19}), Gideon the Midianites, and the Egyptians Josiah (2 Ki. 23^{29}). There will be no *battle* of Armageddon. It is the place where the armies of the earth will *mobilize* for the battle with the Rider on the White Horse (19^{19}). The battle line will extend from Esdraelon down to Bozrah, a distance of about 184 miles. The battle which follows is described later on (19^{11-21}) when the Rider on the White Horse mobilizes *His* heavenly army and fights them with the sword which issues out of His mouth. This battle is also referred to in the Vintage ($14^{17\ 20}$) where the battle line is compared to a long wine trough and the blood to the juice of grapes.

18 Does not this imply that there *have* been such seismic disturbances before mankind was on the earth, thus confirming the facts of geology? And do not the very strata of the earth's surface prove the possibility of such an upheaval? There have been violent local earthquakes during the tenancy of mankind but this one will be far more destructive and terrible than any in the experience of the race. The silent eloquence of the rocks warns us that these tremendous upheavals have occurred and may be repeated.

17 This is the climax of all the climaxes in the scroll. It ends the seventh bowl which ends the seventh trumpet which ends the seventh seal. The great earthquake destroys all the cities of the earth except Jerusalem. This is divided into three parts. The destruction of Babylon is detailed in the following chapters.

21 This hail is like one of the plagues of Egypt (Ex. 9^{18-26}). The stones will weigh over eighty-five pounds each. The effect of the earthquake and the hail will be like the springing of a mine beneath and a bombardment from above. It will be terrific.

13 And I perceive, out of the mouth
of the dragon, and out of the mouth
of the wild beast, and out of the
mouth of the false prophet, three
14 unclean spirits, as frogs (for they
are demon spirits doing signs)
which are going out to the kings
of the whole inhabited earth, to be
mobilizing them for the battle of
the great day of God Almighty.
15 ("*Lo!* I am coming as a thief!
Happy is he who is watching and
keeping his garments, that he may
not be walking naked and they
may be observing his indecency!")
16 And they mobilized them at the
place called, in Hebrew, "Harma-
geddon".
17 And the seventh messenger pours
out his bowl on the air. And
a loud voice came out of the
temple of God, saying: "*It has*
18 *occurred!*" And lightnings and
voices and thunders occurred. And
a great earthquake occurred such
as has not occurred since mankind
came to be on the earth, a quake
19 prodigious, it is so great. And
the great city came to be divided
into three parts; and the cities
of the nations fall. And Babylon,
the great, was brought to remem-
brance before God, to give her the
cup of the wine of His furious
20 indignation. And every island
fled, and the mountains were not
21 found. And hail large as a talent
is descending out of heaven on
mankind. And men blaspheme
God as a result of the calamity of
hail, seeing that great is its
calamity—*tremendous!*

*s*2 *supplies* OF-THE DRAGON
ΕΚΤΟΥCΤΟΜΑΤΟCΤΟΥΔΡΑΚ 20
OUT OF-THE MOUTH OF-THE DRAGON
AND OUT OF-THE MOUTH
ΟΝΤΟCΚΑΙΕΚΤΟΥCΤΟΜΑΤΟ 40
AND OUT OF-THE MOUTH
OF-THE WILD-BEAST AND OUT OF-THE MOUTH
CΤΟΥΘΗΡΙΟΥΚΑΙΕΚΤΟΥCΤ 60
OF-THE WILD-BEAST AND OUT OF-THE MOUTH
ΟΜΑΤΟCΤΟΥΨΕΥΔΟΠΡΟΦΗΤ 80
OF-THE FALSE - BEFORE-AVERer
b Unclean THREE
ΟΥΠΝΕΥΜΑΤΑΤΡΙΑΑΚΑΘΑΡ 100
spirits THREE Unclean
s+ΕΙ *but dots Ab omit* IF *s*1* ·ΟΥC
ΤΑΩCΕΙΒΑΤΡΑΧΟΙΕΙCΙΝΓ 20
14 AS IF croakers THEY-ARE for
ΑΡΠΝΕΥΜΑΤΑΔΑΙΜΟΝΙΩΝΠ 40
spirits OF-demons DO-
s omits WHICH A IS-OUT-GOING
ΟΙΟΥΝΤΑCΗΜΕΙΑΑΕΚΠΟΡΕ 60
ING SIGNS WHICH ARE-OUT-GOING
-ΕΤΑΙ *s*1*-ΕCΘΑΙ *s* ΕΙC INTO *for* ON
ΥΟΝΤΑΙΕΠΙΤΟΥCΒΑCΙΛΕΙ 80
ON THE KINGS
CΤΗCΟΙΚΟΥΜΕΝΗCΟΛΗCCΥ 200
OF-THE *ones-be*ING-HOMED OF-WHOLE TO-BE-
ΝΑΓΑΓΕΙΝΑΥΤΟΥCΕΙCΤΟΝ 20
TOGETHER-LEADING them INTO THE
A GREAT (*omits* OF-THE) DAY *b adds* ΕΚΕΙΝΗC
ΠΟΛΕΜΟΝΤΗCΗΜΕΡΑCΤΗCΜ 40
BATTLE OF-THE DAY OF-THE
that
ΕΓΑΛΗCΤΟΥΘΕΟΥΤΟΥΠΑΝΤ 60
GREAT OF-THE God THE ALL -
s had originally he-is-ΕΤ- *for* ·ΟΜ-
ΟΚΡΑΤΟΡΟCΙΔΟΥΕΡΧΟΜΑΙ 80
15 HOLDer . BE-BPERCEIVING I-AM-COMING
*s*1* *had* ΟΤΕ *for* THE
ΩCΚΛΕΠΤΗCΜΑΚΑΡΙΟCΟΓΡ 300
AS thief . HAPPY THE *one-*
ΗΓΟΡΩΝΚΑΙΤΗΡΩΝΤΑΙΜΑΤ 20
watching AND KEEPING THE GARMENTS
ΙΑΑΥΤΟΥΙΝΑΜΗΓΥΜΝΟCΠΕ 40
OF-him THAT NO NAKED he-MAY-
b o.
ΡΙΠΑΤΗΚΑΙΒΛΕΠΩCΙΝΤΗΝ 60
BE-ABOUT-TREADING AND THEY-MAY-BE-looking THE
Ab it-
ΑCΧΗΜΟCΥΝΗΝΑΥΤΟΥΚΑΙC 80
16 indecency OF-him . AND they
-ΕΝ *s omits* THE
ΥΝΗΓΑΓΟΝΑΥΤΟΥCΕΙCΤΟΝ 400
TOGETHER-LED them INTO THE
A ΠΟΤΑΜΟΝ river
ΤΟΠΟΝΤΟΝΚΑΛΟΥΜΕΝΟΝΕΒ 20
PLACE THE *be*ING-CALLED HEBREW
*b o. o. s*2 Ε *del. b* + Δ *s*1 ΟΤΕ *for* THE *s*2 + Ζ 7
ΡΑΙCΤΙΑΡΜΑΓΕΔΩΝΚΑΙΟΕ 40
17 ARMAGEDDON . AND THE
A*bs*1* *omit* MESSENGER
ΒΑΟΜΟCΑΓΓΕΛΟCΕΣΕΧΕΕΝ 60
SEVENTH MESSENGER OUT-POURS
ΤΗΝΦΙΑΛΗΝΑΥΤΟΥΕΠΙΤΟΝ 80
THE BOWL OF-him ON THE
A *omits* GREAT
ΑΕΡΑΚΑΙΕΞΗΛΘΕΝΦΩΝΗΜΕ 500
AIR AND OUT-CAME SOUND GREAT

b FROM ΑΠΟ A—OF-THE God *b* heaven ΟΥΡΑΝΟΥ
ΓΑΑΗΕΚΤΟΥΝΑΟΥΤΟΥΘΕΟΥ 20
OUT OF-THE TEMPLE OF-THE God
and sb add ΑΠΟΤΟΥΘΡΟΝΟΥ FROM THE THRONE
ΑΕΓΟΥCΑΓΕΓΟΝΕΝΚΑΙΕΓΕ 40
18 saying it-HAS-BECOME . AND BECAME
*s*1* TH. A. G.-F. A. S. A. TH. A. Q. *s*3* TH. A. G.-F. A. S. A. A. Q.
ΝΟΝΤΟΑCΤΡΑΠΑΙΚΑΙΦΩΝΑ 60
GLEAM-FLINGS AND SOUNDS
b omits AND THUNDERS *sa o.*
ΙΚΑΙΒΡΟΝΤΑΙΚΑΙCΕΙCΜΟ 80
AND THUNDERS AND QUAKE
BECAME *omitted by b* *s*1* *o.*
CΕΓΕΝΕΤΟΜΕΓΑCΟΙΟCΟΥΚ 600
BECAME GREAT THE-WHICH NOT
*s*1* ΟΝ *for* Ε A human -ΟC
ΕΓΕΝΕΤΟΑΦΟΥΑΝΘΡΩΠΟΙΕ 20
BECAME FROM OF-WHICH humans BE-
A ·ΕΤΟ *singular*
ΓΕΝΟΝΤΟΕΠΙΤΗCΓΗCΤΗΛΙ 40
CAME ON OF-THE LAND THE-PRIME-
sa o.
ΚΟΥΤΟCCΕΙCΜΟCΟΥΤΩΜΕΓ 60
SAME QUAKE thus GREAT .
ΑCΚΑΙΕΓΕΝΕΤΟΗΠΟΛΙCΗΜ 80
19 AND BECAME THE city THE
*s*1* ·Η
ΕΓΑΛΗΕΙCΤΡΙΑΜΕΡΗΚΑΙΑ 700
GREAT INTO THREE PARTS AND THE
s o. *s*1* Ε
ΙΠΟΛΕΙCΤΩΝΕΘΝΩΝΕΠΕCΑ 20
cities OF-THE NATIONS FALL
ΝΚΑΙΒΑΒΥΛΩΝΗΜΕΓΑΛΗΕΜ 40
AND BABYLON THE GREAT WAS-
s adds OF-THE ΤΟΥ
ΗΝCΘΗΕΝΩΠΙΟΝΤΟΥΘΕΟΥΔ 60
REMINDED IN-VIEW OF-THE God TO-
s omits THE *s omits* OF-
ΟΥΝΑΙΑΥΤΗΤΟΠΟΤΗΡΙΟΝΤ 80
GIVE to-her THE DRINK-cup OF-
THE
ΟΥΟΙΝΟΥΤΟΥΘΥΜΟΥΤΗCΟΡ 800
THE WINE OF-THE fury OF-THE INDIG-
OF-Him *omitted by s*
ΓΗCΑΥΤΟΥΚΑΙΠΑCΑΝΗCΟC 20
20 NATION OF-Him AND EVERY ISLAND
ΕΦΥΓΕΝΚΑΙΟΡΗΟΥΧΕΥΡΕΘ 40
FLED AND mountains NOT WERE-FOUND
ΗCΑΝΚΑΙΧΑΛΑΖΑΜΕΓΑΛΗΩ 60
21 AND hail GREAT AS
CΤΑΛΑΝΤΙΑΙΑΚΑΤΑΒΑΙΝΕ 80
talent IS DOWN-STEPPING
ΙΕΚΤΟΥΟΥΡΑΝΟΥΕΠΙΤΟΥC 900
OUT OF-THE heaven ON THE
ΑΝΘΡΩΠΟΥCΚΑΙΕΒΛΑCΦΗΜ 20
humans AND HARM-AVER
ΗCΑΝΟΙΑΝΘΡΩΠΟΙΤΟΝΘΕΟ 40
THE humans THE God
ΝΕΚΤΗCΠΛΗΓΗCΤΗCΧΑΛΑΖ 60
OUT OF-THE BLOW OF-THE hail
ΗCΟΤΙΜΕΓΑΛΗΕCΤΙΝΗΠΛΗ 80
that GREAT IS THE BLOW
b omits OF-her A OUT-CAME, *prefixes* Ε*s*-
17 ΓΗΑΥΤΗCCΦΟΔΡΑΚΑΙΗΛΘΕ 32000
OF-her VEHEMENT . AND CAME

s omits OUT
ΝΕΙCΕΚΤΩΝΕΠΤΑΑΓΓΕΛΩΝ20
ONE OUT OF-THE SEVEN MESSENGERS

ΤΩΝΕΧΟΝΤΩΝΤΑCΕΠΤΑΦΙΑ40
OF-THE ones-HAVING THE SEVEN BOWLS

ΛΑCΚΑΙΕΛΑΛΗCΕΝΜΕΤΕΜΟ60
AND he-TALKS WITH ME

s o.
ΥΛΕΓΩΝΔΕΥΡΟΔΕΙΞΩCΟΙΤ80
saying HITHER I'LL-BE-SHOWING to-YOU

ΟΚΡΙΜΑΤΗCΤΟΡΝΗCΤΗCΜΕ100
THE JUDGment OF-THE PROSTITUTE THE GREAT

b adds
ΓΑΛΗCΤΗCΚΑΘΗΜΕΝΗCΕΠΙ20
THE one-sitting ON

ΤΩΝ OF-THE ΤΩΝ OF-THE s ΕΠΟΙΗ-
ΥΔΑΤΩΝΠΟΛΛΩΝΜΕΘΗCΕΠΟ40
2 waters MANY WITH WHOM PROSTI-

CΑΝΤΙΟΡΝΙΑΝ DO PROSTITUTION
ΡΝΕΥCΑΝΟΙΒΑCΙΛΕΙCΤΗC60
TUTE THE KINGS OF-THE

ΓΗCΚΑΙΕΜΕΘΥCΘΗCΑΝΟΙΚ80
LAND AND WERE-made-DRUNK THE ones

ΑΤΟΙΚΟΥΝΤΕCΤΗΝΓΗΝΕΚΤ200
DOWN-HOMING THE LAND OUT OF-

s had K originally s o.
ΟΥΟΙΝΟΥΤΗCΠΟΡΝΕΙΑCΑΥ20
THE WINE OF-THE PROSTITUTION OF-her.

ΤΗCΚΑΙΑΠΗΝΕΓΚΕΝΜΕΕΙC40
3 AND he-FROM-CARRIES ME INTO

A b o.
ΕΡΗΜΟΝΕΝΠΝΕΥΜΑΤΙΚΑΙΕ60
DESOLATE IN spirit AND I-

A -Δ PERCEIVE
ΙΔΟΝΓΥΝΑΙΚΑΚΑΘΗΜΕΝΗΝ80
PERCEIVED WOMAN sitting

ΕΠΙΘΗΡΙΟΝΚΟΚΚΙΝΟΝΓΕΜ300
ON WILD-BEAST scarlet being-

bs2 omit -ΤΑ
ΟΝΤΑΟΝΟΜΑΤΑΒΛΑCΦΗΜΙΑ20
REPLETE NAMES OF-HARM-AVERment

A ΩΑb-ΤΑ omit b Ζ 7
CΕΧΟΝΤΑΚΕΦΑΛΑCΕΠΤΑΚΑ40
HAVING HEADS SEVEN AND

b Ī 10 b THE
ΙΚΕΡΑΤΑΔΕΚΑΚΑΙΗΓΥΝΗΗ60
4 horns TEN . AND THE WOMAN WAS

o.
ΝΠΕΡΙΒΕΒΛΗΜΕΝΗΠΟΡΦΥΡ80
HAVING-been-ABOUT-CAST PURPLE

b omits AND
ΟΥΝΚΑΙΚΟΚΚΙΝΟΝΚΑΙΚΕΧ400
AND scarlet AND HAVING-

s o.
ΡΥCΩΜΕΝΗΧΡΥCΙΩΚΑΙΛΙΘ20
been-GOLDED to-GOLD AND STONE

ΩΤΙΜΙΩΚΑΙΜΑΡΓΑΡΙΤΑΙC40
VALUable AND PEARLS

s inserts -Ο-
ΕΧΟΥCΑΠΟΤΗΡΙΟΝΧΡΥCΟΥ60
HAVING DRINK-cup GOLDen

s1* Ω
ΝΕΝΤΗΧΕΙΡΙΑΥΤΗCΓΕΜΟΝ80
IN THE HAND OF-her being-REPLETE

ΒΔΕΛΥΓΜΑΤΩΝΚΑΙΤΑΚΑΘ500
OF-ABOMINATIONS AND THE UNcleanness

s o. b omits OF-her AND
ΑΡΤΑΤΗCΠΟΡΝΕΙΑCΑΥΤΗC20
OF-THE PROSTITUTION OF-her

AND OF-THE LAND omitted by A
ΚΑΙΤΗCΓΗCΚΑΙΕΠΙΤΟΜΕΤ40
5 AND OF-THE LAND . AND ON THE forehead

ΦΠΟΝΑΥΤΗCΟΝΟΜΑΓΕΓΡΑΜ90
OF-her NAME HAVING-been-

ΜΕΝΟΝΜΥCΤΗΡΙΟΝΒΑΒΥΛΩ90
WRITTEN CLOSE-KEEP BABYLON

ΝΗΜΕΓΑΛΗΗΜΗΤΗΡΤΩΝΠΟΡ600
THE GREAT THE MOTHER OF-THE PROSTI-

ΝΩΝΚΑΙΤΩΝΒΔΕΛΥΓΜΑΤΩΝ20
TUTES AND OF-THE ABOMINATIONS

Ab o. b -ΟΝ=PERCEIVED
ΤΗCΓΗCΚΑΙΕΙΔΑΤΗΝΓΥΝΑ40
6 OF-THE LAND . AND I-PERCEIVE THE WOMAN

sb omit OUT s1* ΤΩ=to-THE
ΙΚΑΜΕΘΥΟΥCΑΝΕΚΤΟΥΑΙΜ60
being-DRUNK OUT OF-THE BLOOD

s1* -I for OC b omits AND
ΑΤΟCΤΩΝΑΓΙΩΝΚΑΙΕΚΤΟΥ80
OF-THE HOLY-ones AND OUT OF-THE

A adds I
ΑΙΜΑΤΟCΤΩΝΜΑΡΤΥΡΩΝΙΗ700
BLOOD OF-THE Witnesses OF-

Ab o. s MARVEL
CΟΥΚΑΙΕΘΑΥΜΑCΑΕΙΔΩΝΑ20
JESUS AND I-MARVEL PERCEIVING her

GREAT PERCEIVING her
ΥΤΗΝΘΑΥΜΑΜΕΓΑΚΑΙΕΙΠΕ40
7 MARVEL GREAT . AND said

ΝΜΟΙΟΑΓΓΕΛΟCΔΙΑΤΙΕΘΑ60
tō-ME THE MESSENGER THRU ANY YOU-MAR-

s to-YOU 'LL-BE-declaring
ΥΜΑCΑCΕΓΩΕΡΩCΟΙΤΟΜΥC80
VEL . I 'LL-BE-declaring to-YOU THE

ΤΗΡΙΟΝΤΗCΓΥΝΑΙΚΟCΚΑΙ900
CLOSE-KEEP OF-THE WOMAN AND

ΤΟΥΘΗΡΙΟΥΤΟΥΒΑCΤΑΖΟΝ20
OF-THE WILD-BEAST THE one-BEARING

ΤΟCΑΥΤΗΝΤΟΥΕΧΟΝΤΟCΤΑ40
her THE one-HAVING THE

b Ζ 7 b Ī 10
CΕΠΤΑΚΕΦΑΛΑCΚΑΙΤΑΔΕΚ60
SEVEN HEADS AND THE TEN

b omits THE Ab o.=PERCEIVE
ΑΚΕΡΑΤΑΤΟΘΗΡΙΟΝΟΕΙΔΕ80
8 horns . THE WILD-BEAST WHICH YOU-PER-

A o.
CΗΝΚΑΙΟΥΚΕCΤΙΝΚΑΙΜΕΛ900
CEIVED WAS AND NOT IS AND IS-ABOUT

s o.
ΑΕΙΑΝΑΒΑΙΝΕΙΝΕΚΤΗCΑΒ20
TO-BE-UP-STEPPING OUT OF-THE ABYSS

s o. A it-
ΥCCΟΥΚΑΙΕΙCΑΠΩΛΕΙΑΝΥ40
AND INTO destruction TO-

IS-Γ.-L. o. A inserts -ΘΗC- passive
ΠΑΓΕΙΝΚΑΙΘΑΥΜΑCΟΝΤΑΙ60
BE-UNDER-LEADING . AND WILL-BE-MARVELLING

b omits ON b THE -Ν
ΟΙΚΑΤΟΙΚΟΥΝΤΕCΕΠΙΤΗC90
THE ones-DOWN-HOMING ON OF-THE

b -Ν A adds -ΚΕ- HAD-been-W. Ab -Ο-
ΓΗCΩΝΟΥΓΕΓΡΑΠΤΑΙΤΑΟΝ93000
LAND OF-WHOM NOT HAS-been-WRITTEN THE NAMES

17 And one from among the seven messengers who have the seven bowls came, and he speaks with me, saying: "*Hither!* I shall be showing you the sentence of the monstrous prostitute who is sitting
2 on many waters, with whom the kings of the earth commit prostitution, and those dwelling in the earth were made drunk with the
3 wine of her prostitution." And he carries me away, in spirit, into a wilderness, and I perceived a woman sitting on a scarlet wild beast replete with blasphemous names, having seven heads and ten horns.
4 And the woman was clothed with purple and scarlet, and gilded with gold and precious stones and pearls, having a golden goblet in her hand, brimming with the abominations and uncleanness of the prostitution of her and the
5 earth. And on her forehead is written a name:

SECRET
BABYLON THE GREAT
MOTHER OF THE PROSTITUTES
AND ABOMINATIONS
OF THE EARTH

6 And I perceive the woman drunk with the blood of the saints and with the blood of the witnesses of Jesus.

And perceiving her, I marvel at
7 the great marvel. And the messenger said to me: "Why do you marvel? *I* shall declare to you the secret of the woman and of the wild beast which is bearing her, which has the seven heads and the
8 ten horns. The wild beast which you perceived was, and is not, and is about to be ascending out of the abyss, and to be departing into destruction. And those dwelling on the earth, whose names are not written on the scroll of

The Temple Section—The Scarlet Woman

1 The following chapters (17-19[5]) are a detailed expansion of the announcement of Babylon's fall in both the first and second divisions of the Temple Section (14[8]-16[19]). We know the fact and the time; now we are told the reason and the circumstances which lead up to it.

3 The false woman is in contrast with faithful Jerusalem (12[1]). The true woman is arrayed with heavenly splendor, with the powers of darkness beneath her feet. The false is decked with earthly ornaments and is supported by the wild beast (13[1]) which is a composite of all the false religious powers of the world, energized and organized by Satan.

The secret consists in the fact that the unfaithful woman—apostate Israel—attains to world supremacy and blessing altogether apart from Jehovah or His Christ. By their own efforts the Jews have amassed untold wealth. When their capital is combined they will be able to dictate to any government on earth, especially since the great war has burdened the nations with excessive debts, the interest largely being due to the Jewish financiers. Covetousness is idolatry. They worship wealth and all the world has bowed down to the same shrine. The love of money leads to every other form of evil. It has been the fruitful source of all earth's ills.

4 "Valuable stone" (in the singular) seems to be the Greek idiom for our "precious stones" (plural).

5 Babylon is the only city which has been the capital of a world empire in the past. Here Nebuchadnezzar had his capital, Medo-Persia made it theirs, and Alexander of Greece made it his after conquering the world. No other city has ruled the whole earth. The decree of Caesar Augustus, that the whole inhabited earth should be registered (Lu. 2[1]) could not be enforced in Babylon itself, for the Romans could not conquer it.

7 Babylon is supported in her ascendancy by the united religions of the earth. No wonder John marvels that, while God's saints are being slaughtered, the unfaithful should attain to almost millennial bliss!

8 This is a note of time. After the wild beast is recalled from the abyss by the dragon (13[1]) it no longer supports the woman.

The Temple Section—The Wild Beast

life from the disruption of the world, will be marveling as they are observing the wild beast, seeing that it was, and is not, and will be present.

9 Here is the mind which has wisdom. The seven heads are seven mountains where the woman is sitting on them, and they are
10 seven kings. Five fall, one is, the other is not as yet come: and whenever he may be coming, he
11 must remain briefly. And the wild beast which was, and is not, it is the eighth, too, and is from among the seven, and is departing into destruction.

12 And the ten horns which you perceived are ten kings—those who obtained no kingdom as yet, but are obtaining authority as kings one hour with the wild beast.
13 These have one opinion, and they are giving their power and author-
14 ity to the wild beast. These will be battling with the Lambkin, and the Lambkin will be conquering them, seeing that He is Lord of lords and King of kings, and those with Him are called and chosen and faithful."

15 And he is saying to me: "These waters which you perceived, where the prostitute is sitting, are peoples and throngs and nations and
16 languages. And the ten horns which you perceived, and the wild beast, these will be hating the prostitute, and they will be making her desolate and naked, and they will be consuming her flesh, and they will be burning her up with
17 fire, for God imparts to their hearts to form His opinion, and to be one in their opinion even to give their kingdom to the wild beast, until God's words will be accomplished.

8 When the wild beast emerges from the sea one of its heads was as though it had been slain (13^3). This it would seem, is the eighth head, which is also one of the seven. These kings must be taken literally, for they explain to us what the heads represent.

12 In Daniel's vision (7) the western wild beast had ten horns, hence the ten horns probably stand for ten western military powers in Christendom. In a federation of many governments it is easily seen how they could temporarily delegate their powers to the head of the world league. When the call goes forth for an international force to destroy the rebellious Jews in Jerusalem the federation of the west as well as the kings of the East will mobilize at Harmageddon. There they will be slain by the Rider on the White horse (19^{19-21}). This is their end. But before this they are used in the destruction of Babylon.

15 The Jews in Babylon will be supported principally by the toil of the great masses in the western nations. The enormous interest on the national debts will make the people comparative slaves of those to whom the interest is paid. When it becomes known that the greater part of this money is used by the Jews in Babylon for their luxurious magnificence, it will arouse the hatred of the peoples and the governments who are under a perpetual tribute, as there is no possibility of paying off the principal. This hatred will lead to the unanimous opinion that Babylon must be destroyed, thus fulfilling God's sentence upon her. The wild beast upon which Babylon rests, after being obsessed by the dragon becomes her implacable enemy. This is God's means of destroying the apostates.

17 By a bold figure of speech God is said to have an "opinion". The ten horns pride themselves in forming their own opinion and in carrying it out, when, as a matter of fact, they are obliged, by the purpose of God, to think and act as they do. This is a notable example of God's free moral agency and His method of effecting His purpose through the "free moral agency" of man. Man is moved by ulterior motives. God provides these and men, conscious only of their own selfish aims, accomplish His end. God wants Babylon destroyed: they gladly do it for their own sakes, not for Him.

A*b* NAME *o. o.* *b* OF-T.-Y -Y
ΟΜΑΤΑΕΠΙΤΟΒΙΒΛΙΟΝΤΗC 20
ON THE SCHOLLet OF-THE

ΖΩΗCΑΠΟΚΑΤΑΒΟΛΗCΚΟCΜ 40
LIFE FROM DOWN-CASTing OF-SYSTEM

b since WAS THE WILD-BEAST
ΟΥΒΑΕΠΟΝΤΩΝΤΟΘΗΡΙΟΝΟ 60
looking THE WILD-BEAST since

s1 inserts* AGAIN ΠΑΛΙΝ
ΤΙΗΝΚΑΙΟΥΚΕCΤΙΝΚΑΙΠΑ 80
it-WAS AND NOT IS AND WILL-

s2 IS- -IN (*s1* -Є) *b omits* here
ΡΕCΤΑΙΩΔΕΟΝΟΥCΟΕΧΩΝC 100
9 BE-BESIDE . here THE MIND THE *one*-HAVING

ΟΦΙΑΝΑΙΕΠΤΑΚΕΦΑΛΑΙΕΠ 20
WISDOM . THE SEVEN HEADS SEVEN

ΤΑΟΡΗΕΙCΙΝΟΠΟΥΗΓΥΝΗΚ 40
mountains ARE THE-?-where THE WOMAN IS-

s SEVEN KINGS
ΑΘΗΤΑΙΕΠΑΥΤΩΝΚΑΙΒΑCΙ 60
10 SITTING ON them AND KINGS

b ARE SEVEN. *s1* o.* *b* Є 5
ΑΕΙCΕΠΤΑΕΙCΙΝΟΙΠΕΝΤΕ 80
SEVEN ARE . THE FIVE

b -H-
ΕΠΕCΑΝΟΕΙCΕCΤΙΝΟΑΛΛΟ 200
FALL THE ONE IS THE other

ΟΥΠΩΗΛΘΕΝΚΑΙΟΤΑΝΕΛΘ 20
NOT-as-yet CAME AND whenever he-MAY-BE-

b it-is-binding him *s1** Z *s* TO-R.(o.)IS-B. -Є
ΗΟΛΙΓΟΝΑΥΤΟΝΔΕΙΜΕΙΝΑ 40
COMING FEW him it-is-binding TO-REMAIN

ΙΚΑΙΤΟΘΗΡΙΟΝΟΗΝΚΑΙΟΥ 60
11 AND THE WILD-BEAST WHICH WAS AND NOT

s omits AND *s* ΟΥΤΟCΟ this THE
ΚΕCΤΙΝΚΑΙΑΥΤΟCΟΓΔΟΟC 80
IS AND it EIGHTh

ΕCΤΙΝΚΑΙΕΚΤΩΝΕΠΤΑΕCΤ 300
IS AND OUT OF-THE SEVEN it-IS

s o.
ΙΝΚΑΙΕΙCΑΠΩΛΕΙΑΝΥΠΑΓ 20
AND INTO destruction it-is-UNDER-

b Γ 10 *s* ΑΙ *b o.*
ΕΙΚΑΙΤΑΔΕΚΑΚΕΡΑΤΑΑΕΙ 40
12 LEADING AND THE TEN horns WHICH YOU-

ΔΕCΔΕΚΑΒΑCΙΛΕΙCΕΙCΙΝ 60
PERCEIVED TEN KINGS ARE

Є *inserted by* A *s o.* A NOT ΟΥΚ*s1**Τ
ΟΙΤΙΝΕCΒΑCΙΛΕΙΑΝΟΥΠΩ 80
WHO-ANY KINGdom NOT-as-yet

b o. *s1* o.*
ΕΛΑΒΟΝΑΛΛΑΕΞΟΥCΙΑΝΩC 400
GOT but authority AS

s1 repeats ΒΑ *but cancels*
ΒΑCΙΛΕΙCΜΙΑΝΩΡΑΝΑΑΜΒ 20
KINGS ONE HOUR THEY-ARE-

b o.
ΑΝΟΥCΙΝΜΕΤΑΤΟΥΘΗΡΙΟΥ 40
GETTING-UP WITH THE WILD-BEAST .

b ARE-HAVING opinion
ΟΥΤΟΙΜΙΑΝΓΝΩΜΗΝΕΧΟΥC 60
13 these ONE opinion ARE-HAVING

b o. *Ab omit* THE
ΙΝΚΑΙΤΗΝΔΥΝΑΜΙΝΚΑΙΤΗ 80
AND THE ABILITY AND THE

ΝΕΞΟΥCΙΑΝΑΥΤΩΝΤΩΘΗΡΙ 500
authority OF-them to-THE WILD-BEAST

ΩΑΙΔΟΑCΙΝΟΥΤΟΙΜΕΤΑΤΟ 20
14 are-GIVING . these WITH THE

ΥΑΡΝΙΟΥΠΟΛΕΜΗCΟΥCΙΝΚ 40
LAMbkin WILL-BE-DATTLING AND

s o.
ΑΙΤΟΑΡΝΙΟΝΝΙΚΗCΕΙΑΥΤ 60
THE LAMbkin WILL-BE-CONQUERING them

ΟΥCΟΤΙΚΥΡΙΟCΚΥΡΙΩΝΕC 80
that Master OF-Masters He-IS

ΤΙΝΚΑΙΒΑCΙΛΕΥCΒΑCΙΛΕ 500
AND KING OF-KINGS

ΩΝΚΑΙΟΙΜΕΤΑΥΤΟΥΚΛΗΤΟ 20
AND THE WITH Him CALLED

ΙΚΑΙΕΚΛΕΚΤΟΙΚΑΙΠΙCΤΟ 40
AND chosen AND BELIEVING.

A ΕΙΠΕΝ said A*b omit* these *s3 supplies* THE
ΙΚΑΙΛΕΓΕΙΜΟΙΤΑΥΤΑΤΑΥ 60
15 AND he-IS-saying to-ME these THE wa-

b o.=PERCEIVE *s1* o.*
ΔΑΤΑΑΕΙΔΕCΟΥΗΠΟΡΝΗΚΑ 80
ters WHICH YOU-PERCEIVED where THE PROSTITUTE

s adds ΚΑΙ AND
ΘΗΤΑΙΑΟΙΚΑΙΟΧΛΟΙΕΙC 700
IS-SITTING PEOPLES AND THRONGS ARE

ΙΝΚΑΙΕΘΝΗΚΑΙΓΛΩCCΑΙΚ 20
AND NATIONS AND TONGUES AND

b o.=PERCEIVE
ΑΙΤΑΔΕΚΑΚΕΡΑΤΑΑΕΙΔΕC 40
THE TEN horns WHICH YOU-PERCEIVED

A *inserts* Є
ΚΑΙΤΟΘΗΡΙΟΝΟΥΤΟΙΜΙCΗ 60
AND THE WILD-BEAST these WILL-BE-

bA o.
COYCINΤΗΝΠΟΡΝΗΝΚΑΙΗΡ 80
HATING THE PROSTITUTE AND HAVING-

ΗΜΩΜΕΝΗΝΠΟΙΗCΟΥCΙΝΑΥ 800
been-DESOLATED THEY-WILL-BE-making her

b adds THEY-WILL-BE-making-her ΠΟΙΗCΟΥCΙΝ-ΑΥ-
ΤΗΝΚΑΙΓΥΜΝΗΝΚΑΙΤΑCCΑ 20
AND NAKED AND THE FLESH

THN
ΡΚΑCΑΥΤΗC ΦΑΓΟΝΤΑΙΚΑΙ 40
OF-her THEY-WILL-BE-EATING AND

*b o. sb*IN *omit*
ΑΥΤΗΝΚΑΤΑΚΑΥCΟΥCΙΝΕΝ 60
her THEY-WILL-BE-DOWN-BURNING IN

ΠΥΡΙΟΓΑΡΘΕΟCΕΔΩΚΕΝΕΙ 80
17 FIRE THE for God GIVES INTO

*s1**-ΟΥ
CΤΑCΚΑΡΔΙΑCΑΥΤΩΝΠΟΙΗ 900
THE HEARTS OF-them TO-DO

s2 OF-them -ΟΙΝ *as2* – AND
CΑΙΤΗΝΓΝΩΜΗΝΑΥΤΟΥΚΑΙ 20
THE opinion OF-him AND

As2 – T-m. *s1*-Є A *omits* ONE opinion *b* opinion ONE
ΠΟΙΗCΑΙΜΙΑΝΓΝΩΜΗΝΚΑΙ 40
TO-make ONE opinion AND

s o.
ΔΟΥΝΑΙΤΗΝΒΑCΙΛΕΙΑΝΑΥ 60
TO-GIVE THE KINGdom OF-

b -ΟΥ OF-him, A *has* -ΟΙ to-him *b* MAY-BE-BEING-F.
ΤΟΝΤΩΘΗΡΙΩΑΧΡΙΤΕΛΕCΘ 80
them to-THE WILD-BEAST UNTIL WILL-BE-BEING-

-ΟΙCΙΝ
ΗCΟΝΤΑΙΟΙΛΟΓΟΙΤΟΥΘΕΟ 34000
FINISHED THE sayings OF-THE God .

b o. =PERCEIVE

ΥΚΑΙΗΓΥΝΗΗΝΕΙΔΕCΕCΤΙ 20
18 AND THE WOMAN WHOM YOU-PERCEIVED IS

s omits THE

ΝΗΠΟΛΙCΗΜΕΓΑΛΗΗΕΧΟΥC 40
THE city THE GREAT THE *one*-HAVING

ΑΒΑCΙΛΕΙΑΝΕΠΙΤΩΝΒΑCΙ 80
KINGDOM ON OF-THE KINGS

s + Ι ΕΠΙ ON *added by b* *b o.*

ΛΕΦΝΤΗCΓΗCΜΕΤΑΤΑΥΤΑΕ 80
18 OF-THE LAND . after these I-

=PERCEIVE

ΙΔΟΝΑΛΛΟΝΑΓΓΕΛΟΝΚΑΤΑ 100
PERCEIVED other MESSENGER DOWN-

ΒΑΙΝΟΝΤΑΕΚΤΟΥΟΥΡΑΝΟΥ 20
STEPPING OUT OF-THE heaven

ΕΧΟΝΤΑΕΞΟΥCΙΑΝΜΕΓΑΛΗ 40
HAVING authority GREAT

ΝΚΑΙΗΓΗΕΦΩΤΙCΘΗΕΚΤΗC 60
AND THE LAND WAS-LIGHTENED OUT OF-THE

A adds ΕΚ- OUT-

ΔΟΞΗCΑΥΤΟΥΚΑΙΕΚΡΑΞΕΝ 80
2 SEEM OF-him AND he-CRIES

IN omitted by sb

ΕΝΙCΧΥΡΑΦΩΝΗΛΕΓΟΝΕΠΕ 200
IN STRONG SOUND saying FALLS

sb omit FALLS *b adds* Η THE

CΕΝΕΠΕCΕΝΒΑΒΥΛΩΝΗΜΕΓ 20
FALLS BABYLON THE GREAT

ΛΑΗΚΑΙΕΓΕΝΕΤΟΚΑΤΟΙΚΗ 40
AND BECAME DOWN-HOME-place

ΤΗΡΙΟΝΔΑΙΜΟΝΙΩΝΚΑΙΦΥ 60
OF-demons AND GUARD-

A adds (after UNclean) AND

ΛΑΚΗΠΑΝΤΟCΠΝΕΥΜΑΤΟCΑ 80
house OF-EVERY spirit UN-

HAVING-*been*-HATED ΚΑΙΜΕΜΙCΗΜΕΝΟΥ

ΚΑΘΑΡΤΟΥΚΑΙΦΥΛΑΚΗΠΑΝ 300
clean AND GUARD-house OF-EVERY

A ΘΗΡΙΟΥ WILD-BEAST

ΤΟCΟΡΝΕΟΥΑΚΑΘΑΡΤΟΥΚΑ 20
BIRD UNclean AND

A inserts Ε

ΙΜΕΜΙCΗΜΕΝΟΥΟΤΙΕΚΤΟΥ 40
3 HAVING-*been*-HATED that OUT OF-THE

A omits OF-THE

WINE

ΟΙΝΟΥΤΟΥΘΥΜΟΥΤΗCΠΟΡΝ 60
WINE OF-THE fury OF-THE PROSTITU-

s o. *A* -Ν

ΕΙΑCΑΥΤΗCΠΕΠΤΩΚΑCΙΝΠ 80
TION OF-her HAVE-FALLEN ALL

ΑΝΤΑΤΑΕΘΝΗΚΑΙΟΙΒΑCΙΛ 400
THE NATIONS AND THE KINGS

ΕΙCΤΗCΓΗCΜΕΤΑΥΤΗCΕΠΟ 20
OF-THE LAND WITH her PROS-

ΠΝΕΥCΑΝΚΑΙΟΙΕΜΠΟΡΟΙΤ 40
TITUTE AND THE merchants OF-

s repeats WITH her PROSTITUTE *from* 410 *above then deletes*

ΗCΓΗCΕΚΤΗCΔΥΝΑΜΕΦCΤΟ 60
THE LAND OUT OF-THE ABILITY OF-THE

then tries her PROSTITUTE, *then brackets it all*

ΥCΤΡΗΝΟΥCΑΥΤΗCΕΠΛΟΥΤ 80
indulgence OF-her are-RICH .

ΗCΑΝΚΑΙΗΚΟΥCΑΛΑΛΗΝΦΩ 500
4 AND I-HEAR other SOUND

ΝΗΝΕΚΤΟΥΟΥΡΑΝΟΥΛΕΓΟΥ 20
OUT OF-THE heaven saying

b o. o.s- ΑΙ *Ab* OUT OF-her THE

CΑΝΕΞΕΛΘΑΤΕΟΛΛΟCΜΟΥ 40
OUT-COME THE PEOPLE OF-ME OUT

PEOPLE OF-ME *b* Γ *b* YE-SHOULD-BE-

ΣΑΥΤΗCΙΝΑΜΗCΥΝΚΟΙΝΩΝ 60
OF-her THAT NO be-SHOULD-BE-*being*-TO-

BEING-T. -ΤΕ

ΗCΗΤΑΙΤΑΙCΑΜΑΡΤΙΑΙCΑΥ 80
GETHER-communing to-THE misses OF-her

ΤΗCΚΑΙΕΚΤΩΝΠΛΗΓΩΝΑΥΤ 600
AND OUT OF-THE BLOWS OF-her

s -ΑΙ

ΗCΙΝΑΜΗΛΑΒΗΤΕΟΤΙΕΚΟΛ 20
5 THAT NO YE-MAY-BE-GETTING that WERE-

ΑΗΘΗCΑΝΑΥΤΗCΑΙΑΜΑΡΤΙ 40
JOINED OF-her THE misses

ΑΙΑΧΡΙΤΟΥΟΥΡΑΝΟΥΚΑΙΕ 60
UNTIL OF-THE heaven AND re-

ΜΝΗΜΟΝΕΥCΕΝΟΘΕΟCΤΑΔΑ 80
members THE God THE in-

ΙΚΗΜΑΤΑΑΥΤΗCΑΠΟΔΟΤΕΑ 700
6 juries OF-her . BE-FROM-GIVING to-

b o.

ΥΤΗΩCΚΑΙΑΥΤΗΑΠΕΔΩΚΕΝ 20
her AS AND she FROM-GIVES

AND *omitted by s* *bA omit* THE *b adds* CoC-

ΚΑΙΔΙΠΛΩCΑΤΕΤΑΔΙΠΛΑΚ 40
AND double THE double ac-

ΚΑΙΑΥΤΗΚΑΙ AS AND to-her AND

ΑΤΑΤΑΕΡΓΑΑΥΤΗCΕΝΤΩΠΟ 60
cording-to THE ACTS OF-her . IN THE DRINK-

A omits OF-her

ΤΗΡΙΦΑΥΤΗCΩΚΕΡΑCΕΝΚ 80
cup OF-her WHICH she-blends blend

s -ΑΙ *b adds* -Ν *accusative*

ΕΡΑCΑΤΕΑΥΤΗΔΙΠΛΟΥΝΟC 800
7 to-her double . as-much-

s3 adds Ε-=herself

ΛΕΔΟΞΑCΕΝΑΥΤΗΝΚΑΙΕCΤ 20
as esteems her AND indulges

ΡΗΝΙΑCΕΝΤΟCΟΥΤΟΝΔΟΤΕ 40
so-much BE-GIVING

ΑΥΤΗΒΑCΑΝΙCΜΟΝΚΑΙΠΕΝ 60
to-her ORDEAL AND MOURN-

ΘΟCΟΤΙΕΝΤΗΚΑΡΔΙΑΑΥΤΗ 80
ing that IN THE HEART OF-her

b -ΙΩ *s*-Ε *for* -ΑΙ

CΑΕΓΕΙΟΤΙΚΑΘΗΜΑΙΒΑCΙ 900
she-IS-saying that I-AM-sitting KINGess

ΑΙCCΑΚΑΙΧΗΡΑΟΥΚΕΙΜΙΚ 20
AND WIDOW NOT I-AM AND

Ab o. =I-AM-PERCEIVING

ΑΙΠΕΝΘΟCΟΥΜΗΕΙΔΩΔΙΑΤ 40
8 MOURNing NOT NO I-MIGHT-BE-PERCEIVING.

ΟΥΤΟΕΝΜΙΑΗΜΕΡΑΗΞΟΥCΙ 60
THRU this IN ONE DAY WILL-BE-ARRIVING

b OF-DEATH

ΝΑΙΠΑΗΓΑΙΑΥΤΗCΘΑΝΑΤΟ 80
THE BLOWS OF-her DEATH

Υ *omits* AND *b* OF-FAMINE Υ

CΚΑΙΠΕΝΘΟCΚΑΙΛΙΜΟCΚΑ 35000
AND MOURNing AND FAMINE AND

16 And the woman whom you perceived is the great city which has a kingdom over the kings of the earth."

18 After this I perceived another messenger descending out of heaven, having great authority. And the earth was illuminated
2 by his glory. And he cries with a strong voice, saying: "*It falls! Great Babylon falls! and has become the dwelling place of demons and a dungeon of every unclean spirit and a cage of every unclean*
3 *and hateful bird, seeing that all nations have fallen as a result of the furious wine of her prostitution. And the kings of the earth commit prostitution with her and the merchants of the earth are rich as a result of her ability to indulge.*"

4 And I hear another voice out of heaven, saying: "Come out of her, My people, lest you should participate in her sins, and lest you should
5 be getting her calamities, seeing that her sins are piled up to heaven, and God remembers her injuries.

6 Be paying her even as she pays, and double her doubles, in accord with her acts. In the cup in which she blends, blend double
7 for her. As much as she glorifies herself and indulges, so much torment and mourning be giving her, seeing that she is saying in her heart: "I am sitting a queen, and am no widow, and mourning I
8 might never see." Therefore in one day her calamities will be arriving—death and mourning and

The Temple Section—Babylon's Fall

18 The woman is the figure of a *city*. The city, therefore, is literal and is not subject to further explanation. The city is Babylon, on the Euphrates, which will be rebuilt in due time. But, instead of being a gentile city, as in time past, it will become a Jewish city, composed of the apostates of Judaism. When the Jews return to Palestine, many will find that place unsuited to their genius for trade and commerce or for the beautiful city which they plan for themselves, so they move over to the plains of Shinar and build Babylon, making it the commercial and financial center of the world. At this time the vision of the Ephah (Zech. 5^{5-11}) will have its fulfillment. The ephah was a measure used in commerce. This is a symbol of the Jews throughout the earth. They are merchants. A woman was cast into the ephah and swiftly borne to the land of Shinar, as Babylonia was called. There she will be established and take her toll of the traffic of the West with the East.

18 The basic law which underlies all figures of speech pleads with us to make this city a literal fact. No one presumes to make the woman literal. She *must* be figurative. The *city*, however, *explains* to us what the woman represents, and must be taken as a literal city. If not, there is no end to the "explanations" which may be offered, each of which may, in turn, be further explained.

2 Babylon has never fallen as is predicted in the prophets. (Isa. 13, 47, Jer. 50-51). Its final overthrow will be *sudden* (Isa. 47^{11}) and it will become a desolation without inhabitant (Jer. 51^{29}). No Arabian will pitch his tent there. Yet hitherto it has gone into gradual decay until, of recent years it is being restored. Peter lived there (1 Pet. 5^{13}). To this day there has always been a considerable town in the center of its site. Moreover, its destruction is to be in the day of Jehovah (Isa. 13^{6}), when there are signs in the heavens (Isa. 13^{10} Un. 6^{12}), and when the sons of Israel and Judah come and seek the Lord their God (Jer. 50^{4}).

4 Some of God's true saints will be in the city before her destruction. These are warned to come out of her.

6 These sentiments are foreign to the present display of God's grace. That will be the day of vengeance, and the heaviest stroke will fall upon Babylon.

Temple Section—The Burning of Babylon

famine—and she shall be burned up with fire, seeing that strong is the Lord God Who is judging her.

9 And the kings of the earth who were committing prostitution and indulging with her will be lamenting and grieving over her whenever they may be observing the smoke
10 of her conflagration, stationed afar off because of the fear of her torment, saying: "*Woe! Woe!* that great city! Babylon, the strong city! seeing that in one hour is your judgment come."

11 And the merchants of the earth are lamenting and mourning over her seeing that no one is buying
12 their cargo any more—a cargo of gold, and silver, and precious stones, and pearls, and cambric, and purple, and silk, and scarlet, and every kind of citron wood, and every ivory article, and every article of the most valuable wood, and of copper, and of iron, and of
13 marble, and cinnamon, and ginger, and incense, and unguent, and frankincense, and wine, and olive oil, and flour, and wheat, and beasts, and sheep, and horses, and coaches,
14 and bodies, and human souls. "And the fruition for which your soul yearned is passed away from you, and all that is sumptuous and splendid is perished from you, and they will be finding them nevermore."
15 The merchants of these things who are rich through her will be standing afar off because of the fear of her torment, lamenting and mourning,
16 saying: "*Woe! woe!* that great city which was clothed in cambric and

11 Because of their enormous wealth the Jews in Babylon will import every luxury which their heart desires, so that it becomes the best market for the most valuable commodities of all kinds. This will employ ships and merchants who will make large profits out of this trade. They will mourn and lament—not out of sympathy with the suffering city, but because their means of gain is gone.

The city of Babylon is not on the sea coast, but the Euphrates can easily be made navigable for large ships as far up as the site of the ancient city. It is notable that most of the great ports of the world have been inland on a river or bay. London, Antwerp, Hamburg, and New York, are all some distance from the open sea. The greatest maritime centers are on sheltered inland waterways to an open roadstead on the coast.

12 This is a list of the literal luxuries and necessities of a large city. Any attempt to "spiritualize" these items cannot fail to impress us with the futility of any but a literal interpretation of this marvelous metropolis of the end time.

12 Greek text, valuable stone (singular) which seems to be an idiom of the language.

12 Citron wood (*callitris quadrivalvis*) is found in the Atlas mountains of North Africa, and belongs to the cypress family. It is like *lignum vitae*, and is still used in Algeria for inlaying. It is dark brown, heavy, close grained and fragrant. It was used, as its Greek name implies, to burn incense.

13 Ginger, or amomum, is a genus of aromatic herbs from which the "grains of paradise" of commerce are obtained.

14 Fruition, literally, the "juice hour" is an expressive term denoting the time when fruit is fully ripe. Figs are insipid and the white juice which exudes from them is poisonous but a few hours before it becomes sweet as honey. There is typical teaching in this. Israel is the true fig tree. Babylon seeks to take her place and establish the kingdom and thus realize the blessings promised by the prophets, which is suggested by the delicate sweetness of the fig's syrup. Instead they eat the bitter, unpalatable poison, but a little while before the true kingdom is established.

ΙΕΝΠΥΡΙΚΑΤΑΚΑΥΘΗCΕΤΑ 20
IN FIRE she-WILL-BE-BEING-DOWN-BURNED
*s1** THE God THE Master *A omits* Master
ΙΟΤΙΙCΧΥΡΟCΚΥΡΙΟCΟΘ 39
that STRONG Master THE God
s2 -ΩN JUDGING
ΕΟCΟΚΡΙΝΑCΑΥΤΗΝΚΑΙΚΑ 60
9 THE *One*-JUDGING her . AND WILL-BE-
b active-COYCIN
ΑΥCΟΝΤΑΙΚΑΙΚΟΨΟΝΤΑΙΕ 80
LAMENTING AND WILL-BE-STRIKING-*selves* ON
A to-her *o.*
ΠΑΥΤΗΝΟΙΒΑCΙΛΕΙCΤΗCΓ 100
her THE KINGS OF-THE LAND
ΗCΟΙΜΕΤΑΥΤΗCΠΟΡΝΕΥCΑ 20
THE WITH her PROSTITUT*ing*
*s1** -AND indulg*ing* *s4* + ΚΑΙCΤΕΝΑΞΩCΙΝ *after* ind.
ΝΤΕCΚΑΙCΤΡΗΝΙΑCΑΝΤΕC 40
AND indulg*ing*
s -PERCEIVING ΙΑΩCΙΝ *b o.*
ΟΤΑΝΒΛΕΠΩCΙΝΤΟΝΚΑΠΝΟ 60
whenEVER THEY-MAY-BE-looking THE smoke
*s1** T *for* ΥΡ
ΝΤΗCΠΥΡΩCΕΩCΑΥΤΗCΑΠΟ 80
10 OF-THE Firing OF-her FROM
ΜΑΚΡΟΘΕΝΕCΤΗΚΟΤΕCΔΙΑ 200
FAR - PLACE HAVING-STOOD THRU
ΤΟΝΦΟΒΟΝΤΟΥΒΑCΑΝΙCΜΟ 30
THE FEAR OF-THE ORDEAL
ΥΑΥΤΗCΛΕΓΟΝΤΕCΟΥΑΙΟΥ 40
OF-her saying WOE WOE
ΑΙΝΠΟΛΙCΗΜΕΓΑΛΗΒΑΒΥΛ 60
THE city THE GREAT BABYLON
ΩΝΗΠΟΛΙCΗΙCΧΥΡΑΟΤΙΜΙ 80
THE city THE STRONG that to-ONE
A -N *accus.*-N CAME *omitted by* A
ΑΩΡΑΗΛΘΕΝΗΚΡΙCΙCCΟΥΚ 300
11 HOUR CAME THE JUDGING OF-YOU. AND
s adds OF-YOU COY
ΑΙΟΙΕΜΠΟΡΟΙΤΗCΓΗCΚΑΛ 20
THE merchants OF-THE LAND ARE-LA-
b-YC -WILL-BE-LAMENTING *and* -HC-'L-BE-M. A-NIN
ΙΟΥCΙΝΚΑΙΠΕΝΘΟΥCΙΝΕΠ 40
MENTING AND ARE-MOURNING ON
AYTH her *and b* AYTOYC them
ΑΥΤΗΝΟΤΙΤΟΝΓΟΜΟΝΑΥΤΩ 60
her that THE REPLETE OF-them
ΝΟΥΔΕΙCΑΓΟΡΑΖΕΙΟΥΚΕΤ 80
NOT-YET-ONE IS-BUYING NOT-STILL
ΙΓΟΜΟΝΧΡΥCΟΥΚΑΙΑΡΓΥΡ 400
12 REPLETE OF-GOLD AND OF-SILVER
A to-
ΟΥΚΑΙΛΙΘΟΥΤΙΜΙΟΥΚΑΙΜ 20
AND OF-STONE VALUable AND OF-
-ΑΙC *b* OF-PEARL-OY *s* OF-COTTONS-ΩN
ΑΡΓΑΡΙΤΩΝΚΑΙΒΥCCΙΝΟΥ 40
PEARLS AND OF-COTTON
A *omits* AND OF-PURPLE *b*-OY *b* H
ΚΑΙΠΟΡΦΥΡΑCΚΑΙCΙΡΙΚΟ 60
AND OF-PURPLE AND OF-SILK
A INSTRUMENT CKE-
ΥΚΑΙΚΟΚΚΙΝΟΥΚΑΙΠΑΝΞΥ 80
AND OF-scarlet AND EVERY WOOD
YOC
ΑΟΝΘΥΙΝΟΝΚΑΙΠΑΝCΚΕΥΟ 500
CITRON AND EVERY INSTRUMENT

CΕΛΕΦΑΝΤΙΝΟΝΚΑΙΠΑΝCΚ 20
ELEPHANTine AND EVERY INSTRU-
A ΛΙΘΟΥ OF-STONE
ΕΥΟCΕΚΞΥΛΟΥΤΙΜΙΩΤΑΤΟ 40
MENT OUT OF-WOOD most-VALUable
ΥΚΑΙΧΑΛΚΟΥΚΑΙCΙΔΗΡΟΥ 60
AND OF-COPPER AND OF-IRON
AND OF-MARBLE *omitted by s*
ΚΑΙΜΑΡΜΑΡΟΥΚΑΙΚΙΝΝΑΜ 80
13 AND OF-MARBLE AND CINNAMON
hs -Y *b* -AND.AMOMUM *omitted by s2 and b*
ΩΜΟΝΚΑΙΑΜΩΜΟΝΚΑΙΘΥΜΙ 600
AND AMOMUM AND incenses
b-OC
ΑΜΑΤΑΚΑΙΜΥΡΟΝΚΑΙΛΙΒΑ 20
AND UNGUENT AND frankincense
b omits AND WINE
ΝΟΝΚΑΙΟΙΝΟΝΚΑΙΕΛΑΙΟΝ 40
(Heb.WHITE) AND WINE AND OLIVE-oil
ΚΑΙCΕΜΙΔΑΛΙΝΚΑΙCΙΤΟΝ 60
AND FLOUR AND GRAIN
b AND sheep AND ACQUISITIONS
ΚΑΙΚΤΗΝΗΚΑΙΠΡΟΒΑΤΑΚΑ 80
AND ACQUISITIONS AND sheep AND
s2 O *for* Ω *and then erases*
ΙΠΠΩΝΚΑΙΡΕΔΩΝΚΑΙCΩΜ 700
OF-HORSES AND OF-COACHES AND OF-BODIES
ΑΤΩΝΚΑΙΨΥΧΑCΑΝΘΡΩΠΩΝ 20
AND souls OF-humans .
b omits OF-YOU
ΚΑΙΗΟΠΩΡΑCΟΥΤΗCΕΠΙΘΥ 40
14 AND THE JUICE-HOUR OF-YOU OF-THE ON-FEELING
b adds COY OF-YOU
ΜΙΑCΤΗCΨΥΧΗCΑΠΗΛΘΕΝΑ 60
OF-THE soul FROM-CAME FROM
*s1** P
ΠΟCΟΥΚΑΙΠΑΝΤΑΤΑΛΑΙΠΑΡ 80
YOU AND ALL THE SLEEK
s omits THE *Ab was*-d. -ΘΤΟ
ΑΚΑΙΤΑΛΑΜΠΡΑΑΠΩΛΟΝΤΟ 800
AND THE SHINings *were*-destroyed
b they NOT NO
ΑΠΟCΟΥΚΑΙΟΥΚΕΤΙΟΥΜΗΑ 20
FROM YOU AND NOT - STILL NOT NO they
b omits :OYCIN
ΥΤΑΕΥΡΗCΟΥCΙΝΟΙΕΜΠΟΡ 40
15 WILL-BE-FINDING . THE merchants
ΟΙΤΟΥΤΩΝΟΙΠΛΟΥΤΗCΑΝΤ 60
OF-these THE *ones-being*-RICH
ΕCΑΠΑΥΤΗCΑΠΟΜΑΚΡΟΘΕΝ 80
FROM her FROM FAR - PLACE
CΤΗCΟΝΤΑΙΔΙΑΤΟΝΦΟΒΟΝ 900
WILL-BE-STANDING THRU THE FEAR
b adds AND ΚΑΙ
ΤΟΥΒΑCΑΝΙCΜΟΥΑΥΤΗCΚΑ 20
OF-THE ORDEAL OF-her LA-
ΑΙΟΝΤΕCΚΑΙΠΕΝΘΟΥΝΤΕC 40
MENTING AND MOURNING
*b*THEY-ARE-*s*.-YCIN *b omits* WOE
ΛΕΓΟΝΤΕCΟΥΑΙΟΥΑΙΗΠΟΛ 60
16 saying WOE WOE THE city
A *omits* THE *s1** *omits* T. G. T.-O.-H.-A.C.
ΙCΗΜΕΓΑΛΗΗΠΕΡΙΒΕΒΛΗΜ 80
THE GREAT THE *one*-HAVING-*been*-ABOUT-
b-CON A scarlet AND PURPLE AND
ΕΝΗΒΥCCΙΝΟΝΚΑΙΠΟΡΦΥΡ 36000
CAST COTTON AND PURPLE

COTTON
ΟΥΝΚΑΙΚΟΚΚΙΝΟΝΚΑΙΚΕΧ 20
AND scarlet AND HAVING-
Ab -Η omit IN s o.
ΡΥCΩΜΕΝΟΝΕΝΧΡΥCΙΩΚΑΙ 40
been-GOLDED IN GOLD AND
b omits VALuable b PEARLS
ΛΙΘΩΤΙΜΙΩΚΑΙΜΑΡΓΑΡΙΤ 60
STONE VALuable AND PEARL
-ΑΙC
ΗΟΤΙΜΙΑΩΡΑΗΡΗΜΩΘΗΟΤΟ 80
17 that to-ONE HOUR IS-DESOLATED THE so-

COΥΤΟCΠΛΟΥΤΟCΚΑΙΠΑCΚ 100
much RICHES AND EVERY
A omits THE
ΥΒΕΡΝΗΤΗCΚΑΙΠΑCΟCΕΠΙΤ 20
STEEBer AND EVERY THE ON THE

ΟΝΤΟΠΟΝΠΛΕΩΝΚΑΙΝΑΥΤΑ 40
PLACE FLOATING AND NAUTICAL

ΙΚΑΙΟCΟΙΤΗΝΘΑΛΑCCΑΝΕ 60
AND as-many-as OF-THE SEA ARE-

ΡΓΑΖΟΝΤΑΙΑΠΟΜΑΚΡΟΘΕΝ 80
working FROM FAR - PLACE
A -CRY -ΖΔ- s ΛΕΓΟΝ
ΕCΤΗCΑΝΚΑΙΕΚΡΑΖΟΝΒΛΕ 200
18 STAND AND THEY-CRIED looking
saying altered to looking A ΤΟΓΟΝ PLACE
ΠΟΝΤΕCΤΟΝΚΑΠΝΟΝΤΗCΠΥ 20
THE smoke OF-THE FIRing

ΡΦCΕΦCΑΥΤΗCΛΕΓΟΝΤΕCΤ 40
OF-her saying ANY
s o.
ΙCΟΜΟΙΑΤΗΠΟΛΕΙΤΗΜΕΓΑ 60
LIKE to-THE city THE GREAT .
A prefixes ΕΓ- ON- s OF-THE -Η-
ΑΗΚΑΙΕΒΑΛΟΝΧΟΥΝΕΠΙΤΑ 80
19 AND THEY-CAST SOIL ON THE
s OF-HEAD -ΗC A -CRY
CΚΕΦΑΛΑCΑΥΤΩΝΚΑΙΕΚΡΑ 300
HEADS OF-them AND THEY-CRIED
-ΖΔ- A omits LAMENTING AND MOURNING
ΖΟΝΚΑΙΟΝΤΕCΚΑΙΠΕΝΘΟ 20
LAMENTING AND MOURNING
b adds ΚΑΙ AND s omits WOE
ΥΝΤΕCΛΕΓΟΝΤΕCΟΥΑΙΟΥΑ 40
saying WOE WOE

ΙΗΠΟΛΙCΗΜΕΓΑΛΗΕΝΗΕΠΑ 60
THE city THE GREAT IN WHICH are-

ΟΥΤΗCΑΝΠΑΝΤΕCΟΙΕΧΟΝΤ 80
RICH ALL THE ones-HAVING

ΕCΤΑΠΛΟΙΑΕΝΤΗΘΑΛΑCCΗ 400
THE FLOATers IN THE SEA

ΕΚΤΗCΤΙΜΙΟΤΗΤΟCΑΥΤΗC 20
OUT OF-THE VALUableness OF-her

ΟΤΙΜΙΑΩΡΑΗΡΗΜΩΘΗCΥΦΡ 40
20 that to-ONE HOUR she-is-DESOLATED. Be-being-
s -Ϛ A IN -Ν b her -Ν s -ΑΙ
ΑΙΝΟΥCΕΠΑΥΤΗΟΥΡΑΝΕΚΑΙ 60
glad ON OF-her heaven AND

ΟΙΑΓΙΟΙΚΑΙΟΙΑΠΟCΤΟΛΟ 80
THE HOLY-ones AND THE commissioners

ΙΚΑΙΟΙΠΡΟΦΗΤΑΙΟΤΙΕΚΡ 500
AND THE BEFORE-AVEBers since JUDGES

ΙΝΕΝΟΘΕΟCΤΟΚΡΙΜΑΥΜΩΝ 20
THE God THE JUDGment OF-YOUp

ΕΞΑΥΤΗCΚΑΙΗΡΕΝΕΙCΑΓΓ 40
21 OUT OF-her . AND LIFTS ONE MESSEN-
A omits STRONG s STONE STRONG s STONE ΑΙΘΟΝ
ΕΛΟCΙCΧΥΡΟCΛΙΘΟΝΩCΜΥ 60
SENGER STRONG STONE AS MILL-
b o. o.
ΑΙΝΟΝΜΕΓΑΝΚΑΙΕΒΛΗΕΝΕ 80
stone GREAT AND be-CASTS INTO
Ab omit that
ΙCΤΗΝΘΑΛΑCCΑΝΛΕΓΩΝΟΤ 600
THE SEA saying that

ΙΟΥΤΩCΟΡΜΗΜΑΤΙΒΛΗΘΗC 20
thus RUSHing WILL-BE-CAST

ΕΤΑΙΒΑΒΥΛΩΝΗΜΕΓΑΛΗΠΟ 40
BABYLON THE GREAT city
A omits IN
ΛΙCΚΑΙΟΥΜΗΕΥΡΕΘΗΤΙΕ 60
AND NOT NO MAY-BE-FOUND STILL IN
her s omits AND
ΝΑΥΤΗΚΑΙΦΩΝΗΚΙΘΑΡΩΔΩ 80
22 her AND SOUND OF-LYRE-SINGers

ΝΚΑΙΜΟΥCΙΚΩΝΚΑΙΑΥΛΗΤ 700
AND OF-MUSES AND OF-FLAGEOLETers
s Γ Γ
ΩΝΚΑΙCΑΛΠΙCΤΩΝΟΥΜΗΑΚ 20
AND OF-TRUMPETERS NOT NO SHOULD-

ΟΥCΘΗΕΝCΟΙΕΤΙΚΑΙΠΑCΤ 40
BE-BEING-HEARD IN YOU STILL AND EVERY ART-
sA omit OF-EVERY ART
ΕΧΝΙΤΗCΠΑCΗCΤΕΧΝΗCΟΥ 60
isan OF-EVERY ART NOT
s omits AND to STILL
ΜΗΕΥΡΕΘΗΕΝCΟΙΕΤΙΚΑΙΦ 60
NO MAY-BE-FOUND IN YOU STILL AND SOUND
b MAY-BE-FOUND ΕΥΡΕΘΗ
ΦΝΗΜΥΛΟΥΟΥΜΗΑΚΟΥCΘΗΕ 800
OF-MILL-stone NOT NO SHOULD-BE-BEING-HEARD
Ab omit AND A omits LIGHT to STILL
ΝCΟΙΕΤΙΚΑΙΦΩCΑΥΧΝΟΥΟ 20
23 IN YOU STILL AND LIGHT OF-LAMP NOT

ΥΜΗΦΑΝΗΕΝCΟΙΕΤΙΚΑΙΦΩ 40
NO MAY-APPEAR IN YOU STILL AND SOUND
s1*+ -Ν
ΝΗΝΥΜΦΙΟΥΚΑΙΝΥΜΦΗCΟΥ 60
OF-BRIDEgroom AND BRIDE NOT

ΜΗΑΚΟΥCΘΗΕΝCΟΙΕΤΙΟΤΙ 80
NO SHOULD-BE-BEING-HEARD IN YOU STILL that
AO. THE b Ν
ΟΙΕΜΠΟΡΟΙCΟΥΗCΑΝΟΙΜΕ 900
THE merchants OF-YOU WERE THE GREATest

ΓΙCΤΑΝΕCΤΗCΓΗCΟΤΙΕΝΤ 20
OF-THE LAND that IN THE
sA o.
ΗΦΑΡΜΑΚΕΙΑCΟΥΕΠΛΑΝΗΘ 40
DRUGging OF-YOU WERE-STRAYED

ΗCΑΝΠΑΝΤΑΤΑΕΘΝΗΚΑΙΕΝ 60
24 ALL THE NATIONS . AND IN

ΑΥΤΗΑΙΜΑΠΡΟΦΗΤΩΝΚΑΙΑ 80
her BLOOD OF-BEFORE-AVERers AND OF-

ΓΙΘΝΕΥΡΕΘΗΚΑΙΠΑΝΤΩΝΤ 37000
HOLY-ones WAS-FOUND AND OF-ALL OF-

purple and scarlet, and gilded with gold and precious stones and
17 a pearl, seeing that in one hour so much riches are devastated.

And every navigator, and every one who is sailing at the place, and mariners and as many as are
18 seafaring, stand afar off, and, observing the smoke of her conflagration, they cried, saying, "Is there any like the great city?"
19 And they cast dirt on their heads, and cried, lamenting and mourning, saying, "*Woe! woe!* the great city, by which all who have ships on the sea are rich, as a result of its preciousness, seeing that, in one hour, it is devastated."

20 Be glad over her, O heaven, and ye saints and ye apostles and ye prophets, seeing that God passes your sentence upon her.
21 And one strong messenger lifts a stone, as large as a millstone, and casts it into the sea, saying, "Thus Babylon, that great city, will be hurled down, and may be
22 found nevermore. And the sound of the lyre singers and entertainers, and flutists and trumpeters shall be heard in you nevermore; and every artisan of every trade may be found in you nevermore; and the sound of the millstone shall be heard in
23 you nevermore; and the light of a lamp may appear in you nevermore; and the voice of the bridegroom and bride shall be heard in you nevermore; seeing that your merchants were the magnates of the earth, seeing that by your enchantments all nations were deceived."

24 And in her was found the blood of prophets and of saints and of

Temple Section—Babylon's Destruction

16 "Gilded" seems to be a figure for all mere outward show, for the gilding is not only with gold, but with precious stones and pearls. It seems best to transfer this usage into the English.

21 In the East the millstone is used by each family to grind the meal for its daily bread.

21 "*Hurled*" represents the two words "rushing" and "cast" of the interlinear.

22 The ancient harp was in the form of a lyre. It was used to accompany solo singing. "Entertainers" denoted those devoted to the arts of the muses, history, poetry, tragedy, astronomy, dancing and song. A flageolet is a flute blown from the end, as in ancient times.

23 Enchantment comes from the word *drug*, but is used in this sense in the LXX as the equivalent of *k'sh'ph*, usually rendered *sorceries* or *witchcraft* (Ex. $7^{11,17}$ Deut. 18^{10} 2 Ki. 9^{22} Isa. 47^{9} Jer. 27^{9} Dan. 2^{2} Mic. 5^{12} Nahum 3^{4}).

23 The rapid rise of the power and influence of wealth has made it possible for riches to rule. Not only locally does the man of means control the government, but the policies of nations are determined by their financial obligations. In this way will the merchants of Babylon become the great men of the earth. Holding its wealth in their hands, being the creditors of many nations they will be able to dictate to them in any matters which affect their interest. By means of their capital they will conquer all nations. Kings will cringe before them for they alone will be able to buy their bonds. Nations will slave for them, for they must pay the interest. The world will be theirs in spite of Jehovah's frown. He purposes to bless His people by making them a blessing to the nations. They obtain the desire of their souls by becoming a curse. They are the head of the new despotism—the autocracy of capital. Money rules the world far more really than emperors or kings or the public. The great confederacy which seems certain to arise out of the present world crisis, will have all political power, but will preside over a bankrupt world. Above them will be this woman—faithless, apostate Israel—and she will have dominion *over* the kings of the earth. No wonder they conspire to slay her rather than pay her the enormous tribute which her bonds demand!

Temple Section—Marriage of the Lambkin

all who have been slain on the earth.

19 After this I hear as it were the loud voice of a vast throng in heaven, saying: "*Hallelujah! Salvation and glory and power is* 2 *of our God, for true and just are His judgments, for He judges the monstrous prostitute who corrupted the earth with her prostitution, and avenges the blood of His slaves at* 3 *her hand.*" And a second time have they declared, "*Hallelujah!*" And her smoke is ascending for the eons of the eons.

4 And the twenty-four elders and the four animals prostrate themselves and worship God, Who is sitting on the throne, saying, 5 "*Amen! Hallelujah!*" And a voice came out from the throne, saying: "Be praising our God, all His slaves, and those who are fearing Him, small and great."

6 And I hear as it were the voice of a vast throng, and as it were the sound of voluminous waters, and as it were the sound of strong thunder, saying: "*Hallelujah! for the Lord our God, the Almighty,* 7 *reigns! We may be rejoicing and exulting and will be giving glory to Him, seeing that the wedding of the Lambkin is come, and Its bride* 8 *makes herself ready.*" And to her it was granted that she should be clothed in clean, shining cambric, for the cambric is the just awards of the saints.

9 And he is saying to me, "Write: 'Happy are they who have been invited to the wedding banquet of the Lambkin.'" And he is saying to me, "These are the 10 true sayings of God." And I prostrate myself in front of his feet

1 Hallelujah, Greek *alleluia*, is the Hebrew *Hallelu Jah*, "praise ye Jah." This exclamation is used only in the "Hallelujah Psalms" (Ps. 104^{35} 105^{45} $106^{1, 48}$ 111^{1} 112^{1} $113^{1, 9}$ 115^{18} 116^{19} 117^{2} $135^{1, 3, 21}$ $146^{1, 10}$, $147^{1, 20}$ $148^{1, 14}$ $149^{1, 9}$ $150^{1, 6}$) *and always in response to the execution of judgment.* It occurs only in this passage $19^{1, 3, 4, 6}$ in celebrating the destruction of Babylon. It should never be used in rejoicing or worship in the present dispensation of God's grace, for He does not deal in judgment now.

7 We are first introduced to the bride of the Lamb by John the Baptist (Jn. 3^{28-30}). She was composed of those in Israel who acknowledged Him to be Jehovah's Lamb for their sins. Just as the water blushed into wine at Cana of Galilee (Jn. 2^{1-11}) so He will transform the law into brimming cheer when this marriage comes. It was the custom for the festivities to last for seven days or a fortnight. The wedding of the Lambkin will last for a whole millennium.

Israel is often presented under the figure of the wife of Jehovah. At Sinai He became her Husband (Jer. 31^{32}). He put His comeliness upon her (Eze. 16^{8-14}). But she forsook Him to go after other lovers (Hos. 2^{5-13}). So He gave Israel a bill of divorce (Deut. 24^{1-4}). They were sent into captivity. According to the law they can never be His again. Nevertheless He invites her to return (Jer. 3^{1}). He promises to wait for her and to keep her for Himself until the latter days. "Thou shalt not be for another man, so will I also be for thee." (Hos. 3). He will call them back. "Turn, O back-sliding children, saith the Lord, for I am married unto you" (Jer. 3^{14}). When our Lord came He called them a wicked and *adulterous* generation, for they had forsaken Jehovah. But those who received Him became a part, not of the *wife*, of Jehovah or the Lamb, but the *bride* of the *Lambkin*. Not a sad reunion in old age, but with youth renewed.

The eastern bride was arrayed in the most gorgeous manner possible. Hence the prophet's question:

> "Can a maid forget her ornaments?
> Or a bride her attire?" (Jer. 2^{32})

8 The white apparel is symbolic of the rewards of their just acts rather than, as usually taken, the acts themselves.

ΩΝΕCΦΑΓΜΕΝΟΝΕΠΙΤΗCΓΗ 20
THE *ones*-HAVING-*been*-SLAIN ON OF-THE LAND.

CΜΕΤΑΤΑΥΤΑΗΚΟΥCΑΦCΦΩ 40
19 after these I-HEAR AS SOUND

ΝΗΝΜΕΓΑΛΗΝΟΧΛΟΥΠΟΛΛΟ 60
GREAT OF-THRONG MANY

ΥΕΝΤΦΟΥΡΑΝΦΛΕΓΟΝΤΩΝΑ 80
IN THE heaven saying AL-

ΛΗΛΟΥΙΑΗCΩΤΗΡΙΑΚΑΙΗ 100
LELOUIA (*Hebrew*) THE SAving AND THE
b ABILITY AND THE esteem *s*2 *supplies* esteem AND THE
ΔΟΞΑΚΑΙΗΔΥΝΑΜΙCΤΟΥΘΕ 20
esteem AND THE ABILITY OF-THE God
A *inserts* Є
2 ΟΥΗΜΩΝΟΤΙΑΛΗΘΙΝΑΙΚΑΙ 40
OF-US that TRUE AND

ΔΙΚΑΙΑΙΑΙΚΡΙCΕΙCΑΥΤΟ 60
JUST THE JUDGings OF-Him

ΥΟΤΙΕΚΡΙΝΕΝΤΗΝΠΟΡΝΗΝ 80
that HE-JUDGES THE PROSTITUTE
b prefixes THRU ΔΙ-ΑΕΚΡ(*s o.*)ΙΝΕΝ
ΤΗΝΜΕΓΑΛΗΝΗΤΙCΕΦΘΕΙΡ 200
THE GREAT WHO-ANY CORRUPTED
JUDGES *s*3 *o.*
ΕΝΤΗΝΓΗΝΕΝΤΗΠΟΡΝΕΙΑΑ 20
THE LAND IN THE PROSTITUTION OF-

ΥΤΗCΚΑΙΕΞΕΔΙΚΗCΕΝΤΟΑ 40
her AND OUT-JUSTS THE
*s*1* *feminine* -HC
ΙΜΑΤΩΝΔΟΥΛΩΝΑΥΤΟΥΕΚΧ 60
BLOOD OF-THE SLAVES OF-Him OUT HAND
s o.
3 ΕΙΡΟCΑΥΤΗCΚΑΙΔΕΥΤΕΡΟ 80
OF-her . AND second
b he-HAS-declared -Є
ΝΕΙΡΗΚΑΝΑΛΛΗΛΟΥΙΑΚΑΙ 300
THEY-HAVE-declared ALLELOUIA (Hebrew) AND

ΟΚΑΠΝΟCΑΥΤΗCΑΝΑΒΑΙΝΕ 20
THE smoke OF-her IS-UP-STEPPING

ΙΕΙCΤΟΥCΑΙΩΝΑCΤΩΝΑΙΩ 40
INTO THE eons OF-THE eons.
b ΚΔ 24
4 ΝΩΝΚΑΙΕΠΕCΑΝΟΙΕΙΚΟCΙ 40
AND FALL THE TWENTY -
s THE SENIORS THE TWENTY-FOUR
ΤΕCCΑΡΕCΠΡΕCΒΥΤΕΡΟ 78
FOUR SENIORS
b Δ 4 LIVING-*ones by s*2
ΙΚΑΙΤΑΤΕCCΕΡΑΖΩΑΚΑΙΠ 400
AND THE FOUR LIVing-*ones* AND THEY

ΡΟCΕΚΥΝΗCΑΝΤΩΘΕΩΤΟΚΑ 20
worship to-THE God THE *One*-

ΘΗΜΕΝΩΕΠΙΤΟΘΡΟΝΩΛΕΓΟ 40
sitting ON THE THRONE saying
Ab (*below*) OUT-CAME *before* saying
ΝΤΕCΑΜΗΝΑΛΛΗΛΟΥΙΑΚΑΙ 60
5 AMEN ALLELOUIA (*Hebrew*) . AND
*s*1*SOUNDS-AI *for* -H *s*1* O *s* ЄΚ OUT *b* ΟΥΡΑ-
ΦΩΝΗCΕΞΗΛΘΕΝΑΠΟΤΟΥΘΡΟ 80
SOUND OUT-CAME FROM THE THRONE
NOY heaven *s*1* *adds* -I *s* -AI
ΝΟΥΛΕΓΟΥCΑΙΝΕΙΤΕΤΩ 500
saying BE-PRAISING to-THE

ΘΕΩΗΜΩΝΠΑΝΤΕCΟΙΔΟΥΛΟ 20
God OF-US ALL THE SLAVES
s *omits* AND
ΙΑΥΤΟΥΚΑΙΟΙΦΟΒΟΥΜΕΝΟ 40
OF-Him AND THE *ones*-FEARING

ΙΑΥΤΟΝΟΙΜΙΚΡΟΙΚΑΙΟΙΜ 60
Him THE LITTLE AND THE GREAT.

6 ΕΓΑΛΟΙΚΑΙΗΚΟΥCΑΦCΦΩΝ 80
AND I-HEAR AS SOUND
A *omits* AS
ΗΝΟΧΛΟΥΠΟΛΛΟΥΚΑΙΩCΦΩ 600
OF-THRONG MANY AND AS SOUND

ΝΗΝΥΔΑΤΩΝΠΟΛΛΩΝΚΑΙΩC 20
OF-waters MANY AND AS

ΦΩΝΗΝΒΡΟΝΤΩΝΙCΧΥΡΩΝΑ 40
SOUND OF-THUNDERS STRONG say-
s fem. -OYCΩN *and b nominative* -ONTЄC
ΕΓΟΝΤΩΝΑΛΛΗΛΟΥΙΑΟΤΙЄ 60
ING ALLELOUIA (*Hebrew*) that reigns
*s*1* THE God THE Master OF-US
ΒΑCΙΛΕΥCΕΝΚΥΡΙΟCΟΘΕΟ 80
Master THE God
OF-US *omitted by* A
7 CΗΜΩΝΟΠΑΝΤΟΚΡΑΤΩΡΧΑΙ 700
OF-US THE ALL-HOLDER . WE-MAY-
b middle voice -MΕΘΑ
ΡΩΜΕΝΚΑΙΑΓΑΛΛΙΩΜΕΝΚΑ 20
BE-JOYING AND MAY-BE-exulting AND
MAY- CO *omitted by bs*1* *s*1* OF-them -N
8 ΙΑΩCΟΜΕΝΤΗΝΔΟΞΑΝΑΥΤΩ 40
SHALL-BE-GIVING THE esteem to-Him

ΟΤΙΗΛΘΕΝΟΓΑΜΟCΤΟΥΑΡΝ 60
that CAME THE MARRIAGE OF-THE LAMBkin
BRIDE *by s*3 *abs*1 ΓΥΝΗ WOMAN, wife
ΙΟΥΚΑΙΗΝΥΜΦΗΑΥΤΟΥΗΤΟ 80
AND THE BRIDE OF-it makes-

ΙΜΑCΕΝΕΑΥΤΗΝΚΑΙЄΔΟΘΗ 800
8 READY herself . AND WAS-GIVEN
A YE-SHOULD-BE-ABOUT-CASTING -Є
ΑΥΤΗΙΝΑΠΕΡΙΒΑΛΗΤΑΙΒΥ 20
to-her THAT she-SHOULD-BE-*being*-ABOUT-CAST COT-
b adds ΚΑΙ AND
ССΙΝΟΝΛΑΜΠΡΟΝΚΑΘΑΡΟΝ 40
TON SHINing clean

ΤΟΓΑΡΒΥССΙΝΟΝΤΑΔΙΚΑΙ 60
THE for COTTON THE JUST-effects

ΦΜΑΤΑΤΩΝΑΓΙΩΝΕCΤΙΝΚΑ 80
9 OF-THE HOLY-*ones* IS . AND
A *o. o.*1*
ΙΑЄΓЄΙΜΟΙΓΡΑΨΟΝΜΑΚΑΡ 900
he-IS-saying to-ME WRITE HAPPY
b adds -N *s*2 *o.*
ΙΟΙΟΙЄΙCΤΟΔΕΙΠΝΟΝΤΟΥ 20
THE-*ones* INTO THE DINner OF-THE
OF-THE MARRIAGE *supplied by s*2
ΓΑΜΟΥΤΟΥΑΡΝΙΟΥΚΕΚΛΗΜ 40
MARRIAGE OF-THE LAMBkin HAVING-*been*-
AND he-IS-S. TO-ME *by s*2 *s o.*
ΕΝΟΙΚΑΙΛΕΓΕΙΜΟΙΟΥΤΟΙ 60
CALLED . AND he-IS-saying to-ME these
A *inserts* THE OI A-ΙЄ *s*2 OF-THE God TRUE
ΟΙΛΟΓΟΙΑΛΗΘΙΝΟΙΤΟΥΘΕ 80
THE sayings TRUE OF-THE God
*s*1 OF-ME-T.-ARE-T.-G. *b* I-FELL IN-VIEW -ONENDTION
10 ΟΥΕΙCΙΝΚΑΙΕΠΕCΑΕΜΠΡΟ 58000
ARE . AND I-FALL IN -TOWARDS-

CΘΕΝΤΩΝΠΟΔΩΝΑΥΤΟΥΠΡΟ 20
PLACE OF-THE FEET OF-him TO-WOR-
b him -ON
CΚΥΝΗCΑΙΑΥΤΩΚΑΙΛΕΓΕΙ 40
ship to-him AND he-IS-saying

ΜΟΙΟΡΑΜΗCΥΝΔΟΥΛΟCCΟΥ 60
to-ME BE-SEEING NO. TOGETHER-SLAVE OF-YOU
s2 supplies OF-YOU
ΕΙΜΙΚΑΙΤΩΝΑΔΕΛΦΩΝCΟΥ 80
I-AM AND OF-THE brothers OF-YOU

ΤΩΝΕΧΟΝΤΩΝΤΗΝΜΑΡΤΥΡΙ 100
OF-THE ones-HAVING THE witness

ΑΝΙΗCΟΥΤΩΘΕΩΠΡΟCΚΥΝΗ 20
OF-JESUS . to-THE God worship

CΟΝΗΓΑΡΜΑΡΤΥΡΙΑΙΗCΟΥ 40
THE for witness OF-JESUS

ΕCΤΙΝΤΟΠΝΕΥΜΑΤΗCΠΡΟΦ 60
IS THE spirit OF-THE BEFORE-
s o. Ab o. =PERCEIVE
ΗΤΕΙΑCΚΑΙΕΙΔΟΝΤΟΝΟΥΡ 80
11 AVERMENT . AND I-PERCEIVED THE heaven
b A
ΑΝΟΝΗΝΕΩΓΜΕΝΟΝΚΑΙΙΔΟ 200
HAVING-been-UP-OPENED AND BE-PERCEIV-

ΥΙΠΠΟCΛΕΥΚΟCΚΑΙΟΚΑΘΗ 20
ING HORSE WHITE AND THE One-sitting
b being-CALLED BELIEVING A omits being-
ΜΕΝΟCΕΠΑΥΤΟΝΠΙCΤΟCΚΑ 40
ON it BELIEVING being-
CALLED A inserts Є
ΛΟΥΜΕΝΟCΚΑΙΑΛΗΘΙΝΟCΚ 60
CALLED AND TRUE AND

ΔΙΕΝΔΙΚΑΙΟCΥΝΗΚΡΙΝΕΙ 80
IN JUSTICE He-IS-JUDGING
s o. s inserts Ol THE
ΚΑΙΠΟΛΕΜΕΙΟΙΔΕΟΦΘΑΛΜ 300
12 AND IS-DATTLING . THE YET VIEWERS
A adds ΩC AS
ΟΙΑΥΤΟΥΦΛΟΞΠΥΡΟCΚΑΙΕ 20
OF-Him BLAZE OF-FIRE AND ON

ΠΙΤΗΝΚΕΦΑΛΗΝΑΥΤΟΥΔΙΑ 40
THE HEAD OF-Him fillets
A NAME
ΔΗΜΑΤΑΠΟΛΛΑΕΧΟΝΟΝΟΜΑ 60
MANY HAVING NAMES
A o. o. on. to ONE by s2 ab -ONO bΚΑΙΟΝ(s2o.)ΟΜΑΓΕ-
ΤΑΓΕΓΡΑΜΜΕΝΑΑΟΥΔΕΙCΟ 80
ones-HAVING-been-WRITTEN WHICH NOT-YET-ONE HAS-
ΓΡΑΜΜ(Hs18)ΕΝΟΝΟ AND NAME HAVING-been-WRITTEN
ΙΔΕΝΕΙΜΗΑΥΤΟCΚΑΙΠΕΡΙ 400
13 PERCEIVED IF NO He AND HAVING-been-
THE s3 altered the first M to NTIC in this: si ΠΕΡΙΡ-
ΒΕΒΛΗΜΕΝΟCΙΜΑΤΙΟΝΒΕΒ 20
ABOUT-CAST GARMENT HAVING-
ΕΡΑΜΜΕΝΟΝ HAVING-been-ABOUT-SPRINKLED
ΑΜΜΕΝΟΝΑΙΜΑΤΙΚΑΙΚΕΚΑ 40
been-DIPPED to-BLOOD . AND HAS-been-
-ΤΑΙ by s2
ΗΤΑΙΤΟΟΝΟΜΑΑΥΤΟΥΟΛΟΓ 60
CALLED THE NAME OF-Him THE Saying

ΟCΤΟΥΘΕΟΥΚΑΙΤΑCΤΡΑΤΕ 80
14 OF-THE God . AND THE WAR-troops

ΥΜΑΤΑΕΝΤΩΟΥΡΑΝΩΗΚΟΛΟ 500
IN THE heaven followed
s o. b Επι
ΥΘΕΙΑΥΤΩΕΦΙΠΠΟΙCΛΕΥΚ 20
to-Him ON HORSES WHITE
s adds and erases a small C A WHITE
ΟΙCΕΝΔΕΔΥΜΕΝΟΙΒΥCCΙΝ 40
HAVING-been-IN-SLIPPED COTTON
COTTON Ab omit AND
ΟΝΛΕΥΚΟΝΚΑΙΚΑΘΑΡΟΝΚΑ 60
15 WHITE AND clean AND

ΙΕΚΤΟΥCΤΟΜΑΤΟCΑΥΤΟΥΕ 80
OUT OF-THE MOUTH OF-Him IS-
b adds TWO-MOUTHED AIC(ao.)-
ΚΠΟΡΕΥΕΤΑΙΡΟΜΦΑΙΑΟΖΕ 600
OUT-GOING SABER SHARP
TOMOC s He-WILL-BE-S.-ΕΙ
ΙΝΑΝΑΕΝΑΥΤΗΠΑΤΑΞΗΤΑΕ 20
THAT IN her He-SHOULD-BE-SMITING THE

ΘΝΗΚΑΙΑΥΤΟCΠΟΙΜΑΝΕΙΑ 40
NATIONS AND He WILL-BE-SHEPHERDING

ΥΤΟΥCΕΝΡΑΒΔΩCΙΔΗΡΑΚΑ 60
them IN ROD IRON AND

ΙΑΥΤΟCΠΑΤΕΙΤΗΝΛΗΝΟΝΤ 80
He IS-TREADING THE TROUGH OF-
s INDIGNATION OF-THE fury (OF-T. f. dotted but dots erased)
ΟΥΟΙΝΟΥΤΟΥΘΥΜΟΥΤΗCΟΡ 700
THE WINE OF-THE fury OF-THE INDIG-

ΓΗCΤΟΥΘΕΟΥΤΟΥΠΑΝΤΟΚΡ 20
NATION OF-THE God THE ALL-HOLDER .
A omits ON THE GAR-
ΑΤΟΡΟCΚΑΙΕΧΕΙΕΠΙΤΟΜ 40
16 AND He-IS-HAVING ON THE GAR-
MENT AND s omits ON
ΑΤΙΟΝΚΑΙΕΠΙΤΟΝΜΗΡΟΝΑ 60
MENT AND ON THE THIGH OF-

ΥΤΟΥΟΝΟΜΑΓΕΓΡΑΜΜΕΝΟΝ 50
Him NAME HAVING-been-WRITTEN

ΒΑCΙΛΕΥCΒΑCΙΛΕΩΝΚΑΙΚ 900
KING OF-KINGS AND Mas-
Ab PERCEIVE=o. A ONE Є-
ΥΡΙΟCΚΥΡΙΩΝΚΑΙΕΙΔΟΝΑ 20
17 ter OF-Masters . AND I-PERCEIVED other
NA and b omits other
ΛΛΟΝΑΓΓΕΛΟΝΕCΤΩΤΑΕΝΤ 40
MESSENGER HAVING-STOOD IN THE
b Z IN omitted by A
ΦΗΛΙΩΚΑΙΕΚΡΑΞΕΝΕΝΦΩΝ 60
SUN AND he-CRIES IN SOUND
Ab o.
ΗΜΕΓΑΛΗΛΕΓΩΝΠΑCΙΝΤΟΙ 80
GREAT SAYING to-ALL THE

COPΝΕΟΙCΤΟΙCΠΕΤΟΜΕΝΟ 900
BIRDS THE ones-FLYING

ΙCΕΝΜΕCΟΥΡΑΝΗΜΑΤΙΔΕΥ 20
IN MID-heaven HITHER
SA o.
ΤΕCΥΝΑΧΘΗΤΕΕΙCΤΟΔΕΙΠ 40
BE-TOGETHER-LED INTO THE DINner

ΝΟΝΤΟΜΕΓΑΤΟΥΘΕΟΥΙΝΑΦ 60
18 THE GREAT OF-THE God THAT YE-
s -ΑΙ
ΑΓΗΤΕCΑΡΚΑCΒΑCΙΛΕΩΝΚ 80
MAY-BE-EATING FLESH OF-KINGS AND

ΑΙCΑΡΚΑCΧΙΛΙΑΡΧΩΝΚΑΙ 39000
FLESH OF-THOUSAND-chiefs AND

to worship him, and he is saying to me, "See! No! I am a fellow-slave of yours and of your brethren who have the testimony of Jesus. Worship God! for the testimony of Jesus is the spirit of prophecy."

11 And I perceived heaven opened, and, *lo!* a white horse. And He Who is sitting on it is called "Faithful and True," and in righteousness 12 is He judging and battling. Now His eyes are a flame of fire, and on His head are many diadems, having names written of which no 13 one except Himself is aware, and He is clothed in a cloak dipped in blood, and His name is called 14 "The Word of God." And the armies which are in heaven followed Him on white horses, being dressed in cambric, white and 15 clean. And out of His mouth a sharp saber is issuing, in order that with it He should be smiting the nations. And *He* will be shepherding them with an iron club. And *He* is treading the wine trough of the furious indignation of God, 16 the Almighty. And on His cloak and on His thigh He has a name written: "King of kings and Lord of lords."

17 And I perceived another messenger standing in the sun. And he cries with a loud voice, saying to all the birds which are flying in mid heaven: "*Hither! Be gathered for God's great dinner, that* 18 *you may be consuming the flesh of kings, and the flesh of captains, and*

Temple Section—The Great Dinner

11 Contrast this scene with His entry into Jerusalem (Mt. 21^{1-9} etc.). There He presented Himself as their *King*, lowly and mounted as any poor peasant would ride. Now He comes seated on a white horse. In the East it is a mark of dignity to ride on a white animal, especially a horse. This is allowed only to those of high rank. There is another contrast between this Rider and the false messiah under the first seal (6^{2}) whose conquests were followed by war, famine and pestilence. This battle is followed by a thousand years of peace and plenty and prosperity. The false messiah will be unfaithful and false, this Rider is Faithful and True.

11 This opening is in contrast with the open door (4^{1}) with which the Throne Section begins. Now there is no communication between heaven and earth. When the judgment begins it is still restricted, as is suggested by the figure of a door, but when this Rider comes forth heaven itself is opened, showing that, at last, the barriers between heaven and earth are removed.

This is the glorious coming for which all His earthly people have longed and concerning which the prophets have often spoken. Compare the passage in Isaiah (63^{1-6}) which reminds us of the Vintage (14^{17-20}) which seems to be another aspect of this same scene, for they are combined in the question:

> "Wherefore art Thou red in Thine apparel
> And Thy garments like him that treadeth in the wine vat?"

14 The armies in heaven have already expelled the dragon out of heaven (12^{7-9}). Now they are about to finish the judgment of the earth. This was foretold as early as the days of Enoch: "Behold, the Lord is coming with ten thousands of His holy ones to execute judgment upon all." (Jude $^{14\,15}$). This is the end of man's misrule and the prelude to the reign of Christ and His saints. The so-called second psalm finds its fulfillment in this battle. He meets the vast international army which worships the beast and the dragon and, by vanquishing it, establishes His own rule and the worship of Jehovah. Then He takes His true place at the head of all earthly sovereignty. All kings will acknowledge Him as their King and every master will own Him as his Lord.

Temple Section—The Thousand Years

17 God's great dinner after the battle shows how great will be the slaughter. The battle referred to in Ezekiel (39[17-22]) is probably after the thousand years (20[9]).

19 The name "wild beast" is given both to the world empire and to its last head. This head and the false prophet are evidently superhuman—the "supermen" for whom the world is already looking. Their fate is in accord with their deeds. The fact that the wild beast was once slain but was recalled to life by the dragon, and the fact that the false prophet imparted life to the image, seem to indicate that they cannot be killed as the rest, hence suffer in the lake of fire during the thousand years. Their fate is unique, and must not be taken as the lot of all who die out of Christ.

21 The saber coming out of His mouth doubtless refers to the words with which He slays the host. It is the destruction of Sennacherib's army on a vaster and grander scale (2 Ki. 19[35]).

2 Satan, the Hebrew for *Adversary*, is, as his name implies, the great adversary of Christ. Here he is given all his various appellations. In Eden he was seen under the guise of the serpent (Gen. 3[1-5]). In this scroll he is seen under the figure of a dragon (12[3]). As the Slanderer (usually translated "devil" *cf.* 1 Tim. 3[11], 2 Tim. 3[3] Tit. 2[3]) he misrepresents God, as witness his attempts to seduce our Lord in the wilderness (Mt. 4[1-11] Lu. 4[2-13]).

4 Judgment here, as often, refers to *awards* rather than punishment. This "judgment" of the saints consists in granting to each one the place in the kingdom which he deserves. It is to be deplored that there is no good English word for judgment, which calls for the setting of matters *right*, whether the action be favorable or the reverse. God judges His saints as well as sinners—all get their due, whether their title to it is based on their own acts or on His promises.

From the usage of this word it is clear that even the condemnation of the unbeliever is no mere exhibition of aimless rage, but is carefully calculated to right the wrongs of all concerned. The claims of God and Christ, and of the sinner himself are all as conscientiously considered as in the first judgment in Eden (Gen. 3[14-19]), where the very curse put upon the ground was for his sake.

the flesh of the strong, and the flesh of horses and of those who are sitting on them, and the flesh of all freemen as well as slaves, and the small and the great."

19 And I perceive the wild beast and the kings of the earth and their armies gathered to do battle with Him Who is sitting on the horse and with His army.

20 And the wild beast was arrested, and with it the false prophet who is doing signs before it, by which he deceives those getting the emblem of the wild beast, and those worshiping its image. Living, the two were cast into the fiery lake burning with sulphur.

21 And the rest were killed by the saber which is coming out of the mouth of Him Who is sitting on the horse. And all the birds were satiated with their flesh.

20 And I perceived a messenger descending out of heaven, having the key of the abyss and a large
2 chain in his hand. And he lays hold of the dragon, the ancient serpent, who is the Slanderer and Satan, and binds him a thousand
3 years. And he casts him into the abyss and locks it, and sets a seal upon it (lest he should still deceive the nations) until the thousand years may be finished. After this he must be loosed a little time.

4 And I perceived thrones, and they are seated on them, and judgment is granted them. And the souls of those who have been beheaded because of the testimony of Jesus

ΣΑΡΚΑΣΙΣΧΥΡΩΝΚΑΙΣΑΡΚ20
FLESH OF-STRONG AND FLESH

ΑΣΙΠΠΩΝΚΑΙΤΩΝΚΑΘΗΜΕΝ40
OF-HORSES AND OF-THE *ones*-SITTING
s to-them-ΟΙΣ *and b* OF-them -ΩΝ

ΩΝΕΠΑΥΤΟΥΣΚΑΙΣΑΡΚΑΣΠ60
ON them AND FLESH OF-
b omits BESIDES

ΑΝΤΩΝΕΛΕΥΘΕΡΩΝΤΕΚΑΙΔ80
ALL FREE BESIDES AND
b omits AND *b* BESIDES ΤΕ ΤΩΝ OF-

ΟΥΛΩΝΚΑΙΜΙΚΡΩΝΚΑΙΜΕΓ100
SLAVES AND OF-LITTLE AND OF-GREAT.
THE *added by s*

ΚΑΙΩΝΚΑΙΙΔΟΝΤΟΘΗΡΙΟΝΚ20
19 AND I-PERCEIVE THE WILD-BEAST AND

ΒΑΣΙΛΕΙΣΤΗΣΓΗΣ40
THE KINGS OF-THE LAND
*s*1* o. ΤΑ *added by s*1* A OF-him -ΟΥ

ΚΑΙΤΑΣΤΡΑΤΕΥΜΑΤΑΑΥΤΩ60
AND THE WAR-troops OF-them
*s*2 cross s* N *but ad is the usual* N *stroke, making two words*

ΝΣΥΝΗΓΜΕΝΑΠΟΙΗΣΑΙΤΟΝ80
HAVING-*been*-TOGETHER-LED TO-DO THE

ΠΟΛΕΜΟΝΜΕΤΑΤΟΥΚΑΘΗΜΕ200
BATTLE WITH THE *One*-SITTING

ΝΟΥΕΠΙΤΟΥΙΠΠΟΥΚΑΙΜΕΤ20
ON OF-THE HORSE AND WITH

ΑΤΟΥΣΤΡΑΤΕΥΜΑΤΟΣΑΥΤΟ40
THE WAR-troop OF-Him .

ΥΚΑΙΕΠΙΑΣΘΗΤΟΘΗΡΙΟΝΚ60
20 AND WAS-arrested THE WILD-BEAST AND
A *adds* ΟΙ THE *and b* Ο THE *omitted by b*

ΑΙΜΕΤΑΥΤΟΥΟΨΕΥΔΟΠΡΟΦ80
WITH it THE FALSE-BEFORE-AVEher
s o.

ΗΤΗΣΟΠΟΙΗΣΑΣΤΑΣΗΜΕΙΑ300
THE *one*-DOing THE SIGNS

ΕΝΩΠΙΟΝΑΥΤΟΥΕΝΟΙΣΕΠΛ20
IN - VIEW OF-it IN WHICH he-STRAYS

ΑΝΗΣΕΝΤΟΥΣΛΑΒΟΝΤΑΣΤΟ40
THE *ones*-GETTING THE

ΧΑΡΑΓΜΑΤΟΥΘΗΡΙΟΥΚΑΙΤ60
CARVING OF-THE WILD-BEAST AND THE
b THE CARVING ΤΟΧΑΡΑ-

ΟΥΣΠΡΟΣΚΥΝΟΥΝΤΑΣΤΗΕΙ80
ones-WORSHIPING to-THE im-
ΓΜΑ*-Α *for* -Ι *and adds* -Ν *to* THE *above* (*accusative*)

ΚΟΝΙΑΥΤΟΥΖΩΝΤΕΣΕΒΛΗΘ400
age OF-it . LIVING WERE-CAST

ΗΣΑΝΟΙΔΥΟΕΙΣΤΗΝΛΙΜΝΗ20
THE TWO INTO THE LAKE
b THE -Ν *s* Ε *for* ΑΙ

ΝΤΟΥΠΥΡΟΣΤΗΣΚΑΙΟΜΕΝΗ40
OF-THE FIRE OF-THE BURNING
b-Ν *s o.*

ΣΕΝΘΕΙΩΚΑΙΟΙΛΟΙΠΟΙΑΠ60
21 IN sulphur . AND THE rest WERE-

ΕΚΤΑΝΘΗΣΑΝΕΝΤΗΡΟΜΦΑΙ80
FROM-KILLED IN THE SABER

ΑΤΟΥΚΑΘΗΜΕΝΟΥΕΠΙΤΟΥΙ800
OF-THE *One*-SITTING ON OF-THE

ΠΠΟΥΤΗΣΕΞΕΛΘΟΥΣΗΣΕΚΤΟΥ20
HORSE THE *one*-OUT-COMING OUT OF-THE

ΣΤΟΜΑΤΟΣΑΥΤΟΥΚΑΙΠΑΝΤ40
MOUTH OF-Him AND ALL

ΑΤΑΟΡΝΕΛΕΧΟΡΤΑΣΘΗΣΑΝ60
THE BIRDS WERE-satisfied
ab PERCEIVE *o.*

ΕΚΤΩΝΣΑΡΚΩΝΑΥΤΩΝΚΑΙΕ80
20 OUT OF-THE FLESH OF-them . AND I-
*s*2 adds* ΑΛΛΟΝ other *and* -ΛΟΝ *in* MESSENGER

ΙΔΟΝΑΓΓΕΛΟΝΚΑΤΑΒΑΙΝΟ600
PERCEIVED MESSENGER DOWN-STEPPING
OUT OF-THE heaven *supplied by s*2*

ΝΤΑΕΚΤΟΥΟΥΡΑΝΟΥΕΧΟΝΤ20
OUT OF-THE heaven HAVING
s o.

ΑΤΗΝΚΑΕΙΝΤΗΣΑΒΥΣΣΟΥΚ40
THE LOCKer OF-THE ABYSS AND
*s*1* *inserts* ΣΕ *s* IN THE ΕΝΤΗ

ΑΙΑΛΥΣΙΝΜΕΓΑΛΗΝΕΠΙΤΗ60
UN-LOOSE GREAT ON THE
s -Ι

ΧΕΙΡΑΑΥΤΟΥΚΑΙΕΚΡΑΤΗ80
2 HAND OF-him AND he-HOLDS
Α Ο ΟΦΙΣ

ΣΕΝΤΟΝΔΡΑΚΟΝΤΑΤΟΝΟΦΙ700
THE DRAGON THE serpent
Ο C *s o.*

ΝΤΟΝΑΡΧΑΙΟΝΟΣΕΣΤΙΝΔ19
THE ORIGINal WHO IS
After SATAN *b adds* ΟΠΛΑΝΩΝΤΗΝΟΙΚΟΥΜΕ-

ΙΑΒΟΛΟΣΚΑΙΟΣΑΤΑΝΑΣΚΑ40
THRU-CASTer AND THE SATAN (Adversary) AND

ΝΗΝΟΑΗΝ THE *one*-STRAYING THE *one*-HOMING WHOLE

ΙΕΔΗΣΕΝΑΥΤΟΝΧΙΛΙΑΕΤΗ80
he-BINDS him THOUSAND YEARS .
s omits* THOUSAND YEARS AND he-CASTS him

ΚΑΙΕΒΑΛΕΝΑΥΤΟΝΕΙΣΤΗΝ90
3 AND he-CASTS him INTO THE
s o.

ΑΒΥΣΣΟΝΚΑΙΕΚΛΕΙΣΕΝΚΑ800
ABYSS AND LOCKS AND
A HAVING-IN-REMAINED him ΕΜΜΕΝΟΥΣΑΥΤΟΝ

ΙΕΣΦΡΑΓΙΣΕΝΕΠΑΝΩΑΥΤΟ20
SEALS ON - UP OF-it
b he-IS STRAYING -Α *s* -Ει WILL-BE-STRAYING

ΥΙΝΑΜΗΠΛΑΝΗΣΗΤΑΙΤΑΕΘ40
THAT NO he-SHOULD-BE-STRAYING STILL THE NA-

ΝΗΑΧΡΙΤΕΛΕΣΘΗΤΑΧΙΛΙΑ60
TIONS UNTIL MAY-BE-BEING-FINISHED THE THOUSAND
*s*1* o. *s* him

ΕΤΗΜΕΤΑΤΑΥΤΑΔΕΙΛΥΘΗΝ80
YEARS . after these it-IS-BINDING TO-BE-
TO-BE-LOOSED

ΛΙΑΥΤΟΝΜΙΚΡΟΝΧΡΟΝΟΝΚ900
4 LOOSED him LITTLE TIME . AND
Ab o. = PERCEIVE

ΑΙΕΙΔΟΝΘΡΟΝΟΥΣΚΑΙΕΚΑ20
I-PERCEIVED THRONES AND THEY-are-
Ε *inserted by* Α

ΘΙΣΑΝΕΠΑΥΤΟΥΣΚΑΙΚΡΙΜ40
seated ON them AND JUDGment

ΑΕΔΟΘΗΑΥΤΟΙΣΚΑΙΤΑΣΨΥ60
WAS-GIVEN to-Them AND THE souls
A -BATTLED ΠΕΠΟΛΕΜΗΜΕΝΩΝ

ΧΑΣΤΩΝΠΕΠΕΛΕΚΙΣΜΕΝΩΝ80
OF-THE *ones*-HAVING-*been*-HATCHETED

ΔΙΑΤΗΝΜΑΡΤΥΡΙΑΝΙΗΣΟΥ40000
THRU THE witness OF-JESUS

ΚΑΙΔΙΑΤΟΝΛΟΓΟΝΤΟΥΘΕΟ 20
AND THRU THE SAYING OF-THE God

ΥΚΑΙΟΙΤΙΝΕCΟΥΠΡΟCΕΚΥ 40
AND WHO-ANY NOT worship

ΝΗCΑΝΤΟΘΗΡΙΟΝΟΥΔΕΤΗΝ 60
THE WILD-BEAST NOT-YET THE

ΕΙΚΟΝΑΑΥΤΟΥΚΑΙΟΥΚΕΛΑ 80
image OF-it AND NOT GOT

ΒΟΝΤΟΧΑΡΑΓΜΑΕΠΙΤΟΜΕΤ 100
THE CARVING ON THE forehead

ΦΠΟΝΚΑΙΕΠΙΤΗΝΧΕΙΡΑΑΥ 20
AND ON THE HAND OF-

ΤΩΝΚΑΙΕΖΗCΑΝΚΑΙΕΒΑCΙ 40
them AND THEY-LIVE AND reign

ΑΕΥCΑΝΜΕΤΑΤΟΥΧΡΙCΤΟΥ 60
WITH THE ANOINTED

b +ΤΑ THE *b adds* AND ΚΑΙ *s omits* THE *to* Y EARS. *b* Α-
ΧΙΛΙΑΔΕΤΗΟΙΑΟΙΠΟΙΤΩΝΝ 80
5 THOUSAND YEARS . THE rest OF-THE DEAD

ΝΘΡΩΠΩΝ OF-humans
ΕΚΡΩΝΟΥΚΕΖΗCΑΝΑΧΡΙΤΕ 200
NOT LIVE UNTIL MAY-BE-

ΑΕCΘΗΤΑΧΙΛΙΑΔΕΤΗΑΥΤΗΗ 20
BEING-FINISHED THE THOUSAND YEARS . this THE

ΑΝΑCΤΑCΙCΗΠΡΩΤΗΜΑΚΑΡ 40
6 UP-STANDING THE BEFORE . HAPPY

ΙΟCΚΑΙΑΓΙΟCΟΕΧΩΝΜΕΡΟ 60
AND HOLY THE *one*-HAVING PART

s o.
CΕΝΤΗΑΝΑCΤΑCΕΙΤΗΠΡΩΤ 80
IN THE UP-STANDING THE BEFORE .

ΗΕΠΙΤΟΥΤΩΝΟΔΕΥΤΕΡΟCΘ 300
ON OF-these THE second DEATH

ΑΝΑΤΟCΟΥΚΕΧΕΙΕΞΟΥCΙΑ 20
NOT IS-HAVING authority

Ab o. *s adds* AND ΚΑΙ
ΝΑΛΛΑΕCΟΝΤΑΙΙΕΡΕΙCΤΟ 40
but THEY-WILL-BE SACRED-*ones* OF-

ΥΘΕΟΥΚΑΙΤΟΥΧΡΙCΤΟΥΚΑ 60
THE God AND OF-THE ANOINTED AND

A THEY-ABE-reigning *o.* *b o.*
ΙΒΑCΙΛΕΥCΟΥCΙΝΜΕΤΑΥΤ 80
THEY-WILL-BE-reigning WITH Him

A *omits* THE *b* after ΜΕΤΑ *b omits*
ΟΥΤΑΧΙΛΙΑΔΕΤΗΚΑΙΟΤΑΝΤ 400
7 THE THOUSAND YEARS . AND whenEVER MAY-

M.-BE-B.-F. *s* -CE *adds but dots*
ΕΑΕCΘΗΤΑΧΙΛΙΑΔΕΤΗΑΥΘΗ 20
BE-BEING-FINISHED THE THOUSAND YEARS WILL-BE-BE-

CΕΤΑΙΟCΑΤΑΝΑCΕΚΤΗCΦΥ 40
ING-LOOSED THE SATAN(Adversary) OUT OF-THE GUARD-

ΑΑΚΗCΑΥΤΟΥΚΑΙΕΞΕΛΕΥC 60
8 house OF-him AND he-WILL-BE-OUT-COMING

Ab omit ALL
ΕΤΑΙΠΛΑΝΗCΑΙΠΑΝΤΑΤΑΕ 80
TO-STRAY ALL THE NA-

s omits THE *s* ΤΕΤΡΑCΙ
ΘΝΗΤΑΕΝΤΑΙCΤΕCCΑΡCΙΝ 600
TIONS THE IN THE FOUR

OF-THE LAND THE *supplied by s²*
ΓΩΝΙΑΙCΤΗCΓΗCΤΟΝΓΩΓΚ 20
CORNERS OF-THE LAND THE GOG AND

As1* *omit* THE *s was* Τ *s adds* ΚΑΙ AND
ΑΙΤΟΝΜΑΓΩΓCΥΝΑΓΑΓΕΙΝ 40
THE MAGOG TO-BE-TOGETHER-LEADING

ΑΥΤΟΥCΕΙCΤΟΝΠΟΛΕΜΟΝΩ 60
them INTO THE BATTLE OF-

ΝΟΑΡΙΘΜΟCΑΥΤΩΝΩCΗΑΜΜ 80
WHICH THE NUMBER OF-them AS THE SAND

ΟCΤΗCΘΑΛΑCCΗCΚΑΙΑΝΕΒ 600
9 OF-THE SEA . AND THEY-UP-

ΗCΑΝΕΠΙΤΟΠΛΑΤΟCΤΗCΓΗ 20
STEPPED ON THE BREADTH OF-THE LAND

s Ω *for* ΕΥ
CΚΑΙΕΚΥΚΛΕΥCΑΝΤΗΝΠΑΡ 40
AND THEY-surROUND THE camp

ΕΜΒΟΛΗΝΤΩΝΑΓΙΩΝΚΑΙΤΗ 60
OF-THE HOLY-*ones* AND THE

ΠΠΟΛΙΝΤΗΝΗΓΑΠΗΜΕΝΗΝΚ 80
city THE HAVING-*been*-LOVED AND

A *omits* FROM THE God *b* OUT OF-
ΑΙΚΑΤΕΒΗΠΥΡΑΠΟΤΟΥΘΕΟ 700
DOWN-STEPPED FIRE FROM THE God .

THE heaven FROM THE God
ΥΕΚΤΟΥΟΥΡΑΝΟΥΚΑΙΚΑΤΕ 20
OUT OF-THE heaven AND il-DOWN-ATE

s² (*at foot of column*) *supplies from* FIRE *to* LAKE
ΦΑΓΕΝΑΥΤΟΥCΚΑΙΟΔΙΑΒΟ 40
10 them . AND THE THRU-CASTer

ΛΟCΟΠΛΑΝΩΝΑΥΤΟΥCΕΒΛΗ 60
THE *one*-STRAYING them WAS-CAST

ΘΗΕΙCΤΗΝΛΙΜΝΗΝΤΟΥΠΥΡ 80
INTO THE LAKE OF-THE FIRE

s AND ΤΟΥ (*s* A *o.*)OF-THE sul. *s omits* AND
ΟCΚΑΙΘΕΙΟΥΟΠΟΥΚΑΙΤΟΘ 900
AND sulphur THE-?-where AND THE WILD-

Ab omit THE-?-where
ΗΡΙΟΝΚΑΙΟΠΟΥΟΨΕΥΔΟΠΡ 20
BEAST AND THE-?-where THE FALSE-BEFORE-

ΟΦΗΤΗCΚΑΙΒΑCΑΝΙCΘΗCΟ 40
AVERer AND THEY-WILL-BE-ORDEALED

ΝΤΑΙΗΜΕΡΑCΚΑΙΝΥΚΤΟCΕ 60
OF-DAY AND OF-NIGHT IN-

ΙCΤΟΥCΑΙΩΝΑCΤΩΝΑΙΩΝΩ 80
TO THE eons OF-THE eons .

Ab o.=PERCEIVE
ΝΚΑΙΕΙΔΟΝΘΡΟΝΟΝΜΕΓΑΝ 900
11 AND I-PERCEIVED THRONE GREAT

ΑΕΥΚΟΝΚΑΙΤΟΝΚΑΘΗΜΕΝΟ 20
WHITE AND THE *One*-SITTING

Ab omit UP *b* it -N *b omits* THE
ΝΕΠΑΝΩΑΥΤΟΥΟΥΑΠΟΤΟΥΠ 40
ON UP OF-it OF-WHOM FROM THE face

ΡΟCΩΠΟΥΕΦΥΓΕΝΗΓΗΚΑΙΟ 60
FLED THE LAND AND THE

ΟΥΡΑΝΟCΚΑΙΤΟΠΟCΟΥΧΕΥ 80
heaven AND PLACE NOT WAS-

Ab o.=PERCEIVE
ΡΕΘΗΑΥΤΟΙCΚΑΙΕΙΔΟΝΤΟ 1000
12 FOUND to-them . AND I-PERCEIVED THE

and because of the word of God, and those who do not worship the wild beast or its image, and did not get the symbol on their forehead and on their hand—they also live and reign with Christ
5 a thousand years. (The rest of the dead do not live until the thousand years may be finished.) This is the former resurrection.
6 Happy and holy is he who has a part in the former resurrection: over these the second death has no jurisdiction, but they will be priests of God and of Christ, and they will be reigning with Him the thousand years.
7 And whenever the thousand years may be finished, Satan will be
8 loosed out of his dungeon. And he will be coming out to deceive the nations which are in the four corners of the earth, Gog and Magog, mobilizing them for battle, their number being as the sand of the
9 sea. And they came up over the breadth of the earth, and surround the citadel of the saints and the beloved city. And fire descended from God out of heaven and de-
10 voured them. And the Slanderer who is deceiving them was cast into the lake of fire and sulphur, where the wild beast is and where the false prophet is also. And they will be tormented day and night for the eons of the eons.
11 And I perceived a great white throne, and Him Who is sitting upon it, from Whose face earth and heaven fled, and no place was found for them.

Temple Section—The Former Resurrection

4 Those who have suffered death for their loyalty during the great persecutions of the end time are especially included in the former resurrection. This is the time spoken of by Daniel (7[22]) when "the saints possessed the kingdom." This is the resurrection of the just (Lu. 14[14]) and the resurrection of life (Jn. 5[29]) in contrast to the resurrection of judgment (20[12]). But those who have suffered martyrdom or who endured to the end will have the added privileges of reigning with Him and will be His priests for the thousand years. Their trials have wrought an eonian weight of glory for them. They will be happy and holy indeed.

5 The statement that "the rest of the dead do not live until the thousand years may be finished" is omitted in the best manuscript, but, as this codex also omits the tribes of Gad (7[6]) and Simeon (7[7]) from the hundred forty-four thousand, too much stress must not be laid on any any such omission. These tribes must go in to make up the required number (144,000) in that manuscript. If we accept the insertion of the tribes we must also accept the insertion of this statement, for it rests on the same evidence. It could easily have been overlooked by a copyist, for the preceding sentence ends with the same words as this one does—"the thousand years" (see the Greek text). It is easy, in copying, to skip from the first "thousand years" to the next, and thus omit the intervening statement.

6 The thousand years limits their reign as *priests*. As kings they reign for the eons of the eons (22[5])—a much longer period.

7 The loosing of Satan finds mankind as a whole unregenerate after the thousand years of peace. They are ready as ever to follow the deceptions of Satan and oppose the Christ of God. But they are given short shrift, for fire descends from heaven and devours them. The lake of fire was prepared for the Slanderer and his messengers(Mt. 25[41]). Now he receives his doom.

11 The Great White Throne judgment has no place for those who are Christ's for they have all been made alive and have been enjoying eonian life for more than a millennium. It is for the *dead*—who were not raised in the former resurrection. Their acts cannot give them life: they only fix the measure of their condemnation, for their sentence is in accord with justice.

Temple Section—Jerusalem

12 This is not a "general judgment" though it approaches nearer to it than any other. Only the *dead* appear before this throne. Those who are Christ's will have been made alive at His presence more than a thousand years before (1 Cor. 15[23]). Those who are His will not die during the thousand years, nor can they be hurt by the second death. Hence only those apart from Christ appear in this judgment. They will all receive their just deserts according to their acts. Hence they are condemned, for all fall short of God's standard. They are not vivified, or made alive, as the saints are, by a better resurrection, hence they die again.

13 Thus all evil is segregated in the lake of fire, where Satan and the wild beast and the false prophet already are (20[10]). The statement: "This is the second death" defines the lake of fire. Those who have been raised from death return to the same state in the second death. The only immunity from condemnation lies in having a place in the scroll of life. This alone determines the sentence. But its severity is measured by personal conduct.

SECOND TEMPLE SECTION

In this section we enter a new eon or age in which evil, though not absent, is at least segregated in the lake of fire. On the earth a delightful prospect awaits those whose destiny is found in this paradise!

The new Jerusalem is heavenly as to *character*, but will be *located* on the earth. It comes down "*out of heaven.*"

1 Peter, in his second epistle (3[7]) tells us that the present heavens and earth are a storehouse of fire, and that they will pass away with rushing noise and the elements be dissolved with fervent heat. The earth and the works in it shall be burned up by reason of the coming of the day of God. Isaiah (65[17]) has promised a new heaven and a new earth. Righteousness *rules* during the thousand years. It *dwells* in the new creation.

The present heavens and earth are not the *first*. There was an earth before the present (2 Pet. 3[5]). The world that then was perished by water (Gen. 1[2]). The present is the second earth. The one in this vision is the third.

3 That these are not final scenes is indicated by the temporary nature of God's habitation (Heb.11[9]). Though all are His peoples, and He comforts all, He does not as yet, *dwell* amongst His creatures.

12 And I perceived the dead, great and small, stand before the throne. And the scrolls were opened, and another scroll was opened, which relates to life. And the dead were judged by that which is written in the scrolls, in accord with their acts.

13 And the sea gives up the dead in it, and death and the unseen give up the dead in them. And they were condemned, each in ac-
14 cord with his acts. And death and the unseen were cast into the lake of fire. This is the second death
15 —the lake of fire. And if anyone was not found written in the scroll of life, he was cast into the lake of fire.

21 And I perceived a new heaven and a new earth, for the former heaven and the former earth pass away, and the sea is no more.
2 And I perceived the holy city, new Jerusalem, descending out of heaven from God, having been made ready as a bride adorned for
3 her husband. And I hear a loud voice out of the throne saying: "*Lo! God's tabernacle is with mankind, and He will be tabernacling with them, and they will be His peoples, and God Himself will be with them.*
4 *And He will be brushing away every tear from their eyes. And death will be no more, nor mourning, nor clamor, nor misery: they will be no more, seeing that the former things passed away.*"
5 And He Who is sitting on the throne said: "*Lo!* I am making all new!" And He is saying, "Write,

THE *by s²* *s¹* adds* ΚΑΙ AND *b* LITTLE AND THE
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CΚΑΙΤΟΥCΜΙΚΡΟΥCΕCΤΩΤ 40
AND THE LITTLE HAVING-STOOD
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IN - VIEW OF-THE THRONE AND
Ab ΟΙ *for* ΕΩ -CAN *almost oblit-*
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erated by s² in supplying AND *to*(Α ΟΙ *for* ΕΩ)OPENED
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IS OF-THE LIFE AND WERE-JUDGED

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THE DEAD OUT OF-THE HAVING-*been*-
s Α *s o.*
ΑΜΜΕΝΩΝΕΝΤΟΙCΒΙΒ ΛΙΟΙ 60
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13 according-to THE ACTS OF-them . AND GIVES

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AND THE UNPERCEIVED GIVE THE

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AND THEY-WERE-DOWN-JUDGED EACH
b singular-ΟΥ
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14 according-to THE ACTS OF-them . AND

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THE DEATH AND THE UNPERCEIVED WERE-*b*
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s adds ΚΑΙ AND *s* THE second DEATH
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THE FIRE . this THE DEATH

ΟΔΕΥΤΕΡΟCΕCΤΙΝΗΛΙΜΝΗ 80
THE second IS THE LAKE

ΤΟΥΠΥΡΟCΚΑΙΕΙΤΙCΟΥΧΕ 400
15 OF-THE FIRE . AND IF ANY NOT WAS
*s1** -ΟΗCΕΤΑΙ *b* Ω *inserts* -Ι-
ΥΡΕΘΗΕΝΤΗΒΙΒΛΩΤΗCΖΩΗ 20
FOUND IN THE SCROLLet OF-THE LIFE

CΤΕΓΡΑΜΜΕΝΟCΕΒΑΗΘΗΕΙ 40
HAVING-*been*-WRITTEN he-WAS-CAST INTO

CΤΗΝΛΙΜΝΗΝΤΟΥΠΥΡΟCΚΑ 60
THE LAKE OF-THE FIRE . AND
21 *o. Ab*=PERCEIVE *s* Ε *for* ΑΙ
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s Ε *for* ΑΙ
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LAND NEW THE for BEFORE

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heaven AND THE BEFORE LAND
b Ο *a acc.* ΤΗΝ -Ν
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FROM-CAME AND THE SEA NOT
Α ΙΔΩΝ I-PERCEIVE
ΚΕCΤΙΝΕΤΙΚΑΙΤΗΝΠΟΛΙΝ 60
IS STILL AND THE city
For ΑΙ *s has* -Ε
ΤΗΝΑΓΙΑΝΙΕΡΟΥCΑΛΗΜΚΑ 80
THE HOLY JERUSALEM NEW
Ab o.=PERCEIVE
ΙΝΗΝΕΙΔΟΝΚΑΤΑΒΑΙΝΟΥC 600
I-PERCEIVED DOWN-STEPPING

ΑΝΕΚΤΟΥΟΥΡΑΝΟΥΑΠΟΤΟΥ 20
OUT OF-THE heaven FROM THE

ΘΕΟΥΗΤΟΙΜΑCΜΕΝΗΝΩCΝΥ 40
God HAVING-*been*-made-READY AS BRIDE

ΜΦΗΝΚΕΚΟCΜΗΜΕΝΗΝΤΩΛΝ 60
HAVING-*been*-adorned to-THE MAN
I-HEAR *supplied by s²*
ΔΡΙΑΥΤΗCΚΑΙΗΚΟΥCΑΦΩΝ 80
3 OF-her . AND I-HEAR SOUND
C *by s²* *s² supplies* C *b* heaven ΟΥΡΑΝΟΥ
ΗCΜΕΓΑΛΗCΕΚΤΟΥΘΡΟΝΟΥ 700
GREAT OUT OF-THE THRONE
*s1** -Α *for* -ΗC
ΛΕΓΟΥCΗCΙΔΟΥΗCΚΗΝΗΤΟ 20
saying BE-PERCEIVING THE BOOTH OF-THE

ΥΘΕΟΥΜΕΤΑΤΩΝΑΝΘΡΩΠΩΝ 40
God WITH THE humans
s1 adds* Ε- -Ν
ΚΑΙCΚΗΝΩCΕΙΜΕΤΑΥΤΩΝΚ 60
AND He-WILL-BE-BOOTHING WITH them AND

ΑΙΑΥΤΟΙΑΛΟΙΑΥΤΟΥΕCΟΝ 80
they PEOPLES OF-Him WILL-BE
s omits AND *s* WILL-BE WITH
ΤΑΙΚΑΙΑΥΤΟCΘΕΟCΜΕΤΑ 800
AND He THE God WITH them
them Α *adds* OF-them God ΑΥΤΩΝΟC (*s*vg.)OC
ΥΤΩΝΕCΤΑΙΚΑΙΕΣΑΛΕΙΨΕ 20
4 WILL-BE AND He-WILL-BE-OUT-RUBBING
b adds ΑΑΠΥΤΩΝ FROM them
Α+ΘΘΕΟC THE God *b* ΑΠΟ FROM (*s1** ΑΡΑΚΥ)
ΙΠΑΝΔΑΚΡΥΟΝΕΚΤΩΝΟΦΘΑ 40
EVERY TEAR OUT OF-THE VIEWers
s omits THE
ΑΜΩΝΑΥΤΩΝΚΑΙΟΘΑΝΑΤΟC 60
OF-them AND THE DEATH
s transposes clamor *and*
ΟΥΚΕCΤΑΙΕΤΙΟΥΤΕΠΕΝΘΟ 80
NOT WILL-BE STILL NOT-BESIDES MOURNING
MOURNING *s omits* NOT-BESIDES MISERY
CΟΥΤΕΚΡΑΥΓΗΟΥΤΕΠΟΝΟC 800
NOT-BESIDES clamor NOT-BESIDES MISERY
s omits STILL *s was* Ε Α *s omits* that *s1** ΟΒΑ *for* Ω
ΟΥΚΕCΤΑΙΕΤΙΟΤΙΤΑΠΡΩΤ 20
NOT WILL-BE STILL that THE BEFORE
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ΑΑΠΗΛΘΕΝΚΑΙΕΙΠΕΝΟΚΛΘ 40
5 FROM-CAME . AND said THE *One*-sit-
s adds ΚΑΙ AND
ΗΜΕΝΟCΕΠΙΤΩΘΡΟΝΩΙΔΟΥ 60
TING ON THE THRONE BE-PERCEIVING
s Ε *for* ΑΙ *b* ALL NEW I-AM-making
ΚΑΙΝΑΠΟΙΩΠΑΝΤΑΚΑΙΛΕΓ 80
NEW I-AM-making ALL . AND He-IS-say-
s adds ΜΟΙ to-ME
ΕΙΓΡΑΨΟΝΟΤΙΟΥΤΟΙΟΙΛΟ 12000
ING WRITE that these THE say-

A *inserts* -Ε-
ΓΟΙΠΙCΤΟΙΚΑΙΑΛΗΘΙΝΟΙ 20
ings BELIEVING AND TRUE
b+ΤΟΥΘΕΟΥ *s* ΛΕΓΕΙ IS-SAYING A THEY-H. (*s*2 *dots*)
ΕΙCΙΝΚΑΙΕΙΠΕΝΜΟΙΓΕΓΟ 40
6 ARE . AND He-said to-ME HAVE-BECOME
-Ν ΕΙΜΙ I-AM *b adds* AND ΚΑΙ
ΝΑΕΓΩΤΟΑΛΦΑΚΑΙΤΟΩΗΑΡ 60
I THE ALPHA AND THE Z THE OR-
ΧΗΚΑΙΤΟΤΕΛΟCΕΓΩΤΩΑΙΨ 80
IGINal AND THE FINISH . I to-THE *one*-
b adds to-him ΑΥΤΩ *A omits* OF-THE SPRING
ΦΝΤΙΔΩCΩΕΚΤΗCΠΗΓΗCΤΟ 100
THIRSTING SHALL-BE-GIVING OUT OF-THE SPRING OF-THE
*s*1* C
ΥΥΔΑΤΟCΤΗCΖΩΗCΔΩΡΕΑΝ 20
water OF-THE LIFE gratuitously .
b ΔΩCΩΑΥΤΩ (*s* 0.)-SHALL-BE-GIV-
ΟΝΙΚΩΝΚΛΗΡΟΝΟΜΗCΕΙΤΑ 40
7 THE *one*-CONQUERING WILL-BE-tenanting these
ING to-him A OF-them -Ν
ΥΤΑΚΑΙΕCΟΜΑΙΑΥΤΩΘΕΟC 60
AND I-SHALL-BE to-him God
A *omits* he *s* OF-ME Υ
ΚΑΙΑΥΤΟCΕCΤΑΙΜΟΙΥΙΟC 80
AND he WILL-BE to-ME SON .
*s*1 *adds,deletes* AS ΩC *s* 0.
ΤΟΙCΔΕΔΕΙΛΟΙCΚΑΙΑΠΙC 200
8 TO-THE YET DREADERS AND to-*ones*-UN-
b adds ΚΑΙΑΜΑΡΤΩΛΟΙC AND missers
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DELIEVing AND *ones*-HAVING-*been*-ABOMINATED
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ΚΑΙΦΑΡΜΑΚΟΙCΚΑΙΕΙΔΩΛ 60
AND to-DRUGGERS AND to-idolators
*s*B 0.
ΟΛΑΤΡΑΙCΚΑΙΠΑCΙΝΤΟΙC 80
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A ΨΕΥCΤΑΙC *b* 0.
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IN THE LAKE THE *one*-BURNING to-
s 0.
ΥΡΙΚΑΙΘΕΙΩΟΕCΤΙΝΟΘΑΝ 40
FIRE AND sulphur WHICH IS THE DEATH
ΑΤΟCΟΔΕΥΤΕΡΟCΚΑΙΗΛΘΕ 80
9 THE second . AND CAME
b Ζ 7
ΝΕΙCΕΚΤΩΝΕΠΤΑΑΓΓΕΛΩΝ 80
ONE OUT OF-THE SEVEN MESSENGERS
ΤΩΝΕΧΟΝΤΩΝΤΑCΕΠΤΑΦΙΑ 400
OF-THE *ones*-HAVING THE SEVEN BOWLS
b ΓΕΜΟΥCΑC
b omits OF-THE *s*2 -ΟΥC- *b omits* OF-THE
ΑΑCΤΩΝΓΕΜΟΝΤΩΝΤΩΝΕΠΤ 20
OF-THE *ones*-being-REPLETE OF-THE SEVEN
ΑΠΑΗΓΩΝΤΩΝΕCΧΑΤΩΝΚΑΙ 40
BLOWS THE LAST AND
ΕΛΑΛΗCΕΝΜΕΤΕΜΟΥΛΕΓΩΝ 60
he-TALKS WITH ME saying
s 0. *b* WOMAN
ΔΕΥΡΟΔΕΙΞΩCΟΙΤΗΝΝΥΜΦ 80
HITHER I'LL-BE-SHOWING to-YOU THE BRIDE
THE BRIDE
ΗΝΤΗΝΓΥΝΑΙΚΑΤΟΥΑΡΝΙΟ 600
THE WOMAN OF-THE LAMBkin .
ΥΚΑΙΑΠΗΝΕΓΚΕΝΜΕΕΝΠΝΕ 20
10 AND he-FROM-CARRIES ME IN spirit
b 0.
ΥΜΑΤΙΕΠΙΟΡΟCΜΕΓΑΚΑΙΥ 40
ON mountain GREAT AND HIGH
A 0.
ΨΗΛΟΝΚΑΙΕΔΕΙΞΕΝΜΟΙΤΗ 60
AND he-SHOWS to-ME THE
ΝΠΟΛΙΝΤΗΝΑΓΙΑΝΙΕΡΟΥC 80
city THE HOLY JERUSALEM
ΑΑΗΜΚΑΤΑΒΑΙΝΟΥCΑΝΕΚΤ 600
DOWN-STEPPING OUT OF-
b ΕΚ OUT OF- *A omits* HAV-
ΟΥΟΥΡΑΝΟΥΑΠΟΤΟΥΘΕΟΥΕ 20
11 THE heaven FROM THE God HAV-
ING *to* God *b omits* FROM
ΧΟΥCΑΝΤΗΝΔΟΞΑΝΑΠΟΤΟΥ 40
ING THE esteem FROM THE
ΘΕΟΥΟΦΩCΤΗCΑΥΤΗCΟΜΟΙ 60
God THE LIGHTer OF-her LIKE
ΟCΛΙΘΩΤΙΜΙΩΤΑΤΩΩCΛΙΘ 90
STONE most-VALUable AS STONE
b 0.
ΩΙΑCΠΙΔΙΚΡΥCΤΑΛΛΙΖΟΝ 700
JASPER FREEZE-PUTTING
s -ΟΝΤΙ *sA* 0.
ΤΙΕΧΟΥCΑΤΕΙΧΟCΜΕΓΑΚΑ 20
HAVING WALL GREAT AND
*s*1* -ΝΤΑC
ΙΥΨΗΛΟΝΕΧΟΥCΑΠΥΛΩΝΑC 40
12 HIGH HAVING GATES
b ΙΒ 12 *A omits* AND *to* TWO-TEN *b* Ι = to-THE
ΔΩΔΕΚΑΚΑΙΕΠΙΤΟΥCΠΥΛΩ 60
TWO - TEN AND ON THE GATES
-CIN *sb* ΙΒ 12
ΝΑCΑΓΓΕΛΟΥCΔΩΔΕΚΑΚΑΙ 80
MESSENGERS TWO - TEN AND
A*b omit* OF-them *s omits* ON
ΟΝΟΜΑΤΑΑΥΤΩΝΕΠΙΓΕΓΡΑ 800
NAMES OF-them HAVING-*been*-ON-
sb omit THE *s omits* NAMES
ΜΜΕΝΑΔΕCΤΙΝΤΑΟΝΟΜΑΤΑ 20
WRITTEN WHICH IS THE NAMES
sb ΙΒ 12
ΤΩΝΔΩΔΕΚΑΦΥΛΩΝΥΙΩΝΙC 40
OF-THE TWO - TEN tribes OF-SONS OF-
b UP-risings -ΩN
ΡΑΗΛΑΠΟΑΝΑΤΟΛΗCΠΥΛΩΝ 60
13 ISRAEL . FROM UP-rising GATES
b Γ 3
ΕCΤΡΕΙCΚΑΙΑΠΟΒΟΡΡΑΠΥ 50
THREE AND FROM north GATES
sb Γ 3 A WEST *s*1* north
ΛΩΝΕCΤΡΕΙCΚΑΙΑΠΟΝΟΤΟ 900
THREE AND FROM SOUTH
sb Γ 3 A SOUTH
ΥΠΥΛΩΝΕCΤΡΕΙCΚΑΙΑΠΟΑ 20
GATES THREE AND FROM WEST
*s*1* SOUTH *b* Γ 3
ΥCΜΩΝΠΥΛΩΝΕCΤΡΕΙCΚΑΙ 40
14 GATES THREE . AND
s 0. *s*2 *supplies* HAVING A C)
ΤΟΤΕΙΧΟCΤΗCΠΟΛΕΩCΕΧΟ 60
THE WALL OF-THE city HAVING
sb ΙΒ 12
ΝΘΕΜΕΛΙΟΥCΔΩΔΕΚΑΚΑΙΕΠ 81
foundations TWO - TEN AND ON
b ΙΒ 12
ΑΥΤΩΝΔΩΔΕΚΑΟΝΟΜΑΤΑΤΩ 43000
OF-them TWO - TEN NAMES OF-THE

for these sayings are faithful
6 and true." And He said to me:
"*I* have become the A and the Z,
the Origin and the Consummation.
To him who is thirsting *I* shall
be giving gratuitously from the
7 water of the spring of life. He
who is conquering will be enjoying
these things and I shall be his God
and he will be a son of Mine.
8 Yet the timid, and unbelievers,
and the abominable, and murderers
and paramours, and enchanters,
and idolators, and all the false—
their part will be in the lake burning with fire and sulphur, which is
the second death.

9 And one of the seven messengers
who have the seven bowls brimming with the seven last calamities,
came and he speaks with me, saying: "*Hither!* I shall be showing
you the bride, the wife of the
10 Lambkin." And he carries me
away, in spirit, on a mountain,
huge and high, and shows me
the holy city, Jerusalem, descending out of heaven from God;
11 having a glory from God, her
Luminary, like a precious stone,
as a crystalline jasper gem; having
12 a wall, huge and high; having
twelve portals, and at the portals
twelve messengers, and names inscribed, which are the names of the
twelve tribes of the sons of Israel.
13 From the east are three portals,
and from the north three portals,
and from the south three portals,
and from the west three portals.
14 And the wall of the city has
twelve foundations, and on them
the twelve names of the twelve

Second Temple Section—The Holy City

6-8This is written from the standpoint of the time when John wrote, hence all is put in the future tense. *This is vital to a true understanding of this section.*

6 The title "A and Z" spells out the name of "*alpha*", the first letter of the Greek alphabet, but uses the last letter *omega* itself. "The Origin and the Consummation" gives Him His true place in creation and redemption. God begins with Him and He brings all God's purposes to fruition.

10 This is the city for which Abraham looked (Heb. 11^{10}). Since the capture of Zion by David (2 Sam. 5) Jerusalem has been God's choice to rule over the nation and over the whole earth. "Zion" (Heb. 12^{22}) means *shining* or *sunny*, an apt designation for the heavenly city with its Divine Luminary. The city descends out of heaven to the earth and seems to be shaped like an enormous mountain. Jerusalem and Zion are almost always described as a mountain. The contrast with Sinai (Gal.4$^{24-26}$, Heb.12$^{18-22}$) implies as much, while Ezekiel's vision of a very high mountain (40^{2}, 43^{12}) may refer first of all to the millennial city, yet it is suggestive of the shape of the new Jerusalem.

No other shape could very well have its length and breadth and its height equal and be surrounded by a wall much lower than the city itself. Taking the present circumference as about three miles, the millennial city, as measured in Ezekiel, will be twelve times as great, while the new Jerusalem of this vision will be twelve times twelve as great as Ezekiel's. Ezekiel's city has twelve gates, named after the twelve tribes (48$^{31-34}$). There is a river, flowing from Jehovah's house, descending about three and a half feet per mile. If the throne be at the summit of this glorious city, such a river could wind about it with no greater descent than that in the millennial scene.

11 The word here used for luminary, or light bearer, is applied to the sun and the moon (Gen. 1$^{14\ 16}$). It is used figuratively of believers (Phil. 2^{15}). But the sun and moon are not needed, for the glory of God illuminates the city (21^{23} 22^{5}) and its Lamp is the Lambkin (21^{23}). Natural light was excluded from His habitations.

11 The jasper is an opaque gem, but, like the gold of the city, its Luminary will be crystalline in its translucent radiance. The Enthroned One looks like a jasper gem. (4^{3}).

Second Temple Section—No Temple

[17] A cubit is the length from the elbow to the tip of the middle finger—18-22 inches.

[18] Gold, if subjected to intense heat, may be made permanently transparent. When the city has passed through the fiery crucible which introduces the new earth (2 Pet. 3^{10}) the gold which now exists in considerable quantity in a diffused state, will be precipitated and refined and emerge with crystalline clarity.

[18] The "in building" of the wall we take to be the buttresses. Josephus applies the word to a mole or breakwater, stretching out into the sea. If the wall itself was of jasper it would hardly be *adorned* with jasper ([19]).

[19] Sapphire is hard, transparent corundum, varying from an azure to deep blue. Pliny (Nat. Hist. xxxii, 9) describes it as sky blue with golden spots.

[19] Chalcedony is probably a waxy, translucent gem, from white to bluish grey in color (Plin. xxxvii, 8).

[20] Sardonyx (a variety of onyx, so-called from its resemblance to the substance of a finger nail or claw) consists of alternate layers of light-colored onyx between reddish layers of carnelian or "sard".

[20] Carnelian, or sardius, is used for the Heb. *Ohdem*, ruby (Ex. 28^{17} 39^{10} Eze. 28^{13}) and for the onyx (Ex. 25^{7} 35^{9}).

[20] The gold stone, or chrysolite, of the ancients is our topaz, while their topaz is our chrysolite. Both are of a transparent golden lustre.

[20] The best beryl is of a sea green color.

[20] Chrysoprase is the palest of the green beryls of a golden cast.

[20] Amethyst, the ancient hyacinth, resembles the flower of this name. It is a transparent gem of violet color (*cf.* 9^{17}). The amethyst of the ancients is now called garnet (9^{17}).

[22] Six temples "made with hands" are indwelt by Jehovah in the eons. The first was the Tabernacle in the wilderness (Ex. 25^{8}). The second was erected by Solomon (2 Sam. 7^{13}). It was destroyed by Nebuchadnezzar (2 Ki. 25^{9}). The third was built by Ezra at the command of Cyrus (Ezra 6^{3}). Herod's temple is the fourth. The fifth is called "the temple of God" (2 Thes. 2^{4}) and is measured in this scroll (11^{1}). The sixth is described by Ezekiel (40-43). It is intensely interesting to note the development of the truth in the first, second and sixth. Here we have the true Temple, God Himself with the true Sacrifice, the Lambkin.

[15] apostles of the Lambkin. And he who is speaking with me had a golden measuring reed, in order that he should be measuring the city, and its portals, and its wall.
[16] And the city is lying four-square: its length is as much as its breadth. And he measures the city with the reed—twelve thousand stadia [1378.97 miles]. Its length and breadth and height are equal.
[17] And he measures its wall, a hundred and forty-four cubits [about 200 feet] of a man, which the
[18] messenger's measure is. And the buttress of its wall is jasper, and the city is clear gold, like clear glass.
[19] The foundations of the city's wall have been adorned with every precious stone, the first foundation with jasper, the second sapphire, the third chalcedony, the fourth
[20] emerald, the fifth sardonyx, the sixth carnelian, the seventh topaz, the eighth beryl, the ninth chrysolite, the tenth chrysoprase, the eleventh amethyst, the twelfth
[21] garnet. And the twelve portals are twelve pearls. Each one of the portals was respectively of one pearl. And the city square is clear gold as it were translucent glass.

[22] And I perceived no temple in it, for the Lord God Almighty and
[23] the Lambkin are its temple. And the city has no need of the sun nor of the moon to appear in it, for the glory of God illuminates it, and its Lamp is the Lambkin.

sb ΙΒ 12
ΝΑΦΔΕΚΑΑΠΟΣΤΟΛΩΝΤΟΥΑ 20
TWO-TEN commissioners OF-THE LAMB-

ΡΝΙΟΥΚΑΙΟΛΑΛΩΝΜΕΤΕΜΟ 40
15 kin AND THE *one*-TALKING WITH ME

s2 Υ
ΥΕΙΧΕΝΜΕΤΡΟΝΚΑΛΑΜΟΝΧ 60
HAD MEASURE REED GOLD-

ΡΥCΟΥΝΙΝΑΜΕΤΡΗCΗΤΗΝΠ 80
en THAT he-SHOULD-MEASURE THE city

ΟΑΙΝΚΑΙΤΟΥCΠΥΛΩΝΑCΑΥ 100
AND THE GATES OF-

b omits AND THE WALL OF-her
ΤΗCΚΑΙΤΟΤΕΙΧΟCΑΥΤΗCΚ 20
16 her AND THE WALL OF-her . AND

s inserts ΑΥΤΗC OF-her
ΑΙΗΠΟΛΙCΤΕΤΡΑΓΩΝΟCΚΕ 40
THE city FOUR - CORNERED IS-

s omits OF-her
ΙΤΑΙΚΑΙΤΟΜΗΚΟCΑΥΤΗCΟ 60
LYING AND THE LENGTH OF-her AS-

A *adds* ΚΑΙ AND
CΟΝΤΟΠΛΑΤΟCΚΑΙΕΜΕΤΡΗ 80
much-as THE BREADTH . AND he-MEASURES

CΕΝΤΗΝΠΟΛΙΝΤΩΚΑΛΑΜΦΕ 200
THE city to-THE REED ON

*s1** -ΩΝ *s o.* *b* AND THOUSANDS ΙΒ 12
ΠΙCΤΑΔΙΟΥCΑΩΔΕΚΑΧΙΑΙ 20
stadia (606.75 feet) TWO - TEN THOUS-

ΑΔΩΝΤΟΜΗΚΟCΚΑΙΤΟΠΑΛΤ 40
ANDS . THE LENGTH AND THE BREADTH

s inserts Ε
ΟCΚΑΙΤΟΥΨΟCΑΥΤΗCΙCΑΕ 60
AND THE height OF-her EQUAL ARE.

b omits he-MEASURES *s* ΧΙΛ-
CΤΙΝΚΑΙΕΜΕΤΡΗCΕΝΤΟΤΕ 80
17 AND he MEASURES THE WALL

ΟC A *inserts* ΔΚΑΙ 4 AND *b* ΡΜΔ 144
ΙΧΟCΑΥΤΗCΕΚΑΤΟΝΤΕCCΕ 300
OF-her HUNDRED FOUR-TY

s ΜΔ 44 *for* FOUR-TY FOUR *s inserts* Ε
ΡΑΚΟΝΤΑΤΕCCΑΡΩΝΠΗΧΩΝ 20
FOUR CUBITS

ΜΕΤΡΟΝΑΝΘΡΩΠΟΥΟΕCΤΙΝ 40
MEASURE OF human WHICH IS

*bs1** *insert* ΗΝ *s1**—*T.b* Ο *s1** Δ *s1* o.*
ΑΓΓΕΛΟΥΚΑΙΗΕΝΔΩΜΗCΙC 60
18 OF-MESSENGER . AND THE IN-BUILDING

s o. *s inserts* Ε
ΤΟΥΤΕΙΧΟΥCΑΥΤΗCΙΑCΠΙ 80
OF-THE WALL OF-her JASPER

CΚΑΙΗΠΟΛΙCΧΡΥCΙΟΝΚΑΘ 400
AND THE city GOLD clean

ΑΡΟΝΟΜΟΙΟΝΥΑΛΩΚΑΘΑΡΩ 20
LIKE GLASS clean .

ΚΑΙ AND *added by s1** *s o.*
ΟΙΘΕΜΕΛΙΟΙΤΟΥΤΕΙΧΟΥC 40
19 THE foundations OF-THE WALL

ΤΗCΠΟΛΕΩCΠΑΝΤΙΛΙΘΩΤΙ 60
OF-THE city to-EVERY STONE VAL-

ΜΙΩΚΕΚΟCΜΗΜΕΝΟΙΟΘΕΜΕ 80
uable HAVING-*been*-adorned THE foundation

s ΕΙC ONE *s inserts* ΚΑΙ AND
ΛΙΟCΠΡΩΤΟCΙΑCΠΙCΟΔΕ 500
THE BEFORE JASPER THE sec-

s inserts AND ΚΑΙ *s* Γ 3
ΥΤΕΡΟCCΑΠΦΕΙΡΟCΟΤΡΙΤ 20
ond SAPPHIRE THE third

s Δ 4
ΟCΧΑΛΚΗΔΩΝΟΤΕΤΑΡΤΟCC 40
CHALCEDONY THE FOURTH EM-

s Ε 5
ΜΑΡΑΓΔΟCΟΠΕΜΠΤΟCCΑΡΔ 60
20 ERALD THE FIfth A *inserts* I
CARNELIAN-

s Ϛ 6
ΟΝΥΞΟΕΚΤΟCCΑΡΔΙΟΝΟΕΒ 80
CLAW THE SIXth CARNELIAN *s* Ζ 7
THE SEV-

s Η 8
ΔΟΜΟCΧΡΥCΟΛΙΘΟCΟΟΓΔΟ 600
ENth GOLD - STONE THE EIGHth

Α I *b*+ I *s* Θ 9
ΟCΒΗΡΥΛΛΟCΟΕΝΑΤΟCΤΟ 19
BERYL THE NINth CHRYS-

*s1** Δ *s* Ι 10
ΠΑΖΙΟΝΟΔΕΚΑΤΟCΧΡΥCΟΠ 40
OLITE THE TENth GOLD - LEEK

s2 inserts Ι ΑΝ *s* ΙΑ 11
ΡΑCΟCΟΕΝΔΕΚΑΤΟCΥΑΚΙΝ 60
THE ONE-TENth amethyst

s ΙΒ 12 *s2 o.*
ΘΟCΟΔΦΔΕΚΑΤΟCΑΜΕΘΥCΤ 80
THE TWO-TENth UN-DRUNK

-ΙΝ *s1** *sb* ΙΒ 12
ΟCΚΑΙΟΙΔΩΔΕΚΑΠΥΛΩΝΕC 700
21 AND THE TWO-TEN GATES

s2 ΙΒ 12 *s1 omits* TWO-TEN *s*+Ε A ΙΝΑ THAT
ΔΦΔΕΚΑΜΑΡΓΑΡΙΤΑΙΑΝΑΕ 20
TWO-TEN PEARLS . UP ONE

s1 has another ΩΝ *after* GATES *but s2 dots* *b* AS ΟΒC
ΙCΕΚΑCΤΟCΤΩΝΠΥΛΩΝΩΝΗ 40
EACH OF-THE GATES WAS

ΝΕΞΕΝΟCΜΑΡΓΑΡΙΤΟΥΚΑΙ 60
OUT OF-ONE PEARL . AND

s o.
ΗΠΛΑΤΕΙΑΤΗCΠΟΛΕΩCΧΡΥ 80
THE BROAD OF-THE city GOLD

CΙΟΝΚΑΘΑΡΟΝΩCΥΑΛΟCΑΙ 800
clean AS GLASS THRU-

s was Τ *Ab o.* = PERCEIVE
ΑΥΤΗCΚΑΙΝΑΟΝΟΥΚΕΙΔΟΝ 20
22 RADIANT . AND TEMPLE NOT I-PERCEIVED

s1 for* THE for *has* ΟΤΙ that *s1* T. M. T. God *s2* T. M. God
ΕΝΑΥΤΗΟΓΑΡΚΥΡΙΟCΟΘΕΟ 40
IN her THE for Master THE God

A *inserts* Ο THE
CΟΠΑΝΤΟΚΡΑΤΩΡΝΑΟCΑΥΤ 60
THE ALL-HOLDer TEMPLE OF-her

ΗCΕCΤΙΝΚΑΙΤΟΑΡΝΙΟΝΚΑ 50
23 IS AND THE LAMBkin . AND

sA o.
ΙΗΠΟΛΙCΟΥΧΡΕΙΑΝΕΧΕΙΤ 900
THE city NOT USE IS-HAVING OF-

ΟΥΗΛΙΟΥΟΥΔΕΤΗCCΕΛΗΝΗ 20
THE SUN NOT - YET OF-THE MOON

Ahs1 omit* IN *b* for THE
CΙΝΑΦΑΙΝΩCΙΝΕΝΑΥΤΗΗΓ 40
THAT THEY-MAY-BE-APPEARING IN her THE for

ΑΡΑΟΣΑΤΟΥΘΕΟΥΕΦΩΤΙCΕ 00
esteem OF-THE God LIGHTens

ΝΑΥΤΗΝΚΑΙΟΛΥΧΝΟCΑΥΤΗ 80
her AND THE LAMP OF-her

CΤΟΑΡΝΙΟΝΚΑΙΠΕΡΙΠΑΤΗ 44000
24 THE LAMBkin . AND WILL-BE-ABOUT-TREADING

b o. Δ added in s, deleted
ϹΟΥϹΙΝΤΑΕΘΝΗΔΙΑΤΟΥΦΩ 50
THE NATIONS THRU THE LIGHT

ΤΟϹΑΥΤΗϹΚΑΙΟΙΒΑϹΙΛΕΙ 40
OF-her AND THE KINGS

b to-her ΑΥΤΩ
ϹΤΗϹΓΗϹΦΕΡΟΥϹΙΝΤΗΝΔΟ 60
OF-THE LAND WILL-BE-CARRYING THE esteem

b ΚΑΙΤΙΜΗΝΤΩΝΕΩΝΩΝ AND VALUE OF
ΖΑΝΑΥΤΩΝΕΙϹΑΥΤΗΝΚΑΙΟ 80
25 OF-them INTO her . AND THE

THE NATIONS for OF-them A o.
ΙΠΥΛΩΝΕϹΑΥΤΗϹΟΥΜΗΚΛΕ 100
GATES OF-her NOT NO MAY-BE-

C by s2
ΙϹΘΩϹΙΝΗΜΕΡΑϹΝΥΖΓΑΡΟ 20
LOCKED OF-DAY NIGHT for NOT

s Є for ΑΙ
ΥΚΕϹΤΑΙΕΚΕΙΚΑΙΟΙϹΟΥϹ 40
26 WILL-BE there . AND THEY'LL-BE-CARRY- 4

b o.
ΙΝΤΗΝΔΟΖΑΝΚΑΙΤΗΝΤΙΜΗ 60
ING THE esteem AND THE VALUE

b adds THAT THEY-MAY-BE-INTO-COMING ΙΝΑ
ΝΤΩΝΕΘΝΩΝΕΙϹΑΥΤΗΝΚΑΙ 80
27 OF-THE NATIONS INTO her AND

ΕΙϹΕΛΘΩϹΙΝ s-ΘϹΙΝ plural
ΟΥΜΗΕΙϹΕΛΘΗΕΙϹΑΥΤΗΝΠ 200
NOT NO MAY-BE-INTO-COMING INTO her EV-

s1* adds THE Ο b ΟΥ.-ϹΕΙ s1*
ΑΝΚΟΙΝΟΝΚΑΙΠΟΙΩΝΒΔΕΛ 20
EBY COMMON-one AND one-DOING ABOMINA-

ΥΓΜΑΚΑΙΨΕΥΔΟϹΕΙΜΗΟΙΓ 40
TION AND FALSEhood IF NO THE ones-

ΕΓΡΑΜΜΕΝΟΙΕΝΤΩΒΙΒΛΙΩ 60
HAVING-been-WRITTEN IN THE SCROLLet

s ΟΥΡΑΝΟΥ heaven
ΤΗϹΖΩΗϹΤΟΥΑΡΝΙΟΥΚΑΙΕ 80
22 OF-THE LIFE OF-THE LAMBkin . AND he-

s o.
ΔΕΙΖΕΝΜΟΙΠΟΤΑΜΟΝΥΔΑΤ 300
SHOWS to-ME river OF-water

ΟϹΖΩΗϹΛΑΜΠΡΟΝΩϹΚΡΥϹΤ 20
OF-LIFE SHINing AS FREEZE-PUT

b o.
ΑΛΛΟΝΕΚΠΟΡΕΥΟΜΕΝΟΝΕΚ 40
OUT-GOING OUT

OF-THE omitted by s
ΤΟΥΘΡΟΝΟΥΤΟΥΘΕΟΥΚΑΙΤ 60
OF-THE THRONE OF-THE God AND OF-

A M
ΟΥΑΡΝΙΟΥΕΝΜΕϹΩΤΗϹΠΛΑ 80
2 THE LAMBkin . IN MIDST OF-THE BROAD

s o.
ΤΕΙΑϹΑΥΤΗϹΚΑΙΤΟΥΠΟΤΑ 400
OF-her AND OF-THE river

s1* – AND s ΕΝΘΕΝ IN-PLACE for hence and (s2) for thence
ΜΟΥΕΝΤΕΥΘΕΝΚΑΙΕΚΕΙΘΕ 20
hence AND thence

s omits WOOD OF LIFE s inserts ΚΑΙ A Ο for ΟΥ
ΝΖΥΛΟΝΖΩΗϹΠΟΙΟΥΝΚΑΡΠ 40
WOOD OF-LIFE DOING FRUIT

s ΙΒ 12 A adds -Ν b to-EACH
ΟΥϹΔΩΔΕΚΑΚΑΤΑΜΗΝΑΕΚΑ 60
TWO-TEN according-to MONTH EACH

-Ο b FROM-Ω. to-Ε. Ab-Ν s-ΥϹ plural
ϹΤΟΝΑΠΟΔΙΔΟΥϹΤΟΝΚΑΡΠ 80
FROM - GIVING THE FRUIT

s-ΥϹ plural s plural -Ο'Ν
ΟΝΑΥΤΟΥΚΑΙΤΑΦΥΛΛΑΤΟΥ 600
OF-it AND THE leaves OF-THE

s -ΟΝ s omits OF-THE
ΞΥΛΟΥΕΙϹΘΕΡΑΠΕΙΑΝΤΩΝ 20
WOOD INTO cure (WARM-FROM) OF-THE

s1* has Γ for ΘΕ
ΕΘΝΩΝΚΑΙΠΑΝΚΑΤΑΘΕΜΑΟ 40
3 NATIONS . AND EVERY DOWN-PLACE NOT

s2 supplies STILL s omits THE
ΥΚΕϹΤΑΙΕΤΙΚΑΙΟΘΡΟΝΟϹ 60
WILL-BE STILL AND THE THRONE

ΤΟΥΘΕΟΥΚΑΙΤΟΥΑΡΝΙΟΥΕ 80
OF-THE God AND OF-THE LAMBkin IN

ΝΑΥΤΗϹΤΑΙΚΑΙΟΙΔΟΥΛΟ 500
her WILL-BE AND THE SLAVES

b o.
ΙΑΥΤΟΥΛΑΤΡΕΥϹΟΥϹΙΝΑΥ 20
OF-Him WILL-BE-offering-DIVINE-SERVICE to-Him

ΤΩΨΚΑΙΟΨΟΝΤΑΙΤΟΠΡΟϹΩΠ 40
AND THEY-WILL-BE-VIEWING THE face 4

ΟΝΑΥΤΟΥΚΑΙΤΟΟΝΟΜΑΑΥΤ 50
OF-Him AND THE NAME OF-Him

s adds ΚΑΙ AND
ΟΥΕΠΙΤΩΝΜΕΤΩΠΩΝΑΥΤΩΝ 80
ON OF-THE foreheads OF-them .

b omits STILL
ΚΑΙΝΥΖΟΥΚΕϹΤΑΙΕΤΙΚΑΙ 700
5 AND NIGHT NOT WILL-BE STILL AND

b—ΚΑΧ Δ Ƶ b—THEY-ABE-Π. Ao. b— -Ν OF-LIGHT
ΟΥΚΕΧΟΥϹΙΝΧΡΕΙΑΝΦΩΤΟ 20
NOT THEY-ABE-HAVING USE OF-LIGHT

A LIGHT -C b omits OF-SUN
ϹΑΥΧΝΟΥΚΑΙΦΩΤΟϹΗΛΙΟΥ 40
OF-LAMP AND OF-LIGHT OF-SUN

A inserts C
ΟΤΙΚΥΡΙΟϹΟΘΕΟϹΦΩΤΙΕΙ 60
that Master THE God WILL-BE-LIGHTening

ON omitted by b
ΕΠΑΥΤΟΥϹΚΑΙΒΑϹΙΛΕΥϹΟ 80
ON them . AND THEY-WILL-BE-reigning

ΥϹΙΝΕΙϹΤΟΥϹΑΙΩΝΑϹΤΩΝ 500
INTO THE eons OF-THE

b ΛΕΓΕΙ he-is-saying
ΑΙΩΝΩΝΚΑΙΕΙΠΕΝΜΟΙΟΥΤ 20
6 eons . AND he-said to-ME these

ΟΙΟΙΛΟΓΟΙΠΙϹΤΟΙΚΑΙΑΛ 40
THE sayings BELIEving AND TRUE

A+Є b omits THE
ΗΘΙΝΟΙΚΑΙΟΚΥΡΙΟϹΘΕΟ 50
AND THE Master THE God

ϹΤΟΝΠΝΕΥΜΑΤΩΝΤΩΝΠΡΟΦ 80
OF-THE spirits OF-THE BEFORE-

s o. ΜΕ ME added by s1*
ΗΤΩΝΑΠΕϹΤΕΙΛΕΝΤΟΝΑΓΓ 900
AVERers commissions THE MESSEN-

s o.
ΕΛΟΝΑΥΤΟΥΔΕΙΖΑΙΤΟΙϹΔ 20
GER OF-Him TO-SHOW THE

s o.
ΟΥΛΟΙϹΑΥΤΟΥΑΔΕΙΓΕΝΕϹ 40
SLAVES OF-Him what IS-BINDING TO-BE-BE-

s2 THEY-ARE-
ΘΑΙΕΝΤΑΧΕΙΚΑΙΙΔΟΥΕΡΧ 60
7 COMING IN SWIFTness AND BE-PERCEIVING I-AM-

-ΝΤΑΙ
ΟΜΑΙΤΑΧΥΜΑΚΑΡΙΟϹΟΤΗΡ 80
COMING SWIFTLY . HAPPY THE one-

ΦΝΤΟΥϹΛΟΓΟΥϹΤΗϹΠΡΟΦΗ 4500
KEEPING THE sayings OF-THE BEFORE-

24 And the nations will walk by
means of its light, and the kings
of the earth will be carrying their
25 glory into it. And its portals
may never be locked by day
(for there will be no night there).
26 And they will be carrying the glory
and the honor of the nations into
27 it, and under no circumstances
may anything contaminating, or
which is doing abominably or
falsely be entering into it—except
those having been written in the
Lambkin's scroll of life.

22 And he shows me the river
of living water, bright as crystal,
issuing out of the throne of
2 God and the Lambkin. In the
center of its square, and on
either side of the river is the
tree of life, yielding twelve fruits,
rendering fruit appropriate to each
month. And the leaves of the tree
are for the cure of the nations.
3 And there will be no more any
doom, and the throne of God
and the Lambkin will be in it.
And His slaves will be offering
4 divine service to Him. And they
will be seeing His face, and His
5 name will be on their foreheads.
And night will be no more, and
they have no need for lamp light
and sun light, seeing that the Lord
God will illuminate them. And
they will be reigning for the eons
of the eons.

6 And He said to me: "These
sayings are faithful and true: and
the Lord, the God of the spirits
of the prophets, commissions His
messenger to show to His slaves
7 what must occur swiftly. And
lo! I am coming swiftly! Happy
is he who is keeping the sayings

SECOND THRONE SECTION

24 The vision has ended. John now is back again in Patmos and tells what *will be* in the days of the vision. It is not that the common and abominable will be outside the city, unable to enter. Then all will be God's people and misery will be no more ($21^{3\,4}$). But those who are false before—these have no hope of entering into the city. In Israel, this is a reward.

1 The river of living water can be traced from the laver of the tabernacle (Ex. 30^{18}) through the ten lavers and the molten sea of Solomon's temple (2 Chron. $4^{2\text{-}6}$) and the waters which flowed from the threshold of Ezekiel's house (Eze. 47) to the crystal stream here described.

2 Ezekiel describes the trees which line the millenial river ($47^{7,\ 12}$).

2 The square, or common, or plaza, was a wide open space which had corners (Mt. 6^{5}) and a center. The streets of eastern cities could not be denoted by this word, which means *wide, broad,* for they have always been exceedingly narrow, and were called by a distinct name. (Mt. 6^{2} Lu. 14^{21} Ac. 9^{11} 12^{10}).

3 At this point the seer changes his viewpoint back to Patmos. What was present to his gaze now is put in the future. His slaves *will* minister; they *will* reign. Hence their reign is for the eons of the eons. This would present a difficulty if John spoke from the standpoint of the last eon, for only one eon will then remain in which they can reign (1 Cor. 15^{24}).

3 The "curse" is not yet gone or the leaves of the tree were useless. But there is no more anything devoted to God for destruction. His way with men has changed.

5 Though the temple and priesthood are gone, they continue to reign for the eons of the eons. This corresponds with the Hebrew scriptures, for the temple and its ritual lasts "for ever" (for the eon) but the kingdom continues "for ever *and* ever" (for the eons of the eons).

SECOND PROPHETIC SECTION

6 This section should not be referred to the far future which John has been describing. He reverts to the time when the prophecy was given to him. Hence the era is impending, the Lord is still to come, the sayings of the prophecy may still be kept. All of this would be in the distant past if viewed from the standpoint of the new Jerusalem.

Second Prophetic Section

[10] It is God's will that this prophecy should be known by His slaves. Daniel was commanded to seal up his vision because much was to intervene before its fulfillment. As this era is impending—there is nothing between the present and this prophecy—it is time for it to be studied and understood.

Nothing (except a knowledge of the special epistles written for the present) will help us more in estimating the true trend of present day movements than a clear conception of their outcome in the great judgment period just ahead. All of the factors of the end time are rapidly taking on the form which they will have in that day. Israel is going back to the land. The nations are forming the great confederacy. The religions of the earth are uniting. In it all God is given no place.

[12] As in the first chapter (1[8]) the Lord Jesus suddenly intervenes and closes the prophecy with His own august declarations. The three fold title, the A and the Z, the First and the Last, and the Origin and the Consummation are most appropriate after the revelation of the marvellous jeweled city and the glories of the new earth. At present He has only begun: then He will finish. The A and the Z suggests that He is the whole alphabet of God's revelation, the First and the Last His place in the times in which it is accomplished, and the Origin and Consummation, His place in the purpose which underlies it.

[16] The night is darkest just before the dawn. His earthly people will long for the Morning Star to herald the approach of day. Then He, from Whom David sprang and Who descended from David will fulfill all the promises which God made to Him.

[17] *Come!* All who know Him and His will cannot but obey this last request. The hearts of all saints should well up into one grand shout to urge His speedy return. There is no other help, no other hope. *Come! Lord Jesus!*

"Come, then, and, added to Thy many crowns,
Receive yet one, the crown of all the earth,
Thou Who alone art worthy! It was Thine
By ancient covenant, ere Nature's birth;
And Thou hast made it Thine by purchase since
And overpaid its value with Thy blood.
Thy saints proclaim Thee King; and in their hearts
Thy title is engraven with a pen
Dipped in the fountain of eternal love."
COWPER, in *The Task*

of the prophecy of this scroll."

[8] And *I*, John, am the hearer and observer of these things. And when I hear and observe, I prostrate myself to worship in front of the feet of the messenger who is [9] showing me these things. And he is saying to me: "See! No! I am a fellowslave of yours and of your brethren the prophets, and of those who are keeping the sayings of this scroll: worship [10] God!" And he is saying to me, "You should not seal the sayings of the prophecy of this scroll, for [11] the era is impending. Let him who is injuring, injure still; and let the filthy be filthy still; and let the just do justice still; and let the holy be hallowed still."

[12] "*Lo!* I am coming swiftly, and My wage is with Me, to pay each [13] one as his work is. *I* am the A and the Z, the First and the Last, the Origin and the Consummation. [14] Happy are those who are rinsing their robes, in order that it will be their passport to the tree of life, and that they may be entering the [15] portals into the city. Outside will be curs, and enchanters, and paramours, and murderers, and idolators, and everyone fondling and fabricating falsehood.

[16] *I*, Jesus, send My messenger to testify to these things to the ecclesias. *I* am the Root and of the race of David, the resplendent [17] Morning Star. And the spirit and the bride are saying: '*Come!*' And let him who is hearing say '*Come!*' And let him who is thirsting be coming. Let him who is wanting it take the living water gratuitously.

[18] *I* am testifying to everyone who is hearing the words of the prophecy

s o.
ΤΕΙΑCΤΟΥΒΙΒΛΙΟΥΤΟΥΤΟ20
AVERment OF-THE SCROLLet this .

s -looking AND
ΥΚΑΓΩΙΦΑΝΝΗCΟΑΚΟΥΩΝΚ40
8 AND-I JOHN THE *one*-HEARING AND HEARING

ΑΙΒΛΕΠΩΝΤΑΥΤΑΚΑΙΟΤΕΗ60
looking these . AND when I-

b when I-PERCEIVE ΟΤΕΙΔΟΝ A-ΠΟΝ looked *b*-ON
ΚΟΥCΑΚΑΙΕΒΛΕΨΑΕΠΕCΑΠ80
HEAR AND look I-FALL TO-FELL

A ΠΡΟ BEFORE A *omits* OF-
ΡΟCΚΥΝΗCΑΙΕΜΠΡΟCΘΕΝΤ100
worship IN - TOWARDS - PLACE OF-THE

ΩΝΠΟΔΩΝΤΟΥΑΓΓΕΛΟΥΤΟΥ20
THE FEET OF-THE MESSENGER THE

A ΑΠΗΝΥΟΝΤΟC *s* ΑΙΚΝΥΝΤΟC
ΔΕΙΚΝΥΟΝΤΟCΜΟΙΤΑΥΤΑΚ40
9 *one*-SHOWING to-ME these . AND

ΑΙΛΕΓΕΙΜΟΙΟΡΑΜΗCΥΝΔΟ60
he-IS-saying to-ME BE-SEEING NO TOGETHER-SLAVE

ΥΑΟCCΟΥΕΙΜΙΚΑΙΤΩΝΑΔΕ80
OF-YOU I-AM AND OF-THE brothers

ΑΦΩΝCΟΥΤΩΝΠΡΟΦΗΤΩΝΚΑ200
OF-YOU THE BEFORE-AVERers AND

ΙΤΩΝΤΗΡΟΥΝΤΩΝΤΟΥCΛΟΓ20
OF-THE *ones*-KEEPING THE sayings

ΟΥCΤΟΥΒΙΒΛΙΟΥΤΟΥΤΟΥΤ40
OF-THE SCROLLet this . TO-

ΩΘΕΩΠΡΟCΚΥΝΗCΟΝΚΑΙΛΕ60
10 THE God worship . AND he-IS-

ΓΕΙΜΟΙΜΗCΦΡΑΓΙCΗCΤΟΥ80
saying to-ME NO YOU-SHOULD-BE-SEALING THE

*s*1 *has* ΤΟΥΤΟΥC these *but dots*
CΛΟΓΟΥCΤΗCΠΡΟΦΗΤΕΙΑC300
sayings OF-THE BEFORE-AVERment

ΤΟΥΒΙΒΛΙΟΥΤΟΥΤΟΥΟΚΑΙ20
OF-THE SCROLLet this THE SEASON

s Ν
ΡΟCΓΑΡΕΓΓΥCΕCΤΙΝΟΛΛΙ40
11 for NEAR IS . THE *one*-

A *omits* AND *to* STILL
ΚΩΝΑΔΙΚΗCΑΤΩΕΤΙΚΑΙΟΡ60
injuring LET-him-injure STILL AND THE

h -ΡΕΥ- *for* -Ν-
ΥΠΑΡΟCΡΥΠΑΝΘΗΤΩΕΤΙΚΑ80
FILTHy LET-him-BE-BEING-FILTHy STILL AND

ΙΟΔΙΚΑΙΟCΔΙΚΑΙΟCΥΝΗΝ400
THE JUST JUSTice

ΠΟΙΗCΑΤΩΕΤΙΚΑΙΟΑΓΙΟC20
LET-him-DO STILL AND THE HOLY

ΑΓΙΑCΘΗΤΩΕΤΙΙΔΟΥΕΡΧΟ40
12 LET-him-BE-BEING-HOLYIZED STILL BE-PERCEIVING I-AM-

ΜΑΙΤΑΧΥΚΑΙΟΜΙCΘΟCΜΟΥ60
COMING SWIFTLY AND THE HIRE OF-ME

*s*1* ΘΗ *for* Υ
ΜΕΤΕΜΟΥΑΠΟΔΟΥΝΑΙΕΚΑC80
WITH ME TO-FROM-GIVE to-EACH

b WILL-BE- -ΑΙ
ΤΩΩCΤΟΕΡΓΟΝΕCΤΙΝΑΥΤΟ500
AS THE ACT IS OF-him .

b adds ΕΙΜΙ I-AM *b A for* ΑΛΦΑ A *omits* THE
ΥΕΓΩΤΟΑΛΦΑΚΑΙΤΟΩΩΠΡΩ20
13 I THE ALPHA AND THE Z THE BEFORE

A *omits* THE
ΤΟCΚΑΙΟΕCΧΑΤΟC ΗΑΡΧΗΚ40
AND THE LAST THE ORIGINal AND

b DOING Π-
ΑΙΤΟΤΕΛΟCΜΑΚΑΡΙΟΙΟΙΠ60
14 THE FINISH. HAPPY THE *ones*-

ΟΙΟΥΝΤΕC directions ΕΝΤΟΛΑCΑΥΤΟΥ
ΑΥΝΟΝΤΕCΤΑCΤΟΤΟΛΑCΑΥΤ80
PLUNGING THE robes OF-them

OF-Him
ΦΝΙΝΑΕCΤΑΙΗΕΞΟΥCΙΑΑΥ600
THAT it-WILL-BE THE authority OF-

*s*1* *adds* ΩCΑΕΗΕΞΟΥCΙΑ AS YET THE authority
ΤΩΝΕΠΙΤΟΞΥΛΟΝΤΗCΖΩΗC20
them ON THE WOOD OF-THE LIFE

ΚΑΙΤΟΙCΠΥΛΩCΙΝΕΙCΕΛΘ40
AND to-THE GATES be-MAY-BE-INTO-

ΩCΙΝΕΙCΤΗΝΠΟΛΙΝΕΞΩΙ60
15 COMING INTO THE city . OUT THE

ΚΥΝΕCΚΑΙΟΙΦΑΡΜΑΚΟΙΚΑ80
dogs AND THE DRUGgers AND

ΙΟΙΠΟΡΝΟΙΚΑΙΟΙΦΟΝΕΙC700
THE paramours AND THE MURDERERS

sA o.
ΚΑΙΟΙΕΙΔΩΛΟΛΑΤΡΑΙΚΑΙ20
AND THE idolators AND

A *one*-BEING-FOND AND DOING
ΠΑCΠΟΙΩΝΚΑΙΦΙΛΩΝΨΕΥΔ40
EVERY *one*-DOING AND being-FOND FALSEhood.

ΟCΕΓΩΙΗCΟΥCΕΠΕΜΨΑΤΟΝ60
16 I JESUS SEND THE

ΑΓΓΕΛΟΝΜΟΥΜΑΡΤΥΡΗCΑΙ80
MESSENGER OF-ME TO-witness

A ΕΝ IN
ΥΜΙΝΤΑΥΤΑΕΠΙΤΑΙCΕΚΚΛ800
to-YOU*p* these ON THE OUT-CALLED.

ΗCΙΑΙCΕΓΩΕΙΜΙΗΡΙΖΑΚΛ20
I AM THE ROOT AND

ab ΔΑΒΙΔ (*s* ΔΔΔ *abbreviated*)
ΙΤΟΓΕΝΟCΔΑΥΕΙΔΟΑCΤΗΡ40
THE breed OF-DAVID THE GLEAMer

A *adds* AND ΚΑΙ A Θ *for* ΤΟ *s canceled* Π *blot*
ΟΛΑΜΠΡΟCΟΠΡΩΙΝΟCΚΑΙΤ60
17 THE SHINing THE morning . AND THE

s omits THE
ΟΠΝΕΥΜΑΚΑΙΗΝΥΜΦΗΛΕΓΟ80
spirit AND THE BRIDE ARE-saying

ΥCΙΝΕΡΧΟΥΚΑΙΟΑΚΟΥΩΝΕ900
BE-COMING AND THE *one*-HEARING LET-

ΙΠΑΤΩΕΡΧΟΥΚΑΙΟΔΙΨΩΝΕ20
say BE-COMING AND THE *one*-THIRSTING

ΡΧΕCΘΩΟΘΕΛΩΝΑΛΒΕΤΩΥΔ40
LET-BE-COMING THE *one*-WILLING LET-him-BE-GETTING

s inserts Η
ΦΡΖΩΗCΔΩΡΕΑΝΜΑΡΤΥΡΩΕ60
18 water OF-LIFE gratuitously . AM-witnessING I

ΓΩΠΑΝΤΙΤΩΑΚΟΥΟΝΤΙΤΟΥ90
to-EVERY THE *one*-HEARING THE

CΛΟΓΟΥCΤΗCΠΡΟΦΗΤΕΙΑC46000
sayings OF-THE BEFORE-AVERment

ΤΟΥΒΙΒΛΙΟΥΤΟΥΤΟΥΕΑΝΤ20
OF-THE SCROLLet this . IF-EVER ANY
s adds -CEI ON-L. WILL-BE-ON-P. *by* s2 *s o.*
ΙCΕΠΙΘΗΕΠΑΥΤΑΕΠΙΘΗCΕ40
MAY-BE-ON-PLACING ON them WILL-BE-ON-PLACING
s ON him THE God A *omits* ON him *b adds* ΕΠΤΑ
ΙΘΘΕΟCΕΠΑΥΤΟΝΤΑCΠΛΗΓ 60
THE God ON him THE BLOWS
SEVEN
ΑCΤΑCΓΕΓΡΑΜΜΕΝΑCΕΝΤΩ80
THE *ones*-HAVING-*been*-WRITTEN IN THE
s omits Ε IF-
ΒΙΒΛΙΩΤΟΥΤΩΚΑΙΕΑΝΤΙC100
19 SCROLLet this . AND IF-EVER ANY
b WILL-BE- -ΕΙΤΑΙ *being*-LIFTED *s adds* ΤΟΥΤΩΝ
ΑΦΕΛΗΑΠΟΤΩΝΛΟΓΩΝΤΟΥΒ 20
MAY-BE-FROM-LIFTING FROM THE sayings OF-THE
OF-these *s o.*
ΙΒΛΙΟΥ ΤΗCΠΡΟΦΗΤΕΙΑCΤ40
SCROLLet OF-THE BEFORE-AVERment
s o.
ΑΥΤΗC ΑΦΕΛΕΙ Ο ΘΕΟCΤΟΜΕ50
this WILL-BE-FROM-LIFTING THE God THE PART
ΡΟCΑΥΤΟΥΑΠΟΤΟΥΞΥΛΟΥΤ 60
OF-him FROM THE WOOD OF-
A *omits* OUT
ΗCΖΩΗCΚΑΙΕΚΤΗCΠΟΛΕΩC200
THE LIFE AND OUT OF-THE city
ΤΗCΑΓΙΑCΤΩΝΓΕΓΡΑΜΜΕΝ 20
THE HOLY OF-THE *ones*-HAVING-*been*-WRITTEN
ΩΝΕΝΤΩΒΙΒΛΙΩΤΟΥΤΩΛΕΓ 40
20 IN THE SCROLLet this . IS-saying
s o. *s1* adds* CINAI
ΕΓΟΜΑΡΤΥΡΩΝΤΑΥΤΑΝΑΙΕ 60
THE *One*-WITNESSING these YEA I-AM-
s omits AMEN
ΡΧΟΜΑΙΤΑΧΥ ΑΜΗΝΕΡΧΟΥΚ 80
COMING SWIFTLY . AMEN . BE-COMING Ma-
s2 adds $\overline{\text{ΧΕ}}$ *the contraction for* ANOINTED
ΥΡΙΕΙΗCΟΥΗ ΧΑΡΙCΤΟΥΚΥ 300
21 ter JESUS . THE grace OF-THE Master
b adds ANOINTED ΧΡΙCΤΟΥ *s omits* ALL A—OF-
ΡΙΟΥΙΗCΟΥΜΕΤΑΠΑΝΤΩΝΤ 20
JESUS WITH ALL OF-
THE A *omits* HOLY-*ones* AMEN.
ΩΝΑΓΙΩΝΑΜΗΝ 46331
THE HOLY-*ones* . AMEN.

The translator's response ΕΡΧΟΥ *Not part of the text*

BE COMING!

of this scroll: If anyone should be appending to these things, God will be appending to him the calamities which have been written in this
19 scroll. And if anyone should eliminate words from the scroll of this prophecy, God will be eliminating his part from the tree of life, and out of the holy city, which has been written in this scroll.
20 He Who is testifying these things is saying: 'Yea, I am coming swiftly.'"

"*Amen! Be coming, Lord Jesus!*"
21 The grace of the Lord Jesus be with all the saints! *Amen!*

Conclusion—Warning—His Coming

18 It is one of the saddest commentaries on the frailty of mankind to find that this warning has about seven variant readings in the three manuscripts we consult. Who would not suppose that these lines would be most anxiously and scrupulously copied by the scribe? Surely no transcriber would dare to add or subtract a single letter! Yet there is not only one transposition, but four additions and three omissions in a passage fearfully denouncing such a practice. May God forgive if we, unwittingly, have failed to restore or expunge these mutilations!

20 The desire for the coming and presence of the Lord is the truest test of spiritual condition. The saints long for Him, not merely for their own happiness, but for the manifestation of His glories and the blessing of all creation.